MINHAJUL AABIDEEN

(Roman Urdu)

Imam Ghazali Alaihir Rahma
(M 505 H)

(Roman Urdu)

Hujjatul Islam, Imam Ghazali Shafai
Alaihir Rahma (M 505 H)

Abde Mustafa Publications

All Praise to Allah, the Lord Of The Creation,
and countless blessings and peace upon
our Master Muhammad, the leader of the Prophets.

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About Us

Abde Mustafa Organisation has been working since 2014 with the aim to propagate the Quran and Sunnah through digital and print media.

• Our departments and activities

We are working in various departments, the details of which are as follows:

• Abde Mustafa Publications

This is our main department where books are published on various languages and subjects. To read our published books, visit our website.
www.abdemustafa.org

• Blog

We publish writings on various languages and subjects, which are scholarly, research-oriented. These writings can be viewed on our blog.
amo.news/blog

• Sabiya Virtual Publication

This platform is for virtual publishing, which means books are published in digital format on the internet. Through this platform, books are continuously being added to the digital library.
amo.news/books

• Roman Books

This department is dedicated to transcribing books into Roman Urdu. Taking into consideration the increasing use of Roman Urdu in the present era, this project has been initiated.

• E Nikah Matrimony Service

This is a Matrimonial service that specifically caters to the Ahle Sunnat community. Through this service, marriages of Sunni individuals are arranged with other Sunni individuals. This service is facilitating Sunnis in finding suitable matches easily.

www.enikah.in

• Nikah Again Service

This service has been initiated to promote polygamy (multiple marriages).

• Technical Sunni

To make technology-related information accessible to the public, we have initiated this campaign. In this, we present technology-related information in a unique manner so that the Ummah can benefit from it.

For obtaining further information or lodging any complaints, please feel free to contact us without hesitation.

Abde Mustafa Official

Muqaddima

Shaikh Saaleh, Zaahid, Allama Abdul Malik Ibne Abdullah Rahmatullah Alaih Ne Farmaya Ki Mere Shaikh Imaame Ajal, Nekbakht, Taufeeq Yaafta Hujjatul Islaam Deen Ki Zeenat, Ummat Ke Liye Sharf, Aboo Haamid Muhammad Ibne Muhammad Ibne Muhammad Gazaali Toosi Rahmatullah Alaih Ne Mere Saamne Yah Kitaab Padhi Aur Naql Ki, ALLAH Ta'ala Unki Rooh Ko Khush Kare, Aur Jannat Mein Unke Darjaat Wa Maraatib Buland Farmaye, Yah Imaam Mausoof Ki Aakhiri Tasneef Hai Aur Musannif Rahmatullah Alaih Se Is Kitaab Ke Sunne Ka Mauqa Sirf Unke Khaas Ahbaab Ko Hi Haasil Hai.

Sab Khoobiyan ALLAH Ta'ala Ke Liye Hain Jo Tamam Kaynaat Ka Maalik Hai Jisne Tamam Maujoodaat Ko Apni Hikmate Kaamila Se Tarteeb Diya, Jo Hakeem, Jawwad (Sakhi), Gaalib Aur Kareem Jaise Aala Sifaati Namo Se Pukaara Jata Hai Jisne Insaan Ko Behtareen Fitrat Par Paida Farmaya Aur Zameen Wa Aasmaan Jaisi Azeem Makhlooq Ko Apni Qudrate Kaamila Se Wajood Ka Jaama Pahnaaya Aur Jisne Donon Jahan Ke Kaamo Ko Behtareen Tareeqe Par Chalaya Aur Insanon Aur Jinno Ko Sirf Apni Hi Ibaadat Ke Liye Paida Farmaya.

ALLAH Ta'ala Ka Qurb Haasil Karne Walo Ke Liye Us Tak Pahunchane Ke Raaste Bahut Kushaadah Hain Aur Gaur Wa Fikr Karne Walo Ke Liye Uski Hasti Par Saaf Saaf Daleelein Maujood Hain Lekin ALLAH Ta'ala Jise Chahe

Gumrah Kare Aur Jise Chahe Hidayat Ki Raah Dikhaye Aur Qiyamat Tak Huzoor Purnoor Sayyadul Ambiya صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Par Aur Aapki Aal Par Aur Aapke As'haab Par Jo Zaahir Wa Baatin Mein Tayyab Wa Taahir The ALLAH Ta'ala Ki Rahmat Naazil Hoti Rahe Aur Hamesha Aapki Aur Aapke Mutaalleqeen Ki Azmat Qaayam Rahe. Amma Ba'ad! Aey Azeez Bhaiyon (ALLAH Ta'ala Mujhe Aur Aapko Apni Raza Ka Paband Banaye Jo Jannate Firdaus Ki Raah Hai).

Khudavand E Kareem Ka Irshad Hai-

"Aur Mein Tumhara Rab Hoon To Meri Ibaadat Karo". (Soorah Ambiya, Aayat 92)

Qur'an Majeed Mein Ek Aur Jagah Farmaya-

"Unse Farmaya Jayega Ye Tumhara Sila Hai Aur Tumhari Mehnat Thikaane Lagi". (Soorah Dahar, Aayat 22)

In Aayaat Se Maloom Hua Jannat Mein Jana Usi Ko Naseeb Hoga Jisne Duniya Mein Koshish Ki Aur Sahi Ma'ana Mein Khuda Ki Bandagi Mein Masroof Raha, Isliye Hamne Ibaadato Ki Haqeeqat Par Nazar Ki, Uske Tareeqe Par Gaur Kiya, Uske Buniyaadi Kaamo Aur Un Maqsado Par Nazar Daudai Jo Aakhirat Ke Raaste Par Chalne Wale Ko Pesh Aati Hain, To Gaur Karne Se Maloom Hua Ki Ibaadat Ki Raaho Par Chalna Bahut Mushkil Hai, Is Raah Mein Bahut Tang Wa Tareek Ghaatiyan Paar Karni Hoti Hain, Bahut Sakht Mushkilon Ka Saamna Karna Padta Hai, Badi Badi Aafatein Raaste Mein Pesh Aati Hain Aur Manzil Tak Pahunchane Ke Liye Bahut Rukavatein Aati Hain Aur Aankhon Se Na Dikhai Dene Wala Bahut Lamba Raasta Tay

Karna Padta Hai.

Gaur Karne Se Maloom Hua Ki Ibaadat Ke Raaste Mein Tarah Tarah Ki Halaak Wa Tabaah Karne Wali Cheezein Chhupi Hui Hain Aur Sath Hi Yah Raasta Khatarnaak Dushmanon Aur Daaku'o Se Ghira Hua Hai Lekin Is Raaste Ka Aisa Mushkil Aur Pecheeda Hona Zaruri Hai Kyunki Yah Jannat Ka Raasta Hai Aur Jannat Mein Pahunchana Koi Aasaan Nahi Aur Ibaadat Ka Itna Mushkil Hona Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Is Irshad Ki Tasdeeq Karta Hai Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Hai:- 'Jannat Khilaafe Nafs Karne Se Haasil Hogi Aur Dozakh Mein Log Shahwaat Ki Pairvi Ki Wajah Se Jayenge'.

Isi Baare Mein Aapka Doosra Irshad Hai- 'Sun Lo Ki Jannat Unche Teelo Par Sakht Zameen Ki Tarah Hai Aur Dozakh Sahan Mein Narm Wa Hamwaar Zameen Ke Andar Hai'. (Al Jaame Ussageer)

Fir Ibaadat Ke Mut'alliq Mushkilon Ke Sath Sath Insaan Ek Kamzor Makhlooq Hai Aur Zamana Tarah Tarah Ki Musibaton Se Bhara Hua Hai Aur Deen Ka Maamla Taraqqi Ke Bajaye Pasti Ki Taraf Ja Raha Hai Fir Duniyavi Mashgooliyatein Bahut Hain Aur Ibaadat Ke Waaste Waqt Bahut Thoda Hai, Idher Insaan Ki Umr Bahut Km Hai Aur Yah Ki Insaan Nek Aamaal Karne Mein Bahut Laparwaahi Karta Hai Yani Khushoo Wa Khuzoo Ka Khyaal Bahut Km Rakhta Hai Aur Jis Zaat (Yani ALLAH Ta'ala) Ne Aamaal Ko Parakhna Hai Vah Intihai Baseer Hai Yani Vah Sab Kuch Dekhta Hai Aur Usse Kuch Chhipa Nahi. In Tamam Pareshaniyon Ke Sath Sath Maut Har Dam Qareeb Aa Rahi

Hai Aur Insaan Ko Jo Safar Karna Hai Vah Bahut Lamba Hai.

Upar Guzari Mushkilaat Mein Ghire Insaan Ko Pata Hona Chahiye Ki Is Khatarnaak Aur Zaruri Safar Ka Tosha Sirf Ibaadat Hai Aur Safar Mein Samaan E Safar Ka Hona Zaruri Hai Aur Is Samaan Ke Ikattha Karne Ka Waqt Bahut Tezi Se Guzar Raha Hai Aur Kabhi Wapas Nahi Aayega. Jo Shakhs Is Thode Se Waqt Mein Apne Aakhirat Ke Safar Ka Samaan Taiyar Karne Mein Kamyaab Ho Gaya To Samjho Vah Nijaat Pa Gaya Aur Usne Hamesha Ki Sa'adat Haasil Kar Li Lekin Jis Bewakoof Ne Intihai Qeemati Waqt Ko Fuzool Kaamo Aur Khel Kood Mein Kho Diya Aur Samaane Aakhirat Ikattha Na Kar Saka To Vah Beshak Nakaam Wa Namuraad Raha Aur Tabaah Wa Barbaad Logon Mein Se Ho Gaya.

Upar Guzari Wajaho Se Yah Ibaadat Jis Qadr Mushkil Hai Usse Kahi Zyada Aham Bhi Hai Isliye Is Safar Par Kamar Kasne Wale Bahut Km Hain Aur Jam Kar Chalne Wale Usse Bhi Km Magar Manzile Maqsood Tak Pahunchane Wale Hi Khuda Ko Pyaare Hain Unhi Ko ALLAH Ne Apni Muhabbat Wa Maarifat Ke Liye Chuna Hai Aur Unhi Logon Ko ALLAH Ta'ala Taufeeq Wa Parhezgaari Ke Sath Mazboot Karta Hai. Yahi Log Jannatul Firdaus Ke Mustahiq Hain Aur Uski Raza Ka Maqaam Paate Hain To Ham ALLAH Ta'ala Se Iltiza Karte Hain Ki Vah Hamein Aur Tumhein Apni Rahmat Se Sa'adatmand Kare Aur Kamyaab Logon Mein Shamil Kare.

Jab Hamne Ibaadat Aur Riyaazat Ke Tareeqe Ko Upar

Zikr Ki Gai Khaasiyat Par Paaya Aur Is Raah Se Bhatakne Ki Wajah Par Gaur Kiya Aur Sath Hi Un Cheezon Par Gaur Kiya Jinka Insaan Ibaadat Ka Haq Ada Karne Ke Liye Mohtaaj Hai, Maslan Ibaadat Ke Layaq Hona Aur Uski Taaqat Rakhna, Use Amli Taur Par Ada Karna, Usse Mut'alliq Zaruri Ilm Haasil Karna Aur Doosri Tadbeerein Ikhtiyaar Karna Jo ALLAH Ki Taufeeq Wa Madad Se Hi Amal Mein Lai Ja Sakti Hain Aur Khuda Ki Rahmat Se Hi Banda Us Raaste Ki Mushkil Ghaatiyon Ko Paar Karne Mein Kamyaab Ho Sakta Hai. Hamne Aakhirat Ke Safar Ko Tay Karne Ke Baare Mein Kai Kitaabe Likhi Jaise Ihya Ul Uloom, Al Qurbatu ilallah, Jinmein Ibaadat Ki Barikiyon Par Bahas Ki Gai Hai. Un Kitaabo Mein Aisi Tahqeeqaat Hain Jinko Aam Logon Ke Zahan Nahi Samajh Sakte. Jab Awaam Un Nafees Bahaso Ko Na Samajh Sake To Unhone Apni Na Samajhi Se Un Par Nukta Cheeni Shuru Kar Di Aur Jo Baatein Unki Aqalo Ki Kami Ki Wajah Se Samajh Mein Na Aai To Un Par Fuzool Bahasein (Argument) Ki Lekin Is Qism Ki Bahas Koi Nai Baat Nahi Ki Rabbul Aalmeen Ka Kalaam Fasaahat Wa Balaagat Aur Unche Masail Aur Miyaari Mazameen Ke Aitebaar Se Bemisl Wa Bemisaal Hai Magar Aitraaz Karne Walo Ne Uske Mut'alliq Bhi Kah Diya Ki 'Ye To Agle Waqto Ke Qisse Kahaniyan Hain'.

Aur Kya Aapne Hazrat Zainul Aabideen Raziyallahu Anhu Ke Ye Sher Nahi Sune Jinka Tarjuma Yah Hai:-

• Mujhe Apne Kai Ilmi Jawaahir-Paare Poshida Rakhne Padate Hain. Taaki Jaahil Log Unki Tah Tak Na Pahunche.

Ki Uski Wajah Se Kahi Fitne Mein Mubtala Na Ho.

• Mujhse Pahle Mere Dada Hazrat Ali Raziyallahu Anhu Bhi Imaam Hasan Wa Husain Raziyallahu Anhuma Ko Farma Gaye Hain Ki Aey Mere ALLAH Agar Mein Apne Ilmi Moti Logon Ke Saamne Zaahir Kar Doo To Mujhe Yah Kahenge Ki Too Koi Butparast Hai.

• Vo Aise Pur'asraar Uloom Hain Ki Unko Sun Kar Musalman Bhi Mere Qatl Par Darpai Ho Jayenge Aur Qatl Ki Is Badtareen Harkat Ko Durust Khyaal Karenge.

To Buzurgaane Deen Ne Jinka ALLAH Ta'ala Ki Bargaah Mein Buland Maqaam Hai Fuzool Aiterazaat Ki Parwaah Na Karte Huye Aur Tamam Ummat Par Nazare Karam Farmate Huye Is Mauzoo (Title) Par Kai Kitaabe Likhi. Mein Ne Bhi Us Zaate Aqdas Ki Taraf Iltiza Ki Jiske Qabza E Qudrat Mein Tamam Makhlooq Hai Ki Mujhe Bhi Ek Aisi Kitaab Tasneef Karne Ki Taufeeq Ata Farmaye Jis Par Sab Ek Raay Ho Aur Jisko Padhane Se Sabko Fayda Pahunche To Us Raheem Wa Kareem Zaat Ne Meri Iltiza Qabool Farmai Usne Apne Fazl Wa Karam Se Ibaadat Ke Ajeeb Wa Gareeb Raaz Mujh Par Zaahir Kiye Aur Mujhe Is Kitaab Ki Ajeeb Tarteeb Wa Tadveen Ka Ilhaam Farmaya. Aisi Tarteeb Mein Kisi Aur Kitaab Ke Likhne Mein Qaayam Na Kar Saka, Yah Vah Tasneef Hai Jiski Mein Khud Tareef Karta Hoon. Ab Mein ALLAH Ki Taufeeq Se Kahta Hoon-

Sabse Pahle Bande Ko Rab Ki Ibaadat Ki Taraf Jo Cheez Kheechti Hai Vah ALLAH Ki Taraf Se Bande Ke Dil Mein Ibaadat Ka Khyaal Aur Uski Taraf Se Nek Aamaal Ki Taufeeq Hai, Rab Ta'ala Ke Is Qaul Mein Bhi Isi Taufeeq

Wa Khyaal Ki Taraf Ishaara Hai:-

"To Kya Vah Jiska Seena ALLAH Ne Islaam Ke Liye Khol Diya To Vah Apne Rab Ki Taraf Se Noor Par Hai".

(Soorah Az Zumar, Aayat 22)

Huzoor Pur Noor Sayyade Aalam صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Bhi Apne Is Irshad Mein Isi Ki Taraf Ishaara Farmaya Hai Ki- 'Jab Bande Ke Dil Mein Khuda Ta'ala Ka Noor Paida Hota Hai To Dil Mein Wus'at Aur Ansharah Paida Ho Jata Hai'. Sahaba E Kiraam Ne Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Khidmat Mein Arz Kiya Ya Rasoolullah! صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Is Noor Aur Khyaal Ke Bande Mein Aane Ki Kya Alaamat Hai? To Aap صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Jawaab Diya Ki- 'Is Faani Duniya Se Kinaara Kashi, Aakhirat Ki Taraf Rujoo, Maut Aane Se Pahle Maut Ki Taiyari'.

To Sabse Pahle Bande Ke Dil Mein Jab Yah Khyaal ALLAH Ki Taraf Se Daala Jata Hai Ki Mein ALLAH Ta'ala Ki Tarah Tarah Ki Ni'amaton Mein Dooba Hua Hoon Jaise Zindagi Ki Ni'amat, Samajh, Bolchaal Aur Doosri Behtareen Khoobiyan Aur Lazzatein Aur Usne Mere Liye Aise Asbaab Bhi Muhayya Farmaye Jinke Zariye Mein Apne Aapko Takleef Aur Nuqsaan Deh Cheezon Se Mahfooz Rakh Sakta Hoon Aur Aafaat Se Apne Aapko Bacha Sakta Hoon Aur Fir Banda Jab Yah Bhi Sochata Hai Ki Jis Ne Mujhe Ye Ni'amatein Ata Ki Hain Vah Mujhse In Ni'amaton Ka Shukr Aur Apni Khidmat Ka Mutaalba Karega Aur Agar Meine Ni'amaton Par Shukr Aur Uski Khidmat Na Ki To Vah Ni'amatein Mujh Se Chheen Lega Aur Is Nashukri Ki Wajah Se Mujh Par Naraz Hoga Aur Ek Roz Saza Dega.

Banda Jab Yah Bhi Khyaal Karta Hai Ki Ni'amat Dene Wale Ne Apni Maarifat Wa Khidmat Ke Aadaab Bataane Ke Liye Hamari Taraf Rasool Bheje Jinko Aise Aise Mojizaat Ata Kiye Jo Insaani Aqal Wa Taaqat Se Baahar The, Unhone Aakar Bataya Ki Aey Bande! Tera Ek Parvardigaar Hai Jo Har Shay Par Qaadir Hai Har Shay Ko Jaanta Hai, Hamesha Zinda Hai Hamesha Se Kalaam Farmane Wala Hai, Jo Chahe Karta Hai, Usne Mujhe Baaz Kaam Karne Ka Aur Baaz Na Karne Ka Hukm Diya Hai, Use Yah Bhi Taaqat Hai Ki Agar Meine Nafarmani Ki To Mujhe Azaab Dega Aur Farmabardari Ka Sila Dega, Vah Meri Tamam Poshida Baato Ko Jaanta Hai Aur Mere Dil Ki Baat Ko Bhi Jaanta Hai, Aur Usne Farmabardari Karne Walo Se Sawaab Ka Waada Farmaya Hai Aur Nafarmano Ko Azaab Se Daraaya Hai Aur Usne Shariyat Ke Ahkaam Ko Baja Laane Ka Mujhe Hukm Diya Hai.

Upar Guzari In Tamam Cheezon Ka Khyaal Karne Se Bande Ke Dil Mein Yah Baat Pukhta Ho Jati Hai Ki Mein Ek Mumkin Aur Faani Cheez Hoon Mere Andar Khud Koi Kamaal Nahi Na Hi Koi Zaati Khoobi Hai. Apne Mut'alliq Yah Raay Qaayam Karne Mein Insaan Ki Aqal Ko Zyada Gaur Wa Fikr Karne Ki Zarurat Nahi.

To In Tamam Kaamo Ka Tasavvur Karne Se Bande Par Apne Parvardigaar Ka Khauf Taari Hota Hai Aur Vah Ghabra Uthata Hai, Yahi Ghabraahat Bande Ko Gaflat Ke Khwaab Se Jagaati Hai Aur Yahi Ghabra Dene Wala Tasavvur Itmaame Hujjat Karta Hai Aur Insaano Ke Tamam Bahaano Ko Kaat Ke Rakh Deta Hai, Yahi Khyaal Use

ALLAH Ki Nishaniyon Mein Gaur Wa Fikr Karne Par Majboor Karta Hai Chunanche Is Khyaal Se Ek Sahi Aqal Wala Insaan Chaunk (Surprise) Jata Hai Aur Usmein Bechaini Paida Hoti Hai To Banda Apni Nijaat Ka Raasta Talaash Karta Hai Aur Aman Ka Zariya Dhoondhta Hai, Kuch Apne Dimaag Se Sochata Hai Aur Kuch Doosro Se Maloom Karne Ki Koshish Karta Hai.

To Banda Iske Siwa Koi Raasta Nahi Paata Ki Kaynaat Mein Gaur Wa Fikr Kare Taaki Khaaliq Ki Maarifat Aur Pahchan Haasil Ho Aur ALLAH Ta'ala Ke Mut'alliq Jo Usse Gayab Hai Us Par Ilme Yaqeen Haasil Ho Aur Yah Jaane Ki Mera Ek Rab Hai Jisne Use Amr Wa Nahi Yani Kuch Kaamo Ko Karne Aur Kuch Ko Na Karne Ka Paband Banaya Hai.

To Yah Gaur Wa Fikr Karna Aur Apne Khaaliq Ke Mut'alliq Ilme Yaqeen Haasil Karna Pahli Ghaati Hai Jo Ibaadat Ke Raaste Mein Pesh Aati Hai Ise Ilm Wa Maarifat Ke Naam Se Jana Jata Hai. Yah Ilm Wa Maarifat Isliye Zaruri Hai Taaki Bande Ko Ibaadat Ke Maamle Mein Zaruri Maloomaat Ki Jaankari Haasil Ho Aur Is Raah Ko Soch Vichaar Aur Gaur Wa Fikr Se Tay Kare. Yah Soch Vichaar Aur Gaur Wa Fikr Ki Ghaati Mein Daakhil Hai. Bande Ko Chahiye Ki Aakhirat Ki Taraf Rahnumai Karne Wale Ulma E Kiraam Se Bhi Is Ghaati Ke Mut'alliq Maloomaat Haasil Kare.

Hamne Ulma E Aakhirat Khaas Taur Par Isliye Kaha Hai Ki Aise Ulma Hi Siraate Mustaqeem Ki Rahnumai Kar Sakte Hain, Aise Ulma Hi Ummat Ke Chashmo Chiraag Hain

Yahi Ummate Marhooma Ki Qayaadat Ke Laayaq Hain, To Safare Aakhirat Ke Musafir Ko Chahiye Ki Aise Hi Ulma Se Fayda Haasil Kare Unse Seekhe Aur Unhi Ki Nek Duayein Lein Kyunki Aise Pakeeza Seerat Logon Ki Dua Ki Wajah Se Hi Madad Milti Hain Aur Khuda Ki Rahmat Wa Taufeeq Milti Hai. Aise Hi Log Rab Ki Taufeeq Ka Zariya Hain Aur Aakhirat Ka Safar Tay Karne Mein Madadgaar Hote Hain.

Is Ilmo Maarifat Ke Zariye Un Baato Ka Bhi Yaqeen Ho Jayega Ki Mera Ek Maboode Barhaq Hain Jiska Koi Shareeq Nahi, Usi Ne Mujhe Paida Kiya Aur Tarah Tarah Ki Ni'amaton Se Nawaaza. Bande Ko Iska Bhi Yaqeen Ho Jayega Ki Us Maboode Barhaq Ne Mujhe In Ata Ki Hui Ni'amaton Ke Shukr Ka Hukm Diya Hai Aur Zaahir Wa Baatin Mein Khidmat Wa Ibaadat Ka Hukm Farmaya Hai Aur Kufr Wa Doosre Gunahon Se Roka Aur Unki Saza Se Daraaya Hai Aur Yah Faisla Suna Diya Hai Ki Agar Banda Uski Khidmat Wa Ibaadat Karega To Vah Aakhirat Mein Use Kabhi Na Khatm Hone Wala Badla Ya Sawaab Inaayat Farmayega Aur Nafarmani Wa Sarkashi Karne Wale Ko Hamesha Rahne Wale Azaab Mein Mubtala Farmayega.

To Yah Yaqeen Wa Maarifat Bande Ko Apne Maalik Wa Maula Ki Khidmat Aur Ibaadat Par Ubhaarte Hain Aur Us Aaqa Ki Khidmat Ki Targeeb Dete Hain Jisne Usko Har Qism Ki Ni'amatein Ata Farmai. Banda Agar Khuloos Se Us Aaqa Ki Talaash Kare To Use Pa Bhi Le Aur Uski Pahchan Wa Maarifat Ho Jaaye, Halanki Isse Pahle Vo Jaahil Hota Hai.

Agarche Banda Is Maarifat Wa Pahchan Se Rab Ta'ala Ki

Ibaadat Wa Khidmat Ki Taraf Raagib Hota Hai Lekin Use Yah Maloom Nahi Hota Ki Uski Ibaadat Kaise Ki Jati Hai Aur Iske Liye Bande Ke Zaahir Wa Baatin Mein Kya Kya Cheezein Zaruri Hain Isliye Upar Zikr Kiye Huye Ilm Wa Yaqeen Ke Sath Sath Un Faraez Ko Seekhne Ki Zarurat Padti Hai Jinka Ta'alluq Bande Ke Zaahir Wa Baatin Ke Sath Hai, Banda Jab Faraez Ko Achchi Tarah Jaan Leta Hai To Unhein Amli Taur Par Baja Laane Ka Iraada Karta Hai. Jab Amli Taur Par Shuru Karta Hai To Apne Aapko Tarah Tarah Ke Gunahon Mein Ghira Hua Paata Hai. Zyadatar Logon Ka Yahi Haal Hai.

To Jab Banda Apne Gunahon Par Nazar Karta Hai To Dil Mein Kahta Hai Ki Mein Ibaadat Ki Taraf Kaise Dhyaan De Sakta Hoon? Jab Ki Mein Gunaah Karne Par Ada Hua Hoon Aur Jab Ki Mera Zaahir Wa Baatin Gunahon Ki Gandagi Se Bhara Hua Hai, Ibaadat Ki Taraf Dhyaan Dene Se Pahle Mujh Par Laazim Hai Ki Gunahon Se Sachchi Tauba Karoo Taaki Gunahon Ki Gandagi Se Paak Ho Sakoo Aur Gunahon Ki Manhoos Qaid Se Khulaasi Pa Sakoo Taaki Khudavand Ki Ibaadat Ke Laayaq Ho Sakoo Aur Uski Bandagi Ki Bisaat Bichha Sakoo. To Gunahon Se Paak Hone Ke Liye Ibaadat Ki Taraf Mut'vajjah Hone Se Pahle Tauba Ki Ghaati Paar Karna Padti Hai. Is Ghaati Ka Naam Hamne 'Aqbatuttauba' Yani Tauba Ki Ghaati Diya Hai. Isliye Bande Ko Zaruri Taur Par Is Ghaati Ko Paar Karna Padta Hai Taaki Asal Maqsad Ki Taraf Mut'vajjah Hone Ke Laayaq Ho Sake. Isliye Bande Par Laazim Hai Ki Poore Arkaan Wa Sharto Ke Sath Tauba Kare Aur Poori Ahtiyaat

Ke Sath Is Ghaati Ko Paar Kare. Jab Sachchi Tauba Naseeb Ho Jaaye Aur Yah Manzil Tay Kar Le To Ibaadat Ki Taraf Mut'vajjah Ho. Magar Jab Banda Tauba Se Faarig Hokar Ibaadat Ki Taraf Mut'vajjah Hota Hai To Ibaadat Ko Bhi Tarah Tarah Ki Rukavaton Aur Mushkilon Mein Ghira Hua Paata Hai, Har Rukavat Apni Khaasiyat Ke Aitebaar Se Ibaadat Se Rokti Hai Aur Ibaadat Se Rokne Wali Asal Mein Chaar Cheezein Hai-

(1) Duniya
(2) Logon Se Meljol
(3) Shaitaan
(4) Nafs.

Lihaza Pahle In Chaar Cheezon Ko Raah Se Hataana Aur Door Karna Zaruri Hai Warna Banda Apne Maqsad Mein Kamyaab Nahi Ho Sakta, To Is Chaar Cheezon Ko Chaar Tareeqo Se Door Kare,

(1) Duniya Se Ta'alluq Khatm Kare,
(2) Logon Se Meljol Tark Kare,
(3) Shaitaan Se Jung Kare,
(4) Nafs Par Sakhti Kare.

Magar Nafs Par Sakhti Karna Sabse Mushkil Hai, Na To Banda Us Par Bilkul Beniyaaz Ho Sakta Hai Aur Na Hi Shaitaan Ki Tarah Us Par Had Se Zyada Sakhti Ki Ja Sakti Hai Kyunki Ibaadat Ki Manzil Tay Karne Ke Liye Yah Nafs Hi Bande Ki Sawaari, Hathiyaar Aur Zariya Hai. Halanki Nafs Ibaadat Ka Hathiyaar Wa Zariya Hai Magar Ibaadat Mein Uske Sath Dene Ki Bhi Ummeed Nahi Ki Ja Sakti Kyunki Nek Kaam Ki Mukhalafat Nafs Ki Aadat Mein

Daakhil Hai, Yah To Khelkood Ka Shauqeen Hai, Isliye Isse Kaam Lene Ke Liye Zaruri Hai Ki Ise Taqwe Ki Lagaam Di Jaaye Taaki Yah Bande Mein Rahe To Sahi Magar Farmabardar Hokar Na Ki Sarkash Wa Baagi Hokar Taaki Zarurat Ke Mutabiq Nek Kaamo Se Isse Kaam Liya Jaaye Aur Shar Paida Karne Wa Halaak Karne Wale Kaamo Ke Waqt Nafs Ko Qaid Mein Rakha Jaaye.

Jab Banda In Chaar Cheezon Ko Raaste Se Hata Deta Hai Aur Khuda Ki Madad Se In Manzil Ko Bhi Tay Kar Leta Hai Aur Ibaadat Ki Taraf Mut'vajjah Hota Hai To Ab Chand Aur Rukavatein Use Pesh Aati Hain Jo Ibaadat Ke Liye Fursat, Itminaan Aur Yaksooe Paida Nahi Hone Dete Aur Yah Rukavatein Bhi Chaar Hain.

Pahli Rukavat Rizq Hai Kyunki Nafs Iska Mutaalba Karta Hai Aur Bande Ke Dil Mein Yah Waswasa Daalta Hai Ki Tere Liye Rizq Aur Giza Zaruri Hai Agar Too Duniya Se Kinaara Kash Ho Gaya Aur Makhlooq Se Alhadgi Ikhtiyaar Kar Li To Teri Giza Aur Rizq Kahan Se Aayega.

Doosri Rukavat Vah Khatraat Aur Khyalaat Hain Jo Bande Ke Dimaag Mein Har Us Cheez Ke Liye Paida Hote Hain Jisse Insaan Darta Hai Ya Jis Cheez Ki Ummeed Rakhta Hai Jise Pasand Ya Napasand Karta Hai Use Nahi Maloom Hota Ki Is Kaam Mein Mere Liye Bhalai Hai Ya Kharaabi Kyunki Duniya Ke Kaamo Mein Nateeje Chhupe Huye Hain To Banda Inhi Khyalaat Mein Kho Jata Hai Aur Baaz Waqt Bure Khyalaat Ki Wajah Se Halaakat Wa Tabaahi Mein Ja Padta Hai.

Yaksooe Yani Dil Laga Kar Ibaadat Karne Mein Teesri

Rukavat Yah Hai Ki Banda Jab Dil Se Ibaadat Ki Taraf Rukh Karta Hai To Chaaro Taraf Se Duniyavi Musibatein Aur Takleefein Uth Khadi Hoti Hain. Khaas Taur Par Jab Banda Makhlooq Se Alag Hone, Shaitaan Se Jung Aur Nafs Ki Mukhalafat Karne Par Aamaada Ho Jaaye Tab Un Musibaton Ko Bardasht Karte Waqt Kis Qadr Gussa Peena Padta Hai Aur Kaisi Sakhtiyan Jhelni Padti Hain Aur Kitne Ranj Wa Gam Mein Ghulna Padta Hai Aur Kaisi Kaisi Bhayanaak Musibatein Aati Hain.

Ibaadat Ke Silsile Mein Chauthi Rukavat Qaza E Khudavandi Hai, Jo Mukhtalif Haalato Mein Bande Par Aati Hai Yani Kabhi Aaram, Kabhi Takleef Aur Bande Ka Nafs Fitri Taur Par Sharaafat Wa Fitne Ki Taraf Mael Hai. Gusse Mein Jaldi Aa Jata Hai, To Ibaadat Mein Itminaan Paida Karne Ke Liye Upar Guzari In Chaar Baato Se Muqabla Chaar Cheezon Ke Zariye Hota Hai-

(1) Rizq Ke Maamle Mein Khuda Ta'ala Par Bharosa Kare,

(2) Khyalaat Aur Fikro Ki Zyadti Ke Waqt Apne Mamlaat Ko Rab Ke Hawaale Kare,

(3) Takleef Wa Musibaton Ke Pesh Aane Par Sabr Kare,

(4) Qaza E ilaahi Yani ALLAH Ke Hukm Par Raazi Rahe.

Jab Banda ALLAH Ki Raza, Uski Himaayat Aur Madad Se Upar Guzare Chaaro Rukavaton Ka Muqabla Karte Huye Aage Ibaadat Ki Taraf Mut'vajjah Hota Hai To Apne Andar Nazar Karne Se Mahsoos Hota Hai Ki Mera Nafs Nek Kaam Karne Mein Behis, Beragbat Aur Bahut Sust Hai, Nek Kaam Karne Ki Usmein Kabhi Sachchi Chahat Paida Nahi Hoti Aur Nekiyon Ki Taraf Jis Tarah Raagib Hona Chahiye Nahi

Hota Balki Uska Zyadatar Rujhaan Gaflat, Nekiyon Se Nafrat, Aaram Talbi, Khelkood, Behooda Aur Jahilaana Baato Ki Taraf Rahta Hai, Isliye Ek Aise Cheez Ki Zarurat Padti Hai Jo Nafs Ko Un Kharabiyon Se Roke Aur Aisi Cheez Ki Zarurat Padti Hai Jo Use Nek Kaamo Ki Taraf Raagib Kare Aur Ibaadat Ki Muhabbat Aur Ibaadat Ka Shauq Usmein Paida Ho.

Kharabiyon Se Rokne Wali Aur Nekiyon Ki Taraf Mut'vajjah Karne Wali Do Cheezein Khauf Wa Raza Hain. 'Raza' To Yah Hai Ki Banda Taaqat Wa Ibaadat Ke Badle Mein Bahut Bade Sawaab Ki Ummeed Rakhe Aur ALLAH Ta'ala Ne Jo Jannat Ki Umda Umda Ni'amatein Ata Karne Ke Usse Waade Kiye Hain Un Par Aitmaad Aur Yaqeen Kare To Bahut Bade Ajr Ki Ummeed Aur Jannat Mein Umda Umda Ni'amaton Ka Lutf Uthaane Ka Yaqeen Bande Ke Liye Nek Kaam Karne Ka Zariya Banata Hai Farmabardari Ki Targeeb Deta Hai Aur Dil Mein Nek Aamaal Aur Ibaadat Ka Jazba Bedaar Karta Hai.

'Khauf' Yah Hai Ki Insaan Har Waqt ALLAH Ta'ala Ke Dardnaak Azaab Se Darta Rahe Aur Sazao Aur Azaabo Ka Tasavvur Zahan Mein Rakhe Jo Nafarmani Aur Gunaah Karne Walo Ko Diye Jayenge. Aisa Khauf Jab Bande Ke Dil Mein Baith Jata Hai To Banda Us Khauf Ki Wajah Se Gunahon Se Baaz Rahta Hai Aur Dil Mein Gunahon Se Nafrat Paida Ho Jati Hai Choonki Khauf Wa Raza (Ummeed) Bande Ko Ibaadat Par Ubhaarte Hain Isliye Is Ghaati Ka Naam 'Aqbatul Bavaaes' Yani Ibaadat Par Ubhaarne Wali Ghaati Rakha Gaya Hai.

Jab Khauf Wa Raza Ki Upar Zikr Ki Hui Ghaati ALLAH Ta'ala Ke Fazl Aur Uski Madad Se Paar Kar Leta Hai Aur Asal Maqsad Yani Ibaadat Ki Taraf Mut'vajjah Hota Hai To Ab Use Itminaan Aur Tasalli Se Ibaadat Karne Mein Koi Cheez Rukavat Nahi Hoti Balki Vah Apne Andar Aisi Khoobiyan Paata Hai Aise Jazbaat Mahsoos Karta Hai Jo Use Ibaadat Ki Taraf Targeeb Aur Ta'at Wa Nek Aamaal Ki Daawat Dete Hain To Ab Use Ibaadat Karte Waqt Khushi Wa Suroor Aur Lazzat Wa Raahat Haasil Hoti Hai Aur Ibaadat Par Hameshgi Naseeb Hoti Hai Magar Achanak Ibaadat Ke Dauran Do Aur Badi Aafatein Sir Uthaati Hain, Ek Riya (Dikhava) Doosri Ujb Yani Apne Mut'alliq Nek Aur Paarsa Hone Ka Khyaal, Lihaza Kabhi To Apni Ibaadat Ko Is Tarah Kharaab Aur Tabaah Karta Hai Ki Doosro Par Zaahir Karta Hai Aur Kabhi Apne Aapko Nek Aur Pakeeza Khyaal Karke Apni Nekiyan Barbaad Kar Deta Hain. Isliye Use Ab Yah Ghaati Paar Karni Padti Hai Aur Ise 'Aqbatul Qawaadeh' Yani Ibaadat Mein Kharaabi Paida Karne Wali Ghaati Kahte Hain Lihaza Ibaadat Mein Khuloos Wa Rab Ta'ala Ke Ahsanaat Ko Zahan Mein Rakhte Huye Banda Is Mushkil Ghaati Ko Bhi Khuda Ke Fazl Wa Karam Se, Uski Marzi, Uski Rahmat Se Poori Ahtiyaat Aur Hoshiyaari Ke Sath Paar Karta Hai Taaki Uski Nekiyan Riya Wa Ujb Jaisi Aafaton Se Bachi Rahein.

Jab Banda In Upar Zikr Ki Hui Ghaatiyon Se ALLAH Ta'ala Ke Fazl Wa Madad Se Guzar Jata Hai To Sahi Ma'ana Mein Ibaadat Baja Laane Ke Qaabil Hota Hai Aur Ab Uski Bandagi Tamam Aebo Se Paak Hoti Hai Lekin Fir Jab

Banda Apne Zindagi Ke Haalat Par Nazar Karta Hai To Apne Aapko Rab Ta'ala Ke Beshumar Ahsanaat, Beshumar Atao Aur Qism Qism Ki Ni'amaton Mein Dooba Hua Paata Hai, Maslan Ibaadat Aur In Mushkil Ghaatiyon Ko Paar Karne Ki Taufeeq, Nuqsaan Deh Cheezon Se Hifazat, Doosri Makhlooq Par Azmat Aur Buzurgi Wagaira Wagaira. In Ahsanaat Aur Ni'amaton Ko Yaad Karke Us Ke Dil Mein Khauf Paida Hota Hai Ki Kahi Mein In Ke Shukr Se Gaafil Na Ho Jao, Nashukri Ke Gunaah Mein Mubtala Na Ho Jao Aur Kahi Nashukri Ki Wajah Se Mein Rab Ki Bargaah Se Door Na Ho Jao Aur Nashukri Ki Wajah Se Ni'amatein Kahi Mujhse Chheen Na Jayein Aur ALLAH Ta'ala Ki Nazare Karam Meharbaniyon Se Mahroom Na Ho Jao To Isliye Hamd Wa Shukr Ki Taraf Mut'vajjah Hota Hai Aur Khoob Zikr Wa Fikr Ke Zariye Use 'Aqbatul Hamd Wa Shukr' Yani Hamd Wa Shukr Ki Ghaati Ko Paar Karta Hai, Isse Faarig Hone Ke Baad Vah Apne Aapko Maqsood Ke Qareeb Aur Apne Matlab Ko Saamne Paata Hai.

Lihaza Iske Safar Karne Ke Baad Banda ALLAH Ta'ala Ke Lutf Wa Karam Ki Narm Zameen Aur Shauq Wa Muhabbat Ke Maidaan Mein Ja Pahunchata Hai Fir Raza Ke Bagaat, Muhabbat Ka Chaman, Aur Ruhani Farhaton Ke Maqaam Par Pahunch Jata Hai, Ab Use Khuda Ka Qurbe Khaas Ata Hota Hai, Aur ALLAH Ta'ala Se Munajaat Karne Walo Ki Majlis Mein Jagah Pa Leta Hai Aur Uski Taraf Se Khaas Ina'amat Wa Karamaat Ka Sharf Use Haasil Hota Hai To Banda In Ni'amaton Ka Lutf Uthaata Hai Aur Apni Umr Ka Bacha Hua Zamana Ruhani Raahat Wa Suroor Mein

Basar Karta Hai, Yahan To Zaahiri Jism Ke Aitebaar Se Aaraam Paata Hai Aur Aakhirat Mein Ruhani Aitebaar Se.

Aisa Insaan Har Waqt Paigaame ilaahi Yani Is Duniya Se Kooch Karne Ke Intezaar Mein Rahta Hai, Uska Dil Duniya Se Uchaat Ho Jata Hai, Duniya Ko Hiqaarat Ki Nazar Se Dekhta Hai, Maut Ka Mushtaaq Rahta Hai Lihaza Khuda Ke Qaasid Achanak Uske Paas Jannat Ki Khushkhabri Aur Jannat Ke Firishte Jannat Ki Khushbooyein Lekar Aana Shuru Ho Jate Hain Aur Usko Paak Rooh Khushi Dene Wali Bashaaratein Aur Kaamil Muhabbat Wa Pyaar Ke Sath Is Faani Duniya Se Jannat Ke Baago Ki Taraf Le Jate Hain, Vahan Yah Momin Apni Zaef Wa Haqeer Jaan Ke Liye Hamesha Ki Ni'amatein Aur Bahut Bada Mulk Paata Hai Aur Fazl Wa Karam Karne Wala Rab Marhaba Kahta Hai, Apna Qurbe Khaas Ata Karta Hai Aur In'aam Wa Ikraam Karte Huye Usse Mulaqaat Karta Hai, Yah Momin Banda Vahan Aise Ina'amat Se Nawaaza Jata Hai Jinka Bayaan Namumkin Hai Aur Tareef Karne Wale Jinki Tareef Nahi Kar Sakte, Isi Tarah Usko Hamesha Nai Nai Aur Aala Ni'amatein Ata Hoti Rahengi.

Aise Insaan Ko Kaisi Badi Sa'adat Naseeb Hoti Hai Aur Yah Momin Kitni Badi Daulat Ka Maalik Ban Jata Hai Aur Kitni Azeem Kamyaabi Haasil Kar Leta Hai Aur Kitni Buland Shaan Wala Ban Jata Hai, Aise Shakhs Ko Hazaar Hazaar Mubarak Kyunki Uska Anjaam Bahut Achcha Hai Ham Bhi ALLAH Ta'ala Ke Darbaar Mein Iltiza Karte Hai Ki Ham Par Bhi Yah Ahsaane Azeem Farmaye Aur Hamein Bhi Is Ni'amatein Uzma Se Nawaaze Aur Rab Ta'ala Ke Liye

Yah Koi Mushkil Nahi.

Ham Darbaare Khudavandi Mein Yah Bhi Dua Karte Hain Ki Vah Hamein Un Logon Mein Se Na Kare Jinko Is Bahut Bade Ahsaan Se Zubaani Bayaan, Sirf Sunne, Sarsari Ilm Aur Waqti Aarzoo Ke Siwa Haqeeqi Taur Par Koi Hissa Nahi Mila. Ham Darbaare Khudavandi Mein Yah Bhi Dua Karte Hain Ki Qiyamat Ke Roz Hamara Ilm Ham Par Hamare Khilaaf Daleel Na Bane Aur ALLAH Ta'ala Se Iltiza Karte Hain Ki Vah Hamein Is Par Amal Karne Ki Taufeeq De Aur Fir Amal Mein Pabandi Ata Farmaye, Vahi Sabse Behtar Raham Wa Karam Karne Wala Hai Aur Hamare Huzoor Donon Jahan Ke Sardar Muhammadur Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Par Beshumar Salaato Salaam Naazil Ho Aur Aapke As'haab Aur Aapki Aal Par Bhi Aur ALLAH Ta'ala Unhein Zyada Se Zyada Sharf Wa Izzat Ata Farmaye.

Yah Hai Is Kitaab Ki Tarteeb, Jo Mere Maula Ne Ibaadat Ke Silsile Mein Mujhe Ilhaam Farmai! Aey Azeez! Ab Too ALLAH Ta'ala Ki Taufeeq Se Yah Jaan Ki Kul 7 Ghaatiyan Banti Hain:-

(1) Ilm Ki,

(2) Tauba Ki,

(3) Awaaeq Wa Mavaane'a Yani Rukavaton Ki,

(4) Awaariz Yani Dushwariyon Ki,

(5) Bawaaes Yani Ibaadat Par Ubhaarne Wali Cheezon Ki,

(6) Qawaadeh Yani Ibaadat Mein Kharaabi Paida Karne Wali Cheezon Ki,

(7) Hamd Wa Shukr Ki.

Is Kitaab 'Minhajul Aabideen' Mein Inhi 7 Ghaatiyon Ka

Zikr Hai. Ab Ham Har Ek Ki Is Tarah Sharah Karte Hain Ki Lafz To Km Ho Magar Sab Zaruri Nukte Bayaan Bhi Ho Jayein. Ham Har Ek Ki Sharah Alag Alag Baab Mein Karenge ALLAH Ta'ala Hi Taufeeq Ka Dene Wala Hai Aur Uske Karam Se Hi Bayaan Wa Amal Mein Durusti Barqaraar Rahti Hai.

Pahli Ghaati: Ilm Ki

Mein (Imaam Gazaali) ALLAH Ki Taufeeq Se Kahta Hoon Ki Aey Ikhlaas Ki Aarzoo Karne Wale Aur Ek ALLAH Ki Sachchi Ibaadat Ki Chahat Rakhne Wale, ALLAH Ta'ala Tujhe Nek Kaamo Ki Taufeeq De. Sabse Pahle Tujh Par Laazim Hai Ki Shariyat Ka Ilm Haasil Kare Kyunki Yah Ibaadat Ki Buniyaad Hai Aur Isi Par Iska Daromadaar Hai. Too Jaan Le Ki Ilm Aur Uske Mutabiq Ibaadat Do Aisa Kamaal Hain Ki Musannifo Ki Kitaabe, Ustaado Ki Taleemaat, Waaz Kahne Walo Ki Naseehatein, Gaur Wa Fikr Karne Walo Ki Nazar Wa Fikr Wagaira Jo Bhi Tum Dekh Ya Sun Rahe Ho Sab Kuch Is Ilm Wa Amal Mein Kamaal Haasil Karne Ke Liye Hai Balki Aasmaani Kitaabo Ka Naazil Hona Nabiyon Ka Duniya Mein Aana Saato Aasmanon Aur Zameeno Aur Unke Darmiyaan Makhlooq Ki Paidaish Bhi Isiliye Hai. Tum Qur'an Majeed Ki In Do Aayaton Par To Gaur Karo:-

"ALLAH Vah Hai Jisne Saat(7) Aasmaan Banaye Aur Unhi Ke Barabar Zameenein, ALLAH Ka Hukm Unke Darmiyaan Utarta Hai Taaki Jaan Lo Ki ALLAH Sab Kuch Kar Sakta Hai Aur ALLAH Ka Ilm Har Cheez Ko Muheet Hai". (Soorah Attalaaq, Aayat 12)

Sirf Yahi Ek Aayat Ilm Ki Fazeelat Suboot Ke Liye Kaafi Hai Khaaskar Ilme Tauheed Ke Liye.

"Aur Meine Jinno Aur Insaano Ko Sirf Apni Ibaadat Ke Liye Paida Kiya Hai". (Soorah Azzaariyaat, Aayat 56)

Yah Aayate Kareema Ibaadat Ke Suboot Ke Liye Kaafi Hai, Is Aayat Se Yah Maloom Hua Ki Bande Par Apne Rab Ki Bandagi Laazim Hai, To Is Ilm Wa Ibaadat Ko Hi Sabse Zyada Azmat Wali Cheez Tasavvur Karna Chahiye Kyunki Kaynaat Ka Paidaish Karne Ka Maqsad Inhi Do Cheezon Mein Kamaal Haasil Karna Hai, Isliye Bande Ko Chahiye Ki Inhi Do Ke Sath Mashgool Rahe, Inhi Donon Ko Haasil Karne Ke Liye Mashaqqatein Bardasht Kare Aur Inhi Do Mein Gaur Wa Fikr Karta Rahe.

Aey Azeez! Too Yaqeen Kar Ki In Do Ke Siwa Jo Kuch Duniya Mein Hai Sab Bekaar Hain Ki Usmein Koi Bhalai Nahi Aur Iske Alaawa Jo Kuch Bhi Hai Fuzool Hain Jisse Kuch Haasil Nahi, Jab Tere Zahan Mein Ilm Wa Ibaadat Ki Ahmiyat Aa Gai To Ab Yah Baat Samajh Ki Ilm Ibaadat Se Afzal Wa Ashraf Hai.

Isiliye Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya- 'Aalim Ki Fazeelat Aabid Par Aisi Hai Jaisi Meri Apne Adna Ummati Par'. (Tirmizi Shareef)

Ek Jagah Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya-

'Aalim Ki Taraf Ek Baar Nazar Mere Nazdeek 100 Saal Roze Rakhne Aur 100 Saal Raat Ko Nawaafil Padhane Se Behtar Hai'. (Al Maqaasidul Hasna)

Aur Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya-

'Kya Mein Tumhein Sabse Zyada Buland Martabe Wala Jannati Na Batao? Sahaba Kiraam Ne Arz Kiya Ya Rasoolullah! صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Batlaiye. To Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ki Vo Meri Ummat Ke Ulma Hain'.

In Hadeeson Se Saabit Hua Ki Ibaadat Se Ilm Afzal Hai

Lekin Ilm Ke Sath Sath Ibaadat Bhi Zaruri Hai Bagair Ibaadat Ilm Ka Koi Fayda Nahi Kyunki Ilm Darakht Ki Tarah Hai Aur Ibaadat Fal Aur Darakht Ki Qadr Fal Se Hoti Hai Agarche Darakht Asal Hai Lihaza Bande Ke Liye Ilm Wa Ibaadat Donon Ka Hona Zaruri Hai, Isiliye Hazrat Hasan Basri Rahmatullah Alaih Ne Farmaya 'Ilm Ko Is Tarah Haasil Karo Ki Ibaadat Ko Nuqsaan Na De Aur Ibaadat Is Tarah Karo Ki Ilm Ko Nuqsaan Na Ho' Aur Yah Badi Pukhta Baat Hai Ki Ilm Wa Ibaadat Donon Zaruri Hain Magar Pahle Ilm Haasil Karna Zaruri Hai Kyunki Ilm Ibaadat Ki Buniyaad Aur Uska Rahnuma Hai Isiliye Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya- 'Ilm Amal Ki Buniyaad Hai Aur Amal Uske Taabe Hai'.
(Attargeeb Wattarheeb)

Ilm Ka Ibaadat Ki Asal Hona Aur Use Ibaadat Se Pahle Haasil Karna Do Wajah Se Zaruri Hai. Ek Isliye Taaki Banda Rab Ki Ibaadat Kar Sake Aur Us Ibaadat Ko Tamam Aebo Aur Buraiyon Se Mahfooz Rakh Sake Kyunki Bande Par Laazim Hai Ki Pahle Apne Ma'aboode Barhaq Ko Pahchane Aur Fir Uski Ibaadat Mein Masroof Ho Aur Banda Apne Ma'aboode Barhaq Ki Ibaadat Kar Hi Kaise Sakta Hai Jab Ki Use Yah Na Maloom Ho Ki Us Ma'abood Ka Naam Kya Hai, Uski Sifatein Kya Hain Aur Kaun Si Cheezein Uski Shaan Ke Laayaq Hain Aur Kaun Si Baatein Uski Shaan Ke Laayaq Hain Aur Kaun Si Baatein Uski Shaan Ke Khilaaf Hain. Kabhi Kabhi Aisa Hota Hai Ki Banda Jahaalat Ki Wajah Se Apne Ma'aboode Barhaq Ke Liye Aisi Sifaton Aitqaad Rakhta Hai Jo Qat'an Uski Shaan

Ke Laayaq Nahi Hoti Aur Is Galat Aqaid Ki Wajah Se Ibaadat Barbaad Ho Jati Hai, Hamne Is Bahut Bade Khatre Ki Poori Sharah Apni Kitaab Ihya Ul Uloom Ke Baab Soo Khatma Mein Kar Di Hai.

Fir Aey Azeez Tujh Par Laazim Hai Ki Un Tamam Shariyat Ke Faraez Aur Wajib Ka Ilm Haasil Kare Jinka Tujhe Hukm Diya Gaya Hai Taaki Unhein Sahi Taur Par Ada Kar Sake Aur Tamam Un Hukmo Ka Bhi Ilm Haasil Kare Jo Najaez Aur Shariyat Ke Khilaaf Hain Taaki Unse Bach Sake Warna Jab Tak Farmabardari Aur Ibaadat Ki Haqeeqat, Haalat Aur Use Ada Karne Ki Sahi Kaifiyat Aur Tareeqa Maloom Na Ho To Usko Sahi Taur Par Kaise Kar Sakta Hai.

Aur Jab Tak Yah Maloom Na Ho Ki Yah Cheezein Gunaah Hain Us Waqt Tak Kaise Unse Parhez Ho Sakta Hai? Isliye Ibaadate Shariya Jaise Paaki, Namaz, Roza Wagaira Ki Haqeeqat Unke Sab Ahkaam Aur Unki Tamam Shartein Maloom Karna Zaruri Hain Aur Tab Hi Sahi Tareeqe Se Unko Ada Kiya Ja Sakta Hai. Ilm Na Hone Ki Wajah Se Bahut Mumkin Hai Ki Insaan Barso Aur Muddato Ek Aise Amal Ko Nek Khyaal Karta Rahe Jo Asal Mein Uski Paaki Aur Uski Namazon Ko Kharaab Kar Raha Ho Balki Tahaarat Aur Namazein Khilaafe Sunnat Tareeqe Par Ada Hoti Rahein Aur Karne Wale Ko Bilkul Ilm Na Ho Aur Baaz Waqt Aisa Bhi Ho Sakta Hai Ki Jab Koi Mushkil Mas'ala Pesh Aaye To Na To Vah Khud Jaanta Ho Aur Na Hi Us Waqt Use Koi Hal Karne Wala Mile To Pareshaani Hogi.

Fir Zaahiri Ibaadato Aur Farmabardari Ki Qabooliyat Ka

Daromadaar Poshida Achchhi Aadaton Par Hai Jo Dil Se Ta'alluq Rakhti Hain Isliye Unka Janna Bhi Zaruri Hai, Jaise Tavakkul Yani ALLAH Par Bharose Ki Haqeeqat, Tafveez Yani Sab Maamlaat ALLAH Ta'ala Ke Supurd Karna, ALLAH Ki Raza, Sabr, Tauba Aur Ikhlaas Wagaira Ka Matlab Jinka Tafseeli Zikr Insha ALLAH Ta'ala Abhi Aayega. Inke Sath Sath Un Cheezon Ka Matlab Janna Bhi Zaruri Hai Jo Poshida Aeb Hain Aur Jo Tavakkul Yani ALLAH Par Bharosa ALLAH Ki Raza Wagaira Ki Zid Hain Jaise Gussa, Lambi Ummeedein, Riya Yani Dikhava Aur Takabbur, Ujb Wa Hasad Wagaira Kyunki In Buri Aadaton Se Bachana Bhi Laazim Aur Zaruri Hai.

ALLAH Ta'ala Ne Achchhe Akhlaaq Paida Karne Aur Buri Aadaton Ko Door Karne Ka Hukm Apni Kitaab Mein Saaf Taur Par Diya Hai. Tavakkul Ke Mut'alliq Farmata Hai:-

"Aur ALLAH Hi Par Bharosa Karo Agar Tumhein Imaan Hai". (Soorah Almaaedah, Aayat 23)

Shukr Ke Mut'alliq Farmata Hai:-

"Aur ALLAH Ka Ahsaan Maano Agar Tum Usi Ko Poojate Ho". (Soorah Albakraah, Aayat 172)

Sabr Ke Mut'alliq Farmata Hai:-

"Aur Aey Mahboob Tum Sabr Karo Aur Tumhara Sabr ALLAH Hi Ki Taufeeq Se Hai". (Soorah Annahal, Aayat 12)

Tafveez (Supurd Karne) Ke Mut'alliq Farmata Hai:-

"Aur Sabse Toot Kar Usi Ke Ho Raho".
(Soorah Al Muzzammil, Aayat 8)

Isi Tarah Aur Bhi Kai Aayatein Hain Jinmein Achchhe

Akhlaaq Ko Apni Aadat Banaane Ka Hukm Diya Gaya Hai To Jis Tarah Se Namaz, Roza Wagaira Zaahiri Ahkaam Wa Faraez Qur'an Ki Aayaton Se Saabit Hain Usi Tarah Tavakkul, Raza Aur Sabr Wagaira Bhi Qur'an Paak Ki Aayaton Se Saabit Hain.

Jab Tavakkul Wagaira Bhi Laazim Hain To Sirf Namaz, Roze Par Hi Saara Zor Dena, Umda Akhlaaq Na Apnaana Thik Nahi Kyunki Donon Qism Ke Zaahiri Wa Baatini Ahkaam Ke Mut'alliq Ek Hi Rab Ne Ek Hi Kitaab Mein Hukm Diya Hai, Magar Tum Chhupi Hui Khaasiyaton Se Bilkul Bekhabar Ho Chuke Ho Aur Aise Logon Ke Liye Fatwe Likhne Mein Masroof Ho Jinhone Duniya Ko Hi Ka'aba E Maqsood Thahara Liya Hai Yahan Tak Ki Unhone Neki Ko Burai Aur Burai Ko Neki Ka Darja De Diya Hai Yani Un Logon Ka Sab Kuch Duniya Hai.

Afsos Tum Aise Logon Ke Liye Fatwa Naveesi Mein Mashgool Hokar Un Pakeeza Uloom Se Beparwaah Ho Gaye Ho Jinhein ALLAH Ta'ala Ne Apni Muqaddas Kitaab Mein Noor, Hikmat Aur Hidayat Wagaira Ke Alfaaz Se Bayaan Farmaya Hai. Tum Un Logon Ke Khilaaf Kuch Nahi Kahte Jinhone Haraam Kamai Ko Pesha Bana Liya Hai Aur Jo Raat Din Zaleel Duniya Jama Karne Mein Lage Hain.

Aey Bhalai Ke Dawedaar! Tumhein Iska Khauf Nahi Ki Bade Bade Faraez Ko To Peeth Ke Peechhe Daal Rahe Ho Aur Nafl Namaz, Roza Wagaira Mein Mashgool Ho, Faraez Ko Tark Karke Nawaafil Ada Karne Walo! In Nawaafil Ki Koi Ahmiyat Nahi, Aksar Aisa Bhi Hota Hai Ki Tum Aise Gunaah Par Qaayam Hote Ho Ki Jo Tumhein Dozakh

Mein Daal De Magar Jaez Khane Peene Aur Neend Wagaira Se Bachate Rahte Ho Jo Ibaadat Mein Tumko Taqwiyat Dete Hain To Tumhara Aisa Parhez Bematlab Aur Fuzool Hai Aur Un Sabse Badtar Yah Hai Ki Duniyavi Ummeedon Mein Ghire Ho Halanki Duniya Ki Ummeedein Saraasar Gunaah Hain Aur Jahaalat Ki Bina Par Tum Un Ummeedon Ko Neeyate Khair Samajhne Mein Isliye Bhi Fark Nahi Kar Sakte Kyunki Ye Donon Zaahir Mein Ek Doosre Se Milte Julte Hain.

Kabhi Kabhi Tum Bechain Hote Ho Aur Rona Peetna Wagaira Karte Ho Aur Use ALLAH Ta'ala Ke Darbaar Mein Gidgidaana Aur Aajizi Karna Khyaal Karte Ho Aur Kabhi Tum Sirf Riya Kar Rahe Hote Ho Magar Tumhara Gumaan Yah Hota Hai Ki Tum ALLAH Ki Hamd Kar Rahe Ho Aur Logon Ko Neki Ki Daawat De Rahe Ho, Is Tarah Tum Gunahon Ko Nekiya Aur Azaab Ko Sawaab Samajhne Lag Jate Ho Aur Ek Bahut Bade Dhoke Mein Mubtala Ho Jate Ho Aur Sakht Kharaabi Mein Pad Jate Ho, To Khuda Ki Qasam! Bagair Ilm Amal Karne Walo Ke Liye Sabse Badi Musibat Yahi Hai.

Aur Fir Zaahiri Aamaal Ka Poshida Khoobiyon Ke Sath Ek Khaas Ta'alluq Hai Agar Baatin Kharaab Ho To Zaahiri Aamaal Bhi Kharaab Honge Aur Agar Baatin Hasad, Riya Aur Takabbur Wagaira Aebo Se Paak Ho To Zaahiri Aamaal Bhi Sahi Hote Hain, Agar Dil Paak Aur Saaf Hai To Zaahiri Amal Bhi Thik Hoga Aur Agar Baatin Mein Riya Yani Dikhava Hai To Zaahiri Amal Bhi Sahi Nahi Hoga. Isi Tarah Agar Koi Apne Nek Aamaal Ko Rab Ta'ala Ka Fazl

Wa Karam Samjhe To Theek Aur Agar Unhein Apna Zaati Kamaal Samjhe To Apni Hi Tareef Karne Ki Wajah Se Nek Aamaal Barbaad Ho Jate Hain Isiliye Jab Tak Chhupe Huye Kaamo Ka Zaahiri Aamaal Se Ta'alluq, Chhupi Hui Khoobiyon Ki Zaahiri Aamaal Mein Taseer Aur Chhupi Hui Khoobiyon Ke Zariye Zaahiri Aamaal Ki Hifazat Ki Kaifiyat Wagaira Ka Pata Na Chale Zaahiri Aamaal Bhi Sahi Nahi Aur Jahaalat Aur Be Amli Ki Wajah Se Na To Zaahiri Aamaal Sahi Ho Paate Hain Aur Na Hi Dil Mein Chhupi Hui Achchhi Aadaton Ya Dil Mein Chhupi Hui Buri Aadaton Ka Pata Chal Sakta Hai Aur Amal Karne Wale Ke Hath Mein Mehnat Aur Mail Kuchail Ke Alaawa Kuch Nahi Aata Aur Yahi Sabse Bada Nuqsaan Hai Isiliye Sarkare Do Aalam صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم Ne Ilm Ki Shaan Mein Farmaya: 'Aalim Ka Sona (Sleeping) Jaahil Ki Namaz Se Behtar Hain' Kyunki Ilm Ke Bagair Amal Karne Wale Ke Aamaal Aksar Sahi Aur Sawaab Dene Wale Hone Ke Bajaye Kharaab Aur Azaab Dene Wale Ban Jate Hain. Ilm Ki Shaan Mein Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم Ne Bhi Farmaya: 'Ilm Sa'adatmando Ko Naseeb Hota Hai Aur Shaqi (Badnaseeb) Log Is Ni'amat Se Mahroom Rahte Hain'.

Is Irshad Ka Yah Matlab Hai Ki Be Ilm Ki Badnaseebi Yah Hai Ki Usne Ilm To Seekha Nahi Khaali Ibaadat Ki Mashaqqat Wa Diqqat Uthaata Hai To Aisi Ibaadat Se Siwa E Jismaani Mehnat Ke Kuch Sawaab Wagaira Nahi Milta. Ba Amal Aur Zaahid Ulma Mein Kyunki Ilm Wa Amal Donon Ikatthe Hote Hain Isliye Unka Darja Khuda Ta'ala Ke Yahan Baaqi Tamam Logon Se Zyada Hota Hai Aur Ilm

Hi Is Buland Martabe Ki Asal Hai Kyunki Ilm Farmabardari Aur Ibaadat Ki Buniyaad Hai Aur Isi Par Aamaal Ka Daromadaar Hai. Vo Log Jinhein ALLAH Ta'ala Ki Taraf Se Khaas Taed Wa Taufeeq Haasil Hai Unhone Isi Tarah Is Mazmoon Ko Bayaan Farmaya Aur Vo Poori Tarah Is Maamle Ki Tah Tak Pahunche Hain.

Upar Guzare Bayaan Se Yah Baat Saaf Ho Gayi Ki Ibaadat Na To Ilm Ke Bagair Ki Ja Sakti Hai Aur Na Hi Sahi Ho Sakti Hai To Saabit Ho Gaya Ki Sahi Tareeqe Se Ibaadat Karne Ke Liye Pahle Ilm Haasil Karna Laazim Aur Zaruri Hai.

Ibaadat Se Pahle Ilm Ke Hone Ki Doosri Wajah Yah Hai Ki Ilm Se Dil Mein ALLAH Ta'ala Ka Khauf Paida Hota Hai, ALLAH Ta'ala Ka Irshad Hai:-

"ALLAH Se Uske Bando Mein Vahi Darte Hain Jo Ilm Wale Hain". (Soorah Faatir, Aayat 28)

Yah Isliye Ki Jisko Khuda Ta'ala Ki Pahchan Nahi Hoti Uske Dil Mein Khuda Ka Khauf Nahi Hota Aur Na Hi Aisa Shakhs Sahi Tarah Se Rab Ta'ala Ki Tazeem Aur Farmabardari Kar Sakta Hai, To Ilm Se Hi Rab Ki Pahchaan Hogi Aur Ilm Ke Zariye Hi Uski Azmat Wa Khauf Dil Mein Baithegi Fir Ilm Se Hi Tamam Ibaadat Wa Farmabardari Ka Fal Milta Hai Aur Ilm Hi Ki Wajah Se Aadmi Har Qism Ke Gunahon Se Bach Sakta Hai Aur Ya Fir ALLAH Ta'ala Ki Taufeeq Se. Ibaadat Ka Maqsad Bhi To Yah Do Hi Cheezein Hain Ek Uski Pahchaan Doosri Dil Mein Uska Khauf Wa Haibat. Isliye Aey Aakhirat Ke Raaste Par Chalne Wale Sabse Pahle Tere Liye Ilm Haasil Karna Laazim Aur ALLAH Hi

Taufeeq Ka Maalik Hai Har Waqt Yah Dua Karni Chahiye Ki Uska Fazl Aur Uski Rahmat Sabke Shamile Haal Rahe.

Shayad Tum Kaho Ki Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Hai Ki-

'Ilm Ki Talaash Har Musalman Mard Wa Aurat Par Farz Hai'.(Sunnan Ibne Maaza)

To Vah Kaun Sa Ilm Hai Jiski Talaash Laazim Hai Aur Ibaadat Ki Durusti Ke Liye Kitne Ilm Ki Zarurat Hai? Tumhare Is Sawaal Ka Jawaab Yah Hai Ki Jin Uloom Ko Haasil Karna Farz Hai Vah Teen Hain:-

(1) Ilme Tauheed, (2) Ilme Sirr, (3) Ilme Shariyat.

Lekin In Teen Uloom Mein Se Km Se Km Itna Janna Aur Seekhna Laazim Aur Zaruri Hai Ki Jisse Laazim Wa Zaruri Kaamo Ki Poori Poori Pahchaan Aur Yaqeen Ho Jaaye.

Ilme Tauheed Se Itna Zaruri Hai Ki Jisse Deen Ke Usool Maloom Ho Jayein Vah Usool Yah Hain Ki Tumhein Yah Maloom Ho Ki Hamara Ek Ma'aboode Barhaq Hai Jo Har Cheez Ko Jaanta Hai Aur Tamam Mumkinaat Par Uski Qudrat Haavi Hai, Jo Chahe Karta Hai, Hamesha Zinda Hai, Hamesha Se Kalaam Farmane Wala Hai, Sab Kuch Dekhta Aur Sunta Hai, Ek Hai Uska Koi Shareek Nahi, Vah Tamam Mukammal Khoobiyon Ke Sath Hamesha Se Hai Aur Hamesha Rahega, Har Aeb Aur Kami Se Paak Hai, Us Par Kabhi Zawaal Nahi Aa Sakta, Usko Aqal Se Nahi Socha Ja Sakta Ki Vah Kaisa Hai Aur Qadeem Yani Hamesha Se Sirf Vahi Hai.

Yah Bhi Yaqeen Karein Ki Hazrat Muhammad صَلَّى اللّٰهُ تَعَالٰى

عَلَيۡهِ‌وَاٰلِهٖ‌وَسَلَّمَ ALLAH Ta'ala Ke Khaas Bande Aur Rasool Hain Aur Jo Ahkaam Aap Khuda Ki Taraf Se Laaye Sab Haq Hain Aur Aakhirat Ke Baare Mein Jo Khabarein Aapne Di Hain Sab Haq Hain Fir Un Tamam Ahkaam Wa Masa'el Ko Bhi Maloom Karein Jo Sunnat Hain Taaki Shariyat Ke Khilaaf Kaamo Aur Bid'ato Se Mahfooz Rahein, Isliye Ki Bid'at Mein Mubtala Hokar Insaan Sunnat Ki Pairvi Se Mahroom Ho Jata Hai Aur Deen Khatre Mein Pad Jata Hai.

Tauheed Ke Tamam Usool ALLAH Ki Kitaab Mein Maujood Hain Aur Hamare Masha'ekh Ne Deenyaat Ke Usool Yani Usoole Aqaid Ki Kitaabo Mein Un Dalael Ko Wazaahat Se Likha Hai.

Khulasa Yah Hai Ki Jis Cheez Se Jaahil Rah Kar Gumrahi Mein Padne Ka Khatra Ho Uska Ilm Haasil Karna Zaruri Hai. Ilm Ki Ahmiyat Ko Achchhi Tarah Zahan Mein Bitha Lo Aur Taufeeq ALLAH Hi Ke Hath Mein Hai.

Ilme Sirr Se Is Qadr Janna Zaruri Hai Jisse Dil Ki Safai Ke Tareeqe Maloom Ho Jayein Ki Kis Kis Cheez Se Dil Ko Paak Karna Zaruri Hai Taaki Dil Mein ALLAH Ta'ala Ki Haibat Wa Tazeem Aur Aamaal Mein Ikhlaas Paida Ho Aur Un Baato Aur Kaamo Ko Janna Bhi Zaruri Hai Jinse Neeyat Sahi Rah Sake Aur Zaahiri Wa Baatini Aamaal Wa Ibaadat, Zaahiri Wa Baatini Aafaat Se Mahfooz Rah Sakein Aur Un Sab Baato Aur Kaamo Ka Bayaan Insha ALLAH Ta'ala Hamari Is Kitaab Mein Aage Aayega.

Ilme Shariyat Se Is Qadr Janna Zaruri Hai Ki Jisse Yah Maloom Ho Jaye Ki Yah Kaam Zaruri Hain Taaki Unhein Ada Kiya Ja Sake, Jaise Namaz, Roza Wagaira Magar Haj,

Zakaat Wa Jihaad Wagaira Ke Ahkaam Wa Masa'el Unko Janne Laazim Hain Jin Par Yah Farz Ho Aur Jin Par Yah Cheezein Farz Nahi Un Par Unki Bareekiyan Aur Tafseel Janna Laazim Nahi. In Teen Ilmo Se Bas Itna Janna Laazim Wa Zaruri Hai Jo Hamne Bayaan Kar Diya Hai.

Sawaal: Kya Ilme Tauheed Mein Un Tafseel Aur Daleelon Ka Janna Bhi Zaruri Hai Jinse Jhoote Mazhabon Ki Tardeed Ho Sake Aur Jinse Islaam Ki Sachchai Un Par Saabit Ki Ja Sake Aur Jin Daleelon Se Tamam Bid'ato Ko Khatm Kiya Ja Sake Nabi Ki Sunnaton Ki Sachchai Zaahir Ki Ja Sake?

Jawaab: Aey Azeez! In Tamam Tafseelo Ka Janna Farze Kifaaya Hai Yani Basti Ya Poore Shahar Mein Ek Shakhs Seekh Le To Sab Par Se Us Farz Ki Zimmedari Uth Jati Hai. Lekin Tum Par Itna Janna Zaruri Hai Jisse Tumhare Aqaid Durust Rah Sakein Aur Tum Par Yah Laazim Nahi Ki Ilme Tauheed Ki Tamam Furu'aat Aur Uski Bareekiyan Usse Mut'alliq Doosre Kaamo Ko Jaano, Haan Agar Deen Ki Buniyaadi Masa'el Mein Tumhein Kahi Shak Ho Ya Uska Khauf Ho To Thodi Si Baatcheet Karke Kisi Doosre Shakhs Se Yah Shak Door Kar Sakte Ho Magar Jhagde Wagaira Se Hamesha Parhez Karo Kyunki Jhagda Ek Jaan Leva Marz Hai Jiska Koi Ilaaj Nahi Isliye Hamesha Isse Bacho Kyunki Jo Shakhs Is Marz Mein Mubtala Ho Jata Hai Agar ALLAH Ta'ala Ki Rahmat Wa Meharbani Shamile Haal Na Ho To Uska Mahfooz Rahna Mushkil Ho Jata Hai.

Fir Aey Azeez! Yah Bhi Jaan Le Ki Jab Duniya Ke Har Ilaaqe Mein Ahle Sunnat Wa Jama'at Ke Ulma Maujood

Hain Jo Gumrah Firqo Ke Radd Mein Masroof Hain Aur Vah Is Fun Mein Thos Maloomaat Ke Maalik Bhi Hain Aur Gumraho Ke Waswaso Wa Shub'haat Se Haq Walo Ke Seeno Ko Paak Karte Rahte Hain To Tumhare Zimme Se In Tafseelaat Mein Padna Khatm Ho Gaya.

Isi Tarah Ilme Sirr Ki Bareekiyan Aur Tafseel Maloom Karna Bhi Zaruri Nahi Aur Na Hi Tamam Ajaaebe Qalb Ki Tah Tak Pahunchana Laazim Hai Sirf Itni Maloomaat Zaruri Hai Jinse Ibaadat Ko Har Qism Ke Aebo Se Bachaaya Ja Sake Aur Jinke Zariye Ibaadat Ko Mukammal Tareeqe Se Ada Kiya Ja Sake Jaise Ikhlaas, Hamd, Shukr Aur Tavakkul Wagairah Ki Haqeeqat, Iske Alaawa Zyada Maloomaat Mein Padne Ki Zarurat Nahi.

Isi Tarah Ilme Shariyat Ke Andar Tamam Khareed Wa Farokht, Ujrat Ke Kaam, Nikaah, Talaaq Aur Jurm Wagaira Ke Masa'el Seekhne Bhi Sab Par Laazim Nahi Balki In Tafseelaat Ka Ilm Bhi Farze Kifaaya Hai.

Sawaal: Kya Ilme Tauheed Ki Zaruri Maloomaat Ustaad Se Seekhe Bagair Sirf Apni Nazar Wa Fikr Se Haasil Ho Sakti Hai?

Jawaab: Is Silsile Mein Ustaad Se Madad Lena Zaruri Hai Kyunki Vah Mushkil Maqamaat Ko Samjhaata Hai Aur Ilmi Pecheedgiyon Ko Aasaan Karta Hai Uski Rahnumai Mein Insaan Uloom Ko Aasaani Se Haasil Kar Sakta Hai Aur Jis Shakhs Par Khuda Ka Khaas Ahsaan Hota Hai Use Hi Deen Ke Mu'allim Banne Ka Sharf Ata Hota Hai.

Fir Aey Azeez! Too Yah Bhi Jaan Le Ki Ilm Ki Ghaati Bahut Sakht Hai Magar Uske Bagair Apne Matlab Wa

Maqsad Tak Pahunchana Na Mumkin Hai, Halanki Iska Fayda Bahut Hai Magar Is Ghaati Se Guzarna Bhi Mushkil Hai Aur Ismein Bade Bade Khatre Hain, Kitne Aise Hain Jinhone Ilm Haasil Na Kiya To Gumrah Ho Gaye Aur Kitne Aise Hain Jo Is Raah Par Chale Magar Raah Mein Fisal Gaye Aur Ismein Kitne Hi Ghoomne Wale Hairaani Ka Shikaar Aur Hazaaron Is Raaste Par Chalne Wale La Pata Ho Gaye Aur Kitne Hi Aise Hain Jo Is Ghaati Ko Tay Karne Ke Khwahishmand Huye To ALLAH Ta'ala Ki Madad Se Thode Se Waqt Mein Apni Manzil Tak Ja Pahunche Aur Baaz Vah Hain Jo 70 Saal Se Is Manzil Ko Tay Karne Mein Masroof Hain Aur Har Cheez Ka Ikhtiyaar Dar Asal ALLAH Ta'ala Hi Ko Hai.

Lekin Jaise Ki Ham Ne Bayaan Kiya Hai Ilm Ka Fayda Bahut Zyada Hai Kyunki Banda Ibaadat Ke Maamle Mein Ilm Ka Sakht Mohtaaj Hai Aur Ibaadat Ki Deewar Ilm Par Hi Qaayam Hoti Hai, Khaas Kar Ilme Tauheed Aur Ilme Sirr Par. Ilm Ke Mut'alliq Ek Riwayat Aai Hai Ki Ek Dafa ALLAH Ta'ala Ne Daod Alaihissalam Ki Taraf 'Wahi' Farmai- 'Aey Daod! Ilme Naafe'a Haasil Kar, Aapne Arz Kiya Naafe'a Ilm Kaun Sa Hai? To Rab Ta'ala Ne Farmaya Ki Ilm Naafe'a Vah Hai Jisse Tujhe Mere Jalaal, Meri Azmat, Meri Badai Aur Har Shay Par Meri Kamaale Qudrat Ka Pata Chale Kyunki Aisa Ilm Hi Tujhe Mere Qareeb Kar Sakta Hai'.

Sayyadna Hazrat Ali Raziyallahu Anhu Se Marvi Hai Ki Aapne Farma Mein Is Baat Ko Pasand Nahi Karta Ki Mein Nabaaligi Hi Mein Faut Ho Jata Aur Jannat Mein Daakhil

Kar Diya Jata Aur Bada Hokar Khuda Ki Maarifat (Pahchaan) Haasil Na Karta Aur Yah Isliye Ki Jisko ALLAH Ta'ala Ki Maarifat Zyada Hogi Usmein Khuda Ka Khauf Bhi Zyada Hoga Vah Ibaadat Zyada Karega Aur Jo Ibaadat Zyada Karega Uska Ta'alluq Bhi ALLAH Ke Sath Zyada Khaalis Hoga.

Lekin Ilm Haasil Karte Waqt Sabse Zyada Khuloos Ko Nigaah Mein Rakhna Chahiye Aur Riwayat Ki Nisbat Diraayat Ko Zyada Talab Karna Chahiye Yani Riwayati Taur Par Chal Rahe Ilm Se Zyada Aqal Ko Kholne Wale Ilm Seekhna Chahiye Kyunki Ilm Mein Khatre Bhi Bahut Hain, Isliye Jo Shakhs Is Garz Se Ilm Haasil Kare Ki Log Uski Taraf Tavajjoh Karein Aur Ilm Ke Zariye Ameero Ki Hamnasheeni Haasil Ho Taaki Ilm Ke Sabab Bahas Wa Munaazara Karne Walo Ke Saamne Fakhr Wa Shekhi Kare Aur Zaleel Duniya Ko Jama Kare To Aise Shakhs Ki Neeyat Faasid Hai Aur Uski Yah Tijaarat Tabaah Aur Uska Len Den Nuqsaan Deh Hai.

Sarkare Do Aalam صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya: 'Jo Shakhs Isliye Ilm Haasil Kare Taaki Ulma Ke Saamne Fakhr Kare Ya Bewakoofo Ke Sath Ilm Ke Zariye Jhagde Ya Logon Ki Tavajjoh Apni Taraf Fere To Aise Shakhs Ko ALLAH Ta'ala Dozakh Ki Aag Mein Daalega'. (Tirmizi Shareef)

Hazrat Bayazeed Bustaami Rahmatullah Alaih Ne Farmaya- 'Meine 30 Saal Mujaahida Kiya To Ilm Aur Uske Khatraat Se Zyada Sakht Kisi Cheez Ko Na Paaya'. Aur Is Baat Se Bhi Bachana Ki Shaitaan Kahi Tumhare Zahan Mein Yah Waham Na Daal De Ki Jab Ilm Mein Itne

Khatraat Hain To Ise Haasil Hi Nahi Karna Chahiye, Aisa Waham Durust Nahi Kyunki Huzoor صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ne Farmaya:- 'Meraaj Ki Raat Mein Dozakh Walo Ko Dekha To Mujhe Unmein Faqeer Wa Mohtaaj Zyada Nazar Aaye. Sahaba Raziyallahu Anhuma Ne Arz Kiya Kya Maal Wa Daulat Ke Mohtaaj? To Aap صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ne Farmaya: Nahi Balki Ilm Ke Mohtaaj'. (Ruhul Bayaan)

Jo Shakhs Ilm Na Seekhe Vah Ibaadat Aur Unke Arkaan Theek Tareeqe Se Nahi Ada Kar Sakta Bilfarz Agar Koi Shakhs Tamam Aasmanon Ke Firishton Jitni Ibaadat Kare Magar Ilm Na Ho To Vah Ghaate Mein Hi Rahega. Isliye Jis Tarah Bhi Ho Ilm Zarur Haasil Karo. Aur Iske Haasil Karne Mein Pareshaan Aur Sust Na Bano, Warna Gumrahi Ke Khatraat Se Dochaar Ho Jaoge Har Qism Ki Gumrahi Se ALLAH Ki Panaah.

Fir Jab Tum ALLAH Ta'ala Ki Kaarigari Mein Gaur Karoge Aur Khoob Gahari Nazar Se Dekhoge To Tumhein Yaqeen Ho Jayega Ki Hamara Ek Ma'abood Hai Jo Sab Kuch Kar Sakta Hai, Jise Har Cheez Ka Ilm Hai, Jo Hamesha Zinda Hai Aur Jo Chahe Karta Hai, Jo Har Baat Ko Sunta Aur Dekhta Hai, Jo Hamesha Se Kalaam Farmata Hai Jiska Ilm, Iraada Aur Kalaam Fana Wa Zawaal Se Paak Hai, Jo Har Aeb Wa Kami Se Paak Hai, Vo Saari Cheezein Jo ALLAH Paak Ne Paida Ki Unki Khoobiyan Usmein Na Hain Na Ho Sakti Hain. Na To Vah Makhlooq Ke Jaisa Hai Aur Na Hi Makhlooq Kisi Maamle Us Jaisi Hai. Vah Makaan Aur Simt (Direction) Ki Qaid Se Paak Hai Aur Aafatein Wa Haadse Us Par Nahi Aa Sakte, Isi Tarah Jab

Tum Sarkare Do Aalam صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Mojizaat, Aapke Taur Tareeqe Aur Nubuvvat Ki Nishaniyon Par Gaur Karoge To Tumhein Yaqeen Ho Jayega Ki Sarkare Do Aalam صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ ALLAH Ke Rasool Hain Aur Uski 'Wahi' Pahunchane Mein Ameen Hain, Gaur Karne Se Tum Par Is Baat Ki Sachchai Ka Bhi Pata Chal Jayega Ki Salf Saalehin (Buzurgo) Ka Aqeeda Ki Jannat Mein ALLAH Ta'ala Ka Deedar Bagair Simt Aur Makaan Ke Hoga Haq Hai Aur Yah Ki Vah Hamesha Se Maujood Hai, Magar Kisi Had Mein Mahdood Nahi. Aur Tum Par Is Baat Ki Haqqaniyat Bhi Raushan Ho Jayegi Ki Uska Kalaam Gaire Makhlooq Hai Aur Yah Ki Vah Lafzon Aur Awazon Se Bana Hua Nahi, Kyunki Alfaaz Aur Aawaz Se Banna Haadis Hai (Yani Yah Sab Kuch Pahle Nahi Tha Baad Mein Hua) Aur Haadis Cheez Qadeem Ki Sifat Nahi Ho Sakti.

Gaur Karne Se Tum Par Yah Bhi Saaf Ho Jayega Ki Zameenon Wa Aasmanon Mein Jo Kuch Hota Hai Vah Khuda Ki Taqdeer Aur Qaza Se Hota Hai Aur Har Cheez Ka Aalame Wujood Mein Zuhoor Bhi Uske Chahane Se Hota Hain. Khair Wa Shar Bhi Uski Taraf Se Hain Aur Fayda Wa Nuqsaan Ka Maalik Bhi Dar Haqeeqat Vahi Hai Aur Kufr Wa Imaan Bhi Usi Ki Janib Se Hain. Aur Makhlooq Ke Liye Us Par Koi Cheez Laazim Nahi. Vah Agar Kisi Ko Sawaab Ata Farmaye To Uska Fazl Hai Agar Kisi Ko Azaab De To Yah Uska Adal Hai.

Aur Jab Tumhein Iska Bhi Yaqeen Ho Jaye Ki Jo Irshadaat Bhi Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Haq Bayaan Karne Wali Zubaan Se Nikle Hain Sab Haq Aur

Durust Hain Aur Hashr Nashr, Azaabe Qabr, Munkar Nakeer Ke Sawaal Wa Jawaab Wagaira Ke Mut'alliq Aap صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Jo Khabarein Bhi Di Hain Sab Sachchi Aur Haq Hain Aur Pahle Ke Buzurgo Ka In Sab Baato Par Aitqaad Tha, Vo Sab Un Par Mazbooti Se Qaayam The Aur Un Sab Baato Par Nafsaani Iraade Aur Bid'atein Paida Hone Se Pahle Hi Ittefaaq Wa Ijma Ho Chuka Hai Yani Is Baat Mein Sab Ki Ek Raay Hai. ALLAH Ta'ala Khwaahishaat Ki Pairvi Aur Shara'a Ke Khilaaf Kaamo Ki Pairvi Karne Se Ham Sabko Bachaaye.

Fir Jab Dil Ke Aamaal, Poshida Asbaab Aur Un Cheezon Par Gaur Karoge Jinka Jaez Ya Najaez Hona Is Kitaab Mein Upar Zikr Hua Fir Tumhein Un Kaamo Ki Pahchaan Bhi Ho Jaaye Jinki Tumhein Ibaadat Mein Zarurat Hai Jaise Tahaarat, Namaz Aur Roza Wagaira Ka Ilm.

Khulasa Yah Hai Ki Jab Tumhein Tamam Upar Guzari Baato Ka Poori Tarah Ilm Wa Yaqeen Ho Gaya To Tum Ummate Muhammadiya Ke Qaabil Ulma Ki Jama'at Mein Shamil Ho Gaye. Ab Agar Tumne Ilm Ke Mutabiq Poori Tarah Amal Bhi Kiya Aur Apni Aakhirat Durust Aur Aabaad Karne Mein Lag Gaye Aur Deen Ke Baare Mein Ab Tum ALLAH Ke Fazl Se Jaahil Wa Gaafil Na Rahe Aur Na Hi Kisi Ke Mohtaaj Rahe. Tumhein Aise Sharf Par Mubarak Deni Chahiye Tumhare Ilm Ki Bahut Zyada Qeemat Hai Aur Tumhein Is Baat Par Bahut Zyada Sawaab Milega Aur Tum Ne Ilm Ki Ghaati Ko Paar Kar Liya Aur Ilm Haasil Karne Ke Baare Mein ALLAH Ta'ala Ka Jo Haq Tum Par Tha Use Tum Ne ALLAH Ta'ala Ki Madad Se Ada Kar

Diya. ALLAH Ta'ala Se Iltija Hai Ki Vah Hamein Aur Tumhein Deen Par Qaayam Rahne Ki Taufeeq Ata Farmaye.

Muhammad Ahmad Ki Raay:

Imaam Sahab Ne Bataya Ki Tumhein Ibaadat Ke Liye ALLAH Paak Ne Bheja Hai Aur Ibaadat Ke Liye Ilm Zaruri Hai Aur Kitna Zaruri Hai Yah Bhi Bataya. Ho Sakta Hai Ki Bagair Ilm Ke Saari Umr Ki Mehnat Barbaad Ho Sakti Hai. Yoon Bhi Zarurat Ke Mutabiq Ilm Har Musalman Mard Wa Aurat Par Farz Hai. Aaj Ilm Seekhne Ke Liye Laakho Rupay Kharch Karte Hain Aur Aisa Bhi Hota Hai Ki Sirf Duniyavi Ilm Seekh Kar Duniya Se Be Rang Khaali Hath ALLAH Ke Paas Jate Hain, Lihaza Ibaadat Ko Durust Karne Ke Liye Ilm Zarur Seekha Jaye Aur Jo Log Ba Qaayda Ustaad Ke Paas Ilm Nahi Seekh Sakte Vo Km Se Km Deen Ka Zaruri Ilm Laazmi Seekhe. Alhamdulillah Sachche Dil Se Imaan Laane Par Jannat To Pakki Ho Jati Hai Magar Marne Ke Baad Jannat Mein Jald Jane Aur Azaabo Se Bachane Ke Liye Ibaadat Aur Ilm Bahut Zaruri Hai. Aapko Lagega Ki Ye Kitaab Kuch Mushkil Hai Aur Is Par Amal Nahi Ho Sakega Lekin Is Kitaab 'Minhajul Aabideen' Ko Poora Zarur Padhein Kyunki Aakhir Tak Pahunchate Pahunchate Aapko Ahsaas Hoga Ki Ibaadat Ke Liye Is Kitaab Par Jahan Tak Ho Sake Amal Bahut Hi Zaruri Hai. ALLAH Ta'ala Hamein Aur Aapko Is Kitaab Ko Baar Baar Padhane Aur Us Par Amal Karne Ki Taufeeq Ata Farmaye.

Doosri Ghaati: Tauba Ke Bayaan Mein

Fir Aey Ibaadat Ke Taalib! Tujh Par Ibaadat Mein Mashgool Hone Se Pahle Apne Gunahon Se Tauba Karna Laazim Hai Aur Yah Do Wajah Se Laazim Hai.

Ek To Isliye Taaki Tauba Karne Ki Wajah Se Tumhein Ta'at (Farmabardari) Aur Ibaadat Ki Taufeeq Naseeb Ho Kyunki Gunahon Ki Nuhoosat Bande Ko Ta'at Wa Ibaadat Baja Laane Se Mahroom Kar Deti Hai Aur Us Par Zillat Wa Ruswai Musallat Kar Deti Hai. Yaqeen Jaano Ki Gunaah Ek Aisi Zanjeer Hai Jo Bande Ko Ta'at Wa Neki Ki Taraf Chalne Se Rok Deti Hai Aur Gunahon Ke Hote Huye Nek Kaamo Mein Jaldi Nahi Ho Sakti Kyunki Gunahon Ka Bhaaripan Aur Bojh Nekiyon Ke Sukoon Ko Paida Nahi Hone Deta Aur Na Hi Ta'at Wa Ibaadat Mein Khushi Paida Hone Deta Hai Aur Gunahon Par Jama Rahna Dil Ko Siyaah (Black) Kar Deta Hai. Isi Tarah Insaan Dil Ki Sakhti Aur Gunahon Ke Andhere Mein Mubtala Ho Jata Hai, Na Usmein Khuloos Paida Ho Sakta Hai Aur Na Hi Dil Ki Safai Aur Na Hi Ibaadat Mein Lazzat Wa Mithaas Paida Ho Sakti Hai. Jo Shakhs Gunahon Se Tauba Karne Wala Nahi Hoga, Agar Khuda Ka Fazl Shamile Haal Na Ho To Dheere Dheere Yah Gunaah Use Kufr Tak Pahuncha Denge. Aise Shakhs Par Badnaseebi Gaalib Aa Jayegi, To Aise Shakhs Par Ta'ajjub Hai Ki Un Nuhoosat Aur Sakht Dili Ke Hote Huye Use Rab Ki Farmabardari Ki Taufeeq Kis Tarah Mil Sakti Hai Aur Gunahon Par Data (Qaayam) Rahne Wala Shakhs

Ta'at E Khudavandi Ka Daawa Kaise Kar Sakta Hai Aur Shara'a Ke Khilaaf Baato Ko Apnaate Huye Vah Ibaadate Khudavandi Kaise Baja La Sakta Hai? Isi Tarah Jo Shakhs Gunahon Se Ganda Aur Napaak Ho To Vah ALLAH Ki Munajaat Ka Qurb Kaise Haasil Kar Sakta Hai? Isiliye Huzoor Akram صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya- 'Jab Banda Jhoot Bolta Hai To Donon Firishte Jhoot Ki Badboo Se Usse Alag Hat Jate Hain'.(Tirmizi Shareef)

Jhoot Wa Geebat Ke Hote Huye Zabaan Zikre ilaahi Ke Laayaq Kaise Ho Sakti Hai Isliye Gunaah Par Jame Rahne Wale Aadmi Ko Nek Kaam Ki Taufeeq Milna Bahut Mushkil Hai Aur Na Hi Ibaadat Karte Waqt Aise Shakhs Ke Jism Mein Chusti Aur Sukoon Paida Ho Sakta Hai Aisa Shakhs Agar Tooti Footi Ibaadat Karega To Vah Bahut Mashaqqat Ke Sath Fir Aisi Ibaadat Mein Lazzat Wa Safai Wagaira Kuch Na Hogi Yah Sab Kuch Gunahon Ki Nuhoosat Aur Tauba Ke Tark Kar Dene Se Hoga. 'Us Shakhs Ne Sach Farmaya Jisne Kaha Ki Agar Too Raat Ko Namaze Tahajjud Padhne Aur Din Ko Roze Rakhne Ki Quvvat Nahi Rakhta To Samajh Le Ki Too Manhoos Ho Chuka Hai Gunahon Ki Nuhoosat Tujh Par Haawi Ho Chuki Hai'.

Tauba Ke Zaruri Hone Ki Doosri Wajah Yah Hai Ki Bagair Tauba Ke Ibaadat Qabool Nahi Hoti, Jis Tarah Qarz Wale Ka Qarz Ada Karne Se Pahle Uske Saamne Tohfe Koi Ahmiyat Nahi Rakhte Aur Na Vah Unhein Qabool Karta Hai, Isi Tarah Pahle Gunahon Se Tauba Karna Laazim Hai Uske Baad Aam Nafli Ibaadat, Isi Tarah Jab Faraez Kisi Ke

Zimme Laazim Ho To Uske Nawaafil Wagaira Kaise Qabool Ho Sakte Hai Yoonhi Agar Koi Shakhs Haraam Wa Mamnoo Kaam To Tark Na Kare Magar Mubaah Wa Halaal Cheezon Mein Ahtiyaat Kare To Uska Aisa Parhez Kya Ahmiyat Rakh Sakta Hai Aur Vah Khuda Ta'ala Se Munajaat, Uski Bargaah Mein Pasandida Aur Uski Sana (Tareef) Karne Wala Kaise Ho Sakta Hai Jis Par Khuda Ta'ala Naraz Ho, Gunaah Par Jame Rahne Walo Ka Aksar Yahi Haal Hai.

Sawaal: 'Taubatunnasooh' Ke Kya Ma'ana Hain, Uski Tareef Kya Hai Bande Ko Kya Karna Chahiye Jisse Uske Tamam Gunaah Maaf Ho Jayein?

Jawaab: Dil Ke Kaamo Mein Se Ek Kaam Tauba Hai Aur Aam Ulma Ne Uski Tareef Yah Ki Hai Ki- 'Dil Ko Gunahon Se Paak Karna' Aur Hamare Shaikh Ne Yah Tareef Ki Hai- 'Aainda Ke Liye Aise Gunahon Ko Chhodne Ka Iraada Karna Jis Darje Ka Pahle Gunaah Ho Chuka Ho Aur Yah Chhodna Sirf Khuda Ki Tazeem Aur Uski Narazgi Ke Dar Ki Wajah Se Ho'.

Shaikh Ki Tareef Ke Mutabiq Tauba Ki Chaar Shartein Hain:-

(1) Gunaah Tark Kar Dene Ka Iraada, Iska Matlab Yah Hai Ki Apne Dil Ko Is Baat Par Pukhta Wa Mazboot Kar Le Ki Aainda Kabhi Gunahon Ki Taraf Ruzoo Nahi Karunga Lekin Agar Koi Shakhs Gunaah Karna To Chhod De Magar Dil Mein Khyaal Yah Ho Ki Fir Kabhi Karunga Ya Shuru Se

Gunaah Chhodne Ka Iraada Shuba Wa Shak Mein Ho Ki Chhodunga Bhi Ya Nahi To Aisa Shakhs Kabhi Kabhi Fir Gunahon Mein Mubtala Ho Jata Hai, Aisa Shakhs Agarche Waqti Taur Par Gunahon Se Ruk Jata Hai Magar Use Taaeb Yani Tauba Karne Wala Nahi Kaha Ja Sakta.

(2) Doosri Shart Yah Hai Ki Jis Gunaah Se Tauba Kar Raha Ho Us Martabe Ka Gunaah Pahle Kahi Usse Na Hua Ho Kyunki Pahle Se Aisa Gunaah Nahi Hua Sirf Aainda Ke Liye Usse Bachata Hai To Aise Shakhs Ko Taaeb Nahi Kahenge Balki Parhezgaar Kahenge, Kya Tumhein Maloom Nahi Ki Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ko Kufr Se Bachne Wala To Kah Sakte Hai Magar Kufr Se Tauba Karne Wala Nahi Kah Sakte Kyunki Kufr To Ma'azallah Kabhi Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Kiya Hi Nahi Aur Hazrat Umar Raziyallahu Anhu Ko Kufr Se Tauba Karne Wala Kahenge Kyunki Aap Pahle Kufr Ki Haalat Mein Rah Chuke Hain.

(3) Teesri Shart Yah Hai Ki Vah Gunaah Rutbe Mein Pahle Gunaah Ki Tarah Ho Na Ki Soorat Mein. Kya Tumhein Maloom Nahi Ki Jis Puraane Boodhe Ne Jawaani Ke Zamane Mein Zina Kiya Ho Ya Daaka Daala Ho, Vah Ab Budhape Mein Tauba To Kar Sakta Hai Kyunki Tauba Ka Darwaaza To Band Nahi Magar Ab Use Zina Ya Dakaazani Ka Ikhtiyaar Nahi Kyunki Vah Amali Taur Par Yah Gunaah Nahi Kar Sakta To Kyunki Vah Ab Zina Ya Dakaazani Nahi Kar Sakta, Isliye Yah Nahi Kah Sakte Ki Vah Apne Ikhtiyaar Se Use Chhod Raha Hai Ya Unse Ruk Raha Hai Kyunki Ab Vah Bebas Ho Chuka Hai Aur Un Gunahon Ko Karna Uske Bs Ki Nahi, Magar Vah Is Waqt

Bhi Zina Ya Dakaazani Jaise Doosre Haraam Wa Mamnoo Kaam Kar Sakta Hai Jaise Jhoot Bolna, Kisi Par Zina Ki Tohmat Lagaana, Kisi Ki Geebat Ya Chugli Karna Wagaira Ye Sab Kaam Gunaah Ke Hain Agarche Har Ek Mein Apni Apni Nau'iyyat Ke Aitbaar Se Fark Hai Lekin Yah Tamam Gunaah Ek Hi Darje Ke Maane Jate Hain Magar Ye Gunaah Bid'at Ki Pairvi Se Km Hain Aur Bid'at Ki Pairvi Kufr Se Km Hai To Yah Tauba Jo Zina Ya Dakaazani Se Hogi Sooratan Tauba Hogi.

(4) Chauthi Shart Yah Hai Ki Gunahon Se Tauba ALLAH Ta'ala Ki Tazeem Ke Liye Aur Uske Dardnaak Azaab Se Dar Kar Ho, Kisi Duniyavi Garz Ya Logon Se Dar Kar Ya Apni Tareef Haasil Karne Ke Liye Ya Apni Mash'hoori Ya Jismaani Kamzori Ki Wajah Se Ya Mohtaaji Ya Kisi Aur Rukavat Ki Wajah Se Na Ho.

Jab Tauba Ke Yah Arkaan Wa Shartein Pai Jayengi To Tauba Mukammal Taur Par Hogi Aur Ise Tauba E Saadiqa Yani Sachchi Tauba Kaha Jayega. Tauba Ke Muqaddamaat Teen Amr Hain Yani Jin Cheezon Ka Tauba Se Pahle Hona Zaruri Hai Vo Teen Baatein Hain:-

(1) Pahli Yah Ki Apne Gunahon Ko Bahut Hi Bure Kaam Tasavvur Kare.

(2) Doosri Yah Ki ALLAH Ta'ala Ke Azaab Ki Shiddat Aur Gazab Ki Sakhti Ko Dil Mein Haazir Kare.

(3) Teesri Yah Ki Apni Kamzori Aur Gunahon Ke Baare Mein Apni Be Hayai Ko Mahsoos Kare Aur Usko Tasleem Bhi Kare.

Kyunki Jo Shakhs Sooraj Ki Tez Dhoop, Chaukeedaar

Ke Thappad Aur Cheenti Ke Dank Ko Bardasht Nahi Kar Sakta Vah Dozakh Ki Sakht Garmi, Jahannam Ke Firishton Ki Maar Aur Bahut Hi Zahreele Saanpo Ke Dank Kaise Bardasht Kar Sakta Hai, Dozakh Mein Bichchhoo, Khachchar Jitne Bade Aur Vahan Ke Saanp Unt Ki Gardan Jitne Mote Honge Aur Ye Saanp Aur Bichchhoo Wagaira Dozakh Ki Aag Ke Honge. Is Waqt Vah Gazab Aur Gusse Ke Makaan Mein Rakhe Huye Hain. Ham Baar Baar Khuda Ke Gazab Aur Azaab Se Panaah Mangte Hain.

Tum Agar In Wahshatnaak Baato Ko Yaad Rakhoge Aur Har Din Raat Mein Kisi Waqt Inki Yaad Taaza Karte Rahoge To Zarur Tumhein Gunahon Se Khaalis Tauba Naseeb Ho Jayegi. ALLAH Ta'ala Har Ek Ko Apne Fazl Se Tauba Ki Taufeeq De.

Sawaal: Agar Koi Yah Kahe Ki Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne To Tauba Ke Mut'alliq Sirf Yah Farmaya Ki- 'Gunahon Par Pashemaan (Sharminda) Hone Ka Naam Tauba Hai' (Sunan Ibne Maaza)

Tauba Ke Jo Arkaan Wa Shartein Tum Ne Bayaan Ki Hain Unka Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne To Koi Zikr Nahi Farmaya?

Jawaab: Sirf Nadaamat Ko Tauba Nahi Kaha Ja Sakta Kyunki Gunahon Par Sharmindagi Bande Ke Ikhtiyaar Wa Qudrat Mein Nahi, Tum Is Cheez Ko Mahsoos Karte Ho Ki Baaz Waqt Banda Ek Kaam Par Sharminda Ho Raha Hota Hai Halanki Dil Se Vah Us Sharmindagi Ko Pasand Nahi Kar Raha Hota To Maloom Yah Hua Ki Nadaamat

Wa Pashemaani Bande Ke Ikhtiyaar Mein Nahi Aur Tauba To Ikhtiyaari Cheez Hai Isliye Tauba Ka Hukm Diya Gaya Hai, To Is Tashreeh Se Saaf Taur Par Maloom Hua Ki Nadaamat Wa Pashemaani Yaqeenan Aen Tauba Nahi, Isliye Upar Zikr Hui Hadeese Paak Ke Vah Matlab Nahi Jo Zaahir Mein Samajh Mein Aate Hain Balki Uska Yah Matlab Hai Ki ALLAH Ta'ala Ki Azmat Wa Haibat Ka Tasavvur Karke Aur Uske Dardnaak Azaab Ke Khauf Se Jo Nadaamat Wa Pashemaani Bande Ke Dil Mein Paida Hoti Hai, Vah Bande Ko Khaalis Tauba Karne Par Ubhaarti Hai Aur Aisi Nadaamat Wa Pashemaani Sahi Tauba Karne Walo Ka Haal Aur Khoobi Hai Kyunki Banda Jab Upar Likhe Huye Muqaddamaat (Vah Baatein Jinka Tauba Se Pahle Hona Zaruri Hai) Ko Baar Baar Khyaal Mein Layega To Use Apne Gunahon Par Nadaamat Mahsoos Hogi Aur Yahi Nadaamat Usko Gunahon Ke Chhodne Par Ubhaaregi Aur Aisi Nadaamat Aainda Ke Liye Bhi Tauba Karne Wale Ko Gunaah Tark Karne Par Ubhaaregi Aur Aisi Nadaamat Aainda Ke Liye Taaeb Ke Dil Mein Qaayam Rahegi Aur Khudavand Ta'ala Ke Darbaar Mein Aajizi Ke Sath Khade Hone Aur Use Raazi Karne Ke Liye Ubhaaregi To Choonki Aisi Nadaamat Tauba Ka Sabab Aur Taaeb Ki Sifaton Mein Se Hai Isliye Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Aisi Tauba Ko Nadaamat Farma Diya. Is Matlab Ko Achchi Tarah Samajh Lo ALLAH Ta'ala Tumhein Samajhne Ki Taufeeq De.

Sawaal: Yah Kaise Ho Sakta Hai Ki Insaan Aisa Ho Jaaye Ki Usse Koi Sageera (Chhota, Small) Ya Kabeera (Bada, Big)

Gunaah Ho Hi Na? Halanki Ambiya E Kiraam Jo Tamam Makhlooq Se Yaqeeni Taur Par Ashraf Wa Aala The Unke Mut'alliq Bhi Ilm Walo Mein Ikhtilaaf Hai Ki Vah Is Martabe Par Pahunche Ya Nahi?

Jawaab: Aise Darje Par Pahunch Jana Ki Koi Sageera Ya Kabeera Gunaah Na Ho Mumkin Hai Muhaal (Namumkin, Impossible) Nahi Balki ALLAH Ta'ala Ki Taufeeq Jiske Shamile Haal Ho Jaaye Uske Liye Aasaan Hai. ALLAH Ta'ala Jisko Chahe Apni Rahmat Ke Sath Khaas Kar Leta Hai.

Fir Yah Bhi Tauba Ke Sharaet Mein Se Hai Ki Jaanboojh Kar Gunaah Na Kare, Agar Bhool Chook Se Koi Lagzish Ho Jaaye To Khuda Ta'ala Ra'oof Wa Raheem Hai Use Maaf Kar Dega Aur Jise Khuda Ki Taufeeq Haasil Ho Gai Ho Vah Gunahon Se Aasaani Se Bacha Rah Sakta Hai. Agar Tum Tauba Na Karne Ka Yah Bahaana Karo Ki Hamein Apne Nafs Par Bharosa Nahi Shayad Tauba Ke Baad Gunahon Se Baaz Rahein Ya Na Rahein Aur Shayad Ham Tauba Par Mazbooti Se Jame Rahein Ya Na Rahein, Isliye Tauba Karne Se Kya Fayda, To Is Gumaan Ka Jawaab Sun Lo Ki Aisa Khyaal Shaitaan Ka Saraasar Dhoka Aur Fareb Hai Kyunki Tumein Yah Kaise Maloom Hai Ki Tauba Ke Baad Tum Se Zarur Gunaah Ho Jayega. Yah Bhi Ho Sakta Hai Ki Tauba Ke Fauran Baad Hi Tumhein Maut Aa Jaye Aur Gunaah Karne Ka Mauqa Hi Na Mile, Baaqi Yah Waham Ki Shayad Gunaah Ho Jaye To Aise Waham Ka Koi Aitbaar Nahi Tum Par Sirf Yah Laazim Hai Ki Tauba Ke Waqt Aainda Gunaah Na Karne Ka Iraada Pakka Aur Sachcha Ho, Baaqi Us Iraade

Par Jame Rahne Ki Taufeeq Dena Khuda Ka Kaam Hai Fir Agar Is Iraade Par Khuda Ke Fazl Se Tum Qaayam Rahe To Yahi Tumhara Maqsad Hai Aur Agar Khuda Na Khwaasta Tum Qaayam Na Rahe To Bhi Tumhare Pichhle Gunaah To Maaf Ho Gaye, Pichhle Gunahon Ke Azaab Se To Tumhein Chhutkara Mil Gaya Aur Pichhle Gunahon Ki Aaloodagi Se Tum Paak Ho Gaye. Tauba Ke Baad Agar Koi Gunaah Hua Ho To Bas Vahi Tumhare Zimme Hai To Pichhle Gunahon Ka Maaf Ho Jana Kya Km Fayda Hai? Isliye Sirf Us Waswase Se Tauba Karne Se Mat Ruko Ki Khuda Na Khwaasta Fir Gunaah Ho Jaaye Kyunki Khaalis Tauba Karne Se Tumhein Do Bade Fayde Mein Se Ek Fayda To Yaqeeni Hoga Ki Ya To Hamesha Ke Liye 'Taubatunnasooh' Haasil Ho Jayegi Ya Pichhle Gunaah Maaf Ho Jayenge. ALLAH Ta'ala Hi Taufeeq Wa Hidaayat Ka Maalik Hai. Gunahon Ke Mut'alliq Yah Yaad Rakho Ki Gunahon Ki Qismein Alag Alag Hain. Gunaah Teen Qism Ke Hain:-

(1) Ek To Yah Ki Tumne Khuda Ke Farz Kiye Huye Ahkaam Ko Ada Na Kiya Ho Aur Unki Adayegi Tumhare Zimme Ho Jaise Namaz, Roza, Zakaat Aur Kaffara Wagaira To Ye Mahaz Sirf Tauba Se Maaf Nahi Honge Balki Jahan Tak Ho Sake Uski Qaza Laazim Hai.

(2) Doosri Qism Ke Gunaah Vah Hain Jinki Ab Qaza To Nahi Ho Sakti Magar Vo Bhi Tumhare Aur Khuda Ke Darmiyaan Hi Ho Jaise Kahi Sharab Pi Ho Ya Raag Rang Ki Mahfil Sajai Ho Ya Sood Khaya Ho To Is Qism Ke Gunahon Ke Maafi Ki Soorat Yah Hai Ki Guzare Huye

Gunahon Par Nadaamat Wa Pashemaani Ki Jaaye Aur Aainda Ke Liye Unhein Chhodne Ka Pakka Iraada Kar Liya Jaaye.

(3) Teesri Qism Ke Gunaah Vah Hain Jo Tumhare Aur Makhlooq Ke Darmiyaan Hain. Tamam Gunahon Se Zyada Sangeen Yah Teesri Qism Ke Gunaah Hain Inki Nau'iyyat Mukhtalif Hoti Hai Baaz Kisi Ke Maal Se Ta'alluq Rakhte Hain Aur Baaz Kisi Ki Zaat Se, Isi Tarah Baaz Vo Hote Hain Jinka Ta'alluq Kisi Ki Izzat Wa Hurmat Se Hota Hai Aur Baaz Vo Hote Hain Ki Kisi Ko Deeni Taur Par Nuqsaan Pahunchaya Hota Hai.

To Jinka Ta'alluq Maal Se Hai Unke Mut'alliq Zaruri Hai Ki Agar Ho Sake To Vah Maal Wapas Kar Diya Jaaye Aur Agar Gareeb Hone Ki Wajah Se Majboor Hai To Jiska Haq Maara Hai Usse Maaf Kara Kar Jaez Wa Halaal Kara Le Agar Vah Mar Chuka Hai Ya Vahan Maujood Nahi To Maal Ki Miqdaar Ke Mutabiq Cheez Sadqa Kar De Aur Agar Yah Bhi Mumkin Na Ho To Nek Aamaal Khoob Zyada Kare Aur ALLAH Ta'ala Ki Bargaah Mein Girya Wa Zaari Kare Taaki Roze Qiyamat ALLAH Ta'ala Saahibe Maal Ko Raazi Kar De.

Vo Gunaah Jinka Ta'alluq Kisi Ki Jaan Ya Zaat Se Ho Jaise Kisi Ko Qatl Kiya Ho To Uske Badle Mein Qisaas (Yani Shariyat Ke Mutabiq Khoon Ka Badla) Dena Laazim Hai Ya Maqtool (Jiska Qatl Hua) Uske Waariso Se Maaf Karana Zaruri Hai Aur Agar Waaris Maujood Nahi To ALLAH Ta'ala Ki Bargaah Mein Girya Wa Zaari Zaruri Hai Aur Khuda Se Uski Maafi Chahna Laazim Hai Taaki

ALLAH Paak Us Maqtool Ko Tum Se Raazi Kar De.

Kisi Ki Izzat Wa Aabroo Se Mut'alliq Yah Gunaah Hai Ki Kisi Ki Geebat Ki Jaaye Ya Kisi Par Ilzaam Lagaaya Ya Kisi Ko Gaaliyan Di Jayein To Is Qism Ke Gunaah Ki Maafi Ki Soorat Yah Hai Ki Uske Saamne Apne Aapko Jhoota Kaha Jaaye Aur Apni Zyadti Aur Khata Ka Aitraaf Kiya Jaaye Yani Apni Galati Maani Jaaye Aur Agar Uske Saamne Apni Zyadti Wa Galati Ko Manne Se Fitne Aur Jhagde Ka Andesha Ho To Is Soorat Mein Bhi Maafi Ke Liye Khuda Ke Darbaar Mein Hi Girya Wa Zaari Kare Taaki Maafi Ho Jaaye.

Kisi Ki Aabroo Se Mut'alliq Gunaah Yah Hai Jaise Kisi Ke Ahlo Ayaal Se Khayaanat Ki Jaye Ya Koi Aur Buri Harkat Ki Jaye To Aise Gunaah Ko Na To Uske Saamne Zaahir Kiya Ja Sakta Hai Aur Na Hi Maaf Karaya Ja Sakta Hai To Uski Maafi Ke Liye Bhi ALLAH Ta'ala Ki Bargaah Mein Girya Wa Zaari Karni Chahiye. Haan Agar Fitne Ka Khauf Na Ho Halanki Aisa Km Hi Hota Hai To Uske Saamne Zaahir Karke Maaf Kara Liya Jaye.

Vo Gunaah Jiska Ta'alluq Kisi Ke Deen Se Ho, Yani Kisi Ko Kaafir, Bid'ati Ya Gumrah Kaha Jaye To Yah Bhi Sakht Gunaah Hai, Aise Gunahon Ki Maafi Bhi Isi Soorat Mein Ho Sakti Hai Ki Uske Saamne Apni Khata Wa Galati Ko Maana Jaye Aur Agar Vah Maujood Na Ho To Darbaare Ilaahi Mein Gidgidaye Aur Istigfaar Kare Aur Apne Aap Par Malaamat Kare Taaki Roze Qiyamat Khuda Ta'ala Us Shakhs Ko Raazi Kar De.

Khulasa Yah Hai Ki Jahan Tum Gunaah Ke Sath Takleef

Dene Walo Ko Raazi Bhi Kar Sakte Ho Vahan Unko Raazi Bhi Karo, Warna Maafi Wa Bakhshish Ke Liye Khuda Ta'ala Ki Taraf Ruzoo Karo, Uske Darbaar Mein Girya Wa Zaari Karo Aur Sadqa Wa Khairaat Karo Taaki Roze Qiyamat ALLAH Ta'ala Tumhare Darmiyaan Razamandi Kar De Isliye Ki Khuda Ke Fazl Wa Karam Se Yah Ummeed Hai Ki Vah Sachchi Girya Wa Zaari Dekh Tumhare Dushman Ko Apne Khazanon Se Ata Kar Ke Tumhari Taraf Se Raazi Kar De.

Tauba Ke Arkaan Wa Sharaet Hamne Bayaan Kiye Hain, Jab Tum Un Par Poori Tarah Amal Karne Lagoge Aur Aainda Ke Liye Apne Dil Ko Har Qism Ke Gunahon Se Paak Rakhne Ka Ahad Kar Loge To Tumhare Pahle Gunaah Maaf Ho Jayenge. Ab Aainda Agar Is Ahad Par To Tum Qaayam Rahe Magar Pahli Qazayein Ada Na Kar Sake Ya Naraz Logon Ko Raazi Na Kar Sake To Yah Baad Ke Gunaah Hi Tumhare Zimme Rahe Baaqi Tamam Bakhsh Diye Jayenge. Is Tauba Ke Baab Ki Sharah Bahut Lambi Hai Jiski Gunjaish Yah Chhoti Si Kitaab Nahi Rakhti Aur Iski Zyada Sharah Dekhna Hai To Kitaab 'Ihya Ul Uloom' Ke Babuttauba Ya 'Alqurbatu ilallah' Ya Kitab 'Algaaytul Quswa' Ko Padhein, Yahan Sirf Isi Qadr Bayaan Kiya Hai Jiski Yahan Bahut Zarurat Thi.

Fir Tumhein Maloom Hona Chahiye Ki Tauba Ki Ghaati Bahut Sakht Ghaati Hai Iski Ahmiyat Bahut Zyada Hai Aur Isse Gaflat Shadeed Nuqsaan Hai. Tauba Ki Ahmiyat Wa Zarurat Is Waaqiye Se Zaahir Hoti Hai Jo Ustaad Aboo Is'haaq Isfaraaeni Rahmatullah Alaih Se Naql

Hai, Aap Ba Amal Aur Raasikh Fil Ilm Ulma Mein Se The. Aap Rahmatullah Alaih Farmate Hain:- 'Meine 30 Baras (Saal, Year) ALLAH Ta'ala Se Taubatunnasooh Naseeb Hone Ki Iltiza Ki. 30 Baras Ke Baad Mujhe Bahut Ta'ajjub Hua Aur Darbaare Khudavandi Mein Arz Kiya 'Aey Parvardigaar! Mujhe 30 Baras Huye Hain Tujh Se Sirf Ek Haajat Ke Liye Iltiza Karte Lekin Too Ne Ab Tak Vah Bhi Poori Na Ki Jab Mein Soya Khwaab Mein Ek Shakhs Dekha Jo Mujhe Kah Raha Tha 'Too Apni 30 Saal Ki Dua Par Ta'ajjub Karta Hai Tujhe Yah Maloom Nahi Ki Too Kitni Badi Cheez Ka Mutaalba Kar Raha Hai? Too Us Cheez Ka Mutaalba Kar Raha Hai Ki ALLAH Ta'ala Tujhe Apna Dost Bana Le, Kya Too Ne ALLAH Ta'ala Ka Yah Irshad Nahi Suna-'

"Beshak ALLAH Pasand Rakhta Hai Bahut Tauba Karne Walo Ko Aur Pasand Rakhta Hai Sutharon Ko".
(Soorah Albakraah, Aayat 222)

Aey Gaafil Musalmanon! Zara In Aaimma E Deen Ki Haalat Par To Nazar Karo Ki Vo Tauba Ke Liye Kitna Ahtamaam Karte The Aur Dil Ki Islaah Ke Liye Kis Tarah Lagataar Koshish Mein Lage Rahte The Aakhirat Ka Tosha Taiyar Karne Ki Khaatir Kis Tarah Dilo Jaan Se Masroof Rahte The.

Tauba Mein Der Karna Sakht Nuqsaan Deh Hai Kyunki Gunaah Se Shuru Mein Dil Ki Sakhti Paida Hoti Hai Fir Dhire Dhire Insaan Kufr Wa Gumrahi Ki Taraf Pahunchata Hai, Kya Tumhein Iblees Aur Bal'am Ba'oor Ka Waaqiya Yaad Nahi?

[Bal'am Ba'oor Ka Waaqiya: Bal'am Ba'oor Hazrat Moosa Alaihissalam Ke Zamane Mein Ek Bahut Hi Aabid Aur Zaahid Shakhs Tha Aur Mujeebuddawaat Tha Yani Vah Jo Bhi Dua Karta Tha Qubool Hoti Thi Lekin Moosa Alaihissalam Se Gustakhi Ki Wajah Se Barbaad Ho Gaya. Mufassireen Is Waaqiye Ko Is Tarah Bayaan Karte Hain Ki Jab Hazrat Moosa Alaihissalam Ne Jabbareen Se Jung Ka Iraada Kiya Aur Shaam (Syria) Ki Sarzameen Mein Pahunche To Bal'am Ba'oor Ki Qaum Ke Log Uske Paas Aaye Aur Kahne Lage Ki Hazrat Moosa Alaihissalam Bahut Tez Mijaaz Hain Aur Unke Sath Bahut Bada Lashkar Hai Vah Yahan Aaye Hain Hamein Hamare Shahar (City) Se Nikalenge Aur Hamein Qatl Karenge. Hamari Jagah Bani Israel Ke Logon Ko Yahan Aabaad Karenge, Tere Paas Ism E Aazaam Hai Teri Dua Qubool Hoti Hai, Too Nikal Aur ALLAH Ta'ala Se Dua Kar Ki ALLAH Ta'ala Unhein Yahan Se Hata De. Bal'am Ba'oor Ne Kaha Tumhara Bura Ho Hazrat Moosa Alaihissalam Nabi Hain Aur Unke Sath Firishte Hain Aur Imandaar Log Hain Kaise Un Par Dua Karoo, Mein Jaanta Hoon Jaisa Unka Rutba Hai Agar Mein Aisa Karoo To Meri Duniya Aur Aakhirat Barbaad Ho Jayegi. Magar Qaum Usse Israar Karti Rahi Aur Apna Sawaal Jaari Rakha To Bal'am Ba'oor Ne Kaha Ki Pahle Mein Apne Rab Ki Marji Maloom Kar Loo, Uska Yahi Tareeqa Tha Ki Vah Jab Koi Dua Karta Pahle ALLAH Ki Marji Maloom Karta Khwaab Mein Use Jawaab Mil Jata Tha. Lihaza Jab Usne ALLAH Ki Marji Maloom Karni Chahi To Use Yah Jawaab Mila Ki Hazrat Moosa Alaihissalam Aur Unke

Hamraaeyon Ke Khilaaf Dua Na Karna. Usne Apni Qaum Se Kah Diya Ki Mere Rab Ki Marji Nahi Hai Isliye Mein Dua Nahi Kar Sakta Fir Bhi Uski Qaum Ke Logon Ne Apna Israar Jaari Rakhte Huye Usko Tohfe Aur Nazraane Dene Shuru Kar Diye Jo Usne Qubool Kar Liye. Doosri Baar Jab Bal'am Ba'oor Ne ALLAH Ki Marji Jaanni Chahi To Use Koi Jawaab Nahi Mila. Usne Apni Qaum Se Kah Diya Ki Mujhe Koi Jawaab Hi Nahi Mila To Uski Qaum Ke Log Kahne Lage Ki Agar ALLAH Ko Manzoor Na Hota To Pahle Ki Tarah Dobaara Bhi Mana Farmata. Qaum Ka Israar Badhta Gaya Aur Aakhirkaar Unhone Usko Fitne Mein Daal Diya Aur Vah Bad Dua Karne Ke Liye Pahaad Par Chadha To Jo Dua Karta Tha ALLAH Ta'ala Uski Zabaan Ko Uski Qaum Ki Taraf Fer Deta Tha Aur Apni Qaum Ke Liye Jo Khair Ki Dua Karta Tha Apni Qaum Ke Bajaaye Bani Israel Ka Naam Uski Zabaan Par Aata Tha. Qaum Ne Kaha Bal'am Yah Kya Karta Hai? Bani Israel Ke Liye Dua Aur Hamare Liye Bad Dua! Usne Kaha Yah Mere Ikhtiyaar Ki Baat Nahi Meri Zabaan Mere Qabze Mein Nahi Hai Aur Uski Zabaan Bahaar Nikal Gai To Usne Apni Qaum Se Kaha Meri Duniya Aur Aakhirat Donon Barbaad Ho Gayi.]

In Se Shuru Mein Ek Hi Gunaah Hua Magar Vah Baad Mein Kufr Wa Gumrahi Tak Pahunch Gaye Aur Hamesha Ke Liye Tabaah Ho Jane Wale Logon Mein Shamil Ho Gaye, Isliye Tauba Ke Baare Mein Tum Par Bedaari Wa Koshish Laazim Hai Agar Tum Jald Tauba Karoge To Ummeed Hai Ki Jald Hi Gunahon Par Israar Karne Ke Marz Tumhare Dil Se Khatm Ho Jayega Aur Gunahon Ki

Nuhoosat Ka Bojh Tumhari Gardan Se Utar Jayega Aur Gunahon Ki Wajah Se Jo Dil Ki Sakhti Paida Hoti Hai Usse Hargiz Bekhauf Na Ho Balki Har Waqt Apne Dil Par Nigaah Rakho Kyunki Baaz Saaleheen Ne Farmaya Hai:- 'Beshak Gunaah Karne Se Dil Syaah (Kaala) Ho Jata Hai' Aur Dil Ki Syaahi Ki Alaamat Yah Hoti Hai Ki Gunahon Se Ghabraahat Nahi Hoti, Ta'at (Farmabardari) Ke Liye Mauqa Nahi Milta, Naseehat Se Koi Fayda Nahi Hota Aey Azeez! Kisi Gunaah Ko Mamooli Na Khyaal Kar Aur Kabeera Gunahon Par Israar Karne Ke Bavajood Apne Aapko Taaeb Gumaan Na Kar.

Hazrat Kahmas Ibne Hasan Rahmatullah Alaih Se Naql Hai Ki Aapne Farmaya Ki 'Mujhse Ek Gunaah Sarzad Hua, To Mein Us Par 40 Baras Rota Raha. Logon Ne Poochha Ki Aey Aboo Abdullah Vah Kaun Sa Gunaah Tha? To Aapne Farmaya Ki Ek Dafa Mera Ek Dost Meri Mulaqaat Ko Aaya To Meine Uske Liye Machhali Pakai, Jab Vah Kha Chuka To Meine Uth Kar Apne Padosi Ki Deewar Se Mitti Lekar Apne Mehmaan Ke Hath Dhulaaye'.

Fir Aey Logon Nafs Ko Gunahon Par Tokte Raho Uska Muhaasaba Karte Raho Aur Tauba Karne Mein Susti Aur Der Na Karo Kyunki Maut Ka Waqt Poshida Hai Aur Duniya Dhokhe Wa Fareb Mein Daal Rahi Hai Aur Nafs Wa Shaitaan Do Khatarnaak Dushman Tumhein Gumrah Karne Ki Taak Mein Hai Isliye Har Waqt Darbaare Khudavandi Mein Girya Wa Zaari Karte Raho Apne Walide Majeed Hazrat Aadam Alaihissalam Ka Haal Aksar Auqaat Zahan Mein Dohraate Raho Jinko ALLAH Ta'ala Ne Khud

Apne Daste Qudrat Se Paida Farmaya Aur Unmein Apni Rooh Foonki Aur Fir Firishte Unhein Jannat Mein Utha Kar Le Gaye, Aap Alaihissalam Se Sirf Ek Lagzish Sarzad Hui To Apne Aala Maqaam Se Gir Gaye Yahan Tak Ki Ek Riwayat Mein Aaya Hai Ki Lagzish Hone Ke Baad ALLAH Paak Ne Aap Alaihissalam Se Poochha 'Aey Aadam! Mera Jawaare Rahmat Tere Liye Kaisa Tha? Aap Alaihissalam Ne Arz Kiya Bahut Achcha, To ALLAH Ta'ala Ne Farmaya Mere Jawaare Rahmat Se Door Chala Ja Aur Meri Di Hui Izzat Ka Taaj Sir Se Utaar De Kyunki Meri Nafarmani Karne Wala Mere Jawaare Rahmat Mein Rahne Ka Ahal Nahi.

Ek Riwayat Mein Aaya Hai Ki Hazrat Aadam Alaihissalam 200 Baras Is Lagzish Par Rote Rahe. Tab Jakar ALLAH Ta'ala Ne Aapki Tauba Qabool Farmai Aur Is Lagzish Ko Maaf Farmaya. Yah Us Kaamil Buzurg Ka Haal Hai Jo Uska Nabi Aur Dost Tha To Aam Logon Ka Kya Haal Hoga Jo Beshumar Gunaah Kar Chuke Hain. 200 Baras Vah Ikhlaas Ka Paikar Roya Jo Waqai Taaeb Aur Khuda Ki Taraf Ruzoo Karne Wala Tha, To Gunahon Par Israar Karne Wale Gaafil Ko Kis Qadr Zyada Girya Wa Zaari Ki Zarurat Hogi. Ek Shayar Ne Isi Cheez Ko Kitne Achche Andaaz Mein Ada Kiya Hai. Sher Ka Tarjuma Yah Hai Ki-

• Vo Dar (Fear) Rahe Hain Jo Har Waqt Tauba Wa Istigfaar Mein Rahte Hain To Unka Kya Haal Hoga Jo Sire Se Tauba Hi Se Gaafil Hain.

Tauba Karne Ke Baad Agar Tauba Tod Daalo Aur Fir Gunaah Shuru Karo To Jald Tauba Ki Taraf Lauto Aur Nafs Ko Tauba Par Raagib Karne Ke Liye Yah Kaho- 'Aey Nafs

Dobaara Khuloos Se Tauba Kar Le Shayad Yah Teri Aakhiri Tauba Ho Aur Uske Baad Gunaah Ka Jurm Kiye Bagair Hi Too Mar Jaye' Isi Tarah Gunaah Ke Baad Tauba Karte Raho Aur Jis Tarah Tumne Gunaah Karna Dastoor Bana Liya Hai Gunaah Ke Baad Tauba Ko Bhi Pesha Bana Lo Aur Gunaah Kar Ke Tauba Se Aajiz Na Ho Jao Aur Kabhi Tauba Se Munh Na Modo Aur Shaitaani Dhoke Mein Aakar Tauba Se Hargiz Na Ruko Kyunki Tauba Karna Nek Hone Ki Alaamat Hai.

Kya Too Ne Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Yah Irshad Nahi Suna Ki- 'Tum Mein Se Behtar Vah Shakhs Hai Jisse Agar Gunaah Saadir Ho Baad Mein Fauran Tauba Kar Le'. (Sho'abul Imaan)

Khuda Ki Taraf Zyada Ruzoo Kare Aur Gunahon Par Pashemaan Zyada Ho Aur Khuda Ta'ala Se Dar (Fear) Kar Istigfaar Zyada Kare. Tum Is Aayate Qur'ani Ke Ma'ana Par To Gaur Karo:-

"Aur Jo Koi Burai Ya Apni Jaan Par Zulm Kare Fir ALLAH Se Bakhshish Chahe To ALLAH Ko Bakhshne Wala Meharbaan Payega". (Soorah Annisa, Aayat 110)

Fasl:-

Algarz Jab Tum Tauba Wa Istigfaar Ke Zariye Apne Dil Ko Tamam Gunahon Se Saaf Kar Lo Aur Aainda Ke Liye Apne Dil Ko Gunahon Se Door Rakhne Par Pakka Kar Lo Aur Is Khuloos Se Tauba Kar Lo Ki ALLAH Ta'ala Tumhare Dil Ko Tauba Mein Sachcha Aur Khaalis Paaye Aur Jahan Tak Ho Sake Logon Ko Raazi Kar Lo Jinhein Tum Ne

Maali, Badani Ya Deeni Qism Ki Takleefein Pahunchai Ho Aur Guzare Zamane Ki Qaza Namazein Aur Roze Wagaira Bhi Jahan Tak Ho Sake Ada Kar Lo Aur Jo Poori Nahi Kar Sakte Unki Maafi Ke Liye Darbaare Khudavandi Mein Girya Wa Zaari Bhi Karo Jiske Zariye Tumhare Baaqi Bache Huye Gunaah Aur Lagzishein Bhi Maaf Ho Jayein To Tum Fir Gusl Karo Aur Paak Kapde Pahno Aur Wuzoo Kar Ke Poore Khushoo Wa Khuzoo Ke Sath 4 Rak'at Namaz Ada Karo Aur Apni Peshaani Ko Aisi Jagah Zameen Par Rakho Jahan Tumhein ALLAH Ke Siwa Koi Na Dekh Raha Ho Fir Tum Apne Chehre Par Khaak Daalo Aur Apne Chehre Ko Khaak Se Aalooda Karo Aur Haalat Yah Ho Jaaye Ki Aankhon Se Aansoo Bah Rahe Ho, Dil Gam Ke Dariya Mein Tair Raha Ho Aur Shiddate Khauf Ki Wajah Se Tumhare Rone Ki Aawaaz Besakhta Buland Ho Rahi Ho, Ek Ek Karke Tumhare Gunaah Aankhon Ke Saamne Aa Rahe Ho To Apne Gunahon Ko Yaad Karke Apne Nafs Ko Dantate (Fatkaar Lagana) Huye Aise Khitaab Karo:-

{Aey Nafs! Kya Tujhe Khuda Se Sharm Nahi Aati? Kya Teri Tauba Ka Waqt Abhi Qareeb Nahi Aaya Kya Tujh Mein Qahhaar Wa Jabbar Ke Dardnaak Azaab Bardasht Karne Ki Taaqat Hai? Kya Too Apne Upar Khuda Ko Naraz Karne Ka Khwaahishmand Hai?}

Isi Tarah Chand Baar Gunahon Ko Yaad Karke In Alfaaz Ki Takraar Karo Aur Poori Malaamat Ke Sath Khoob Ro'o Aur Girya Wa Zaari Karo, Fir Sajde Se Sar Uthaao Aur Apne Meharbaan Khuda Ke Aage Dua Ke Liye Hath Faila Do Aur Yah Dua Karo:-

'Maula Tera Bhaaga Hua Banda Tere Dar (Chaukhat) Par Wapas Aa Gira Hai, Tera Nafarman Banda Sulah Ki Taraf Laut Aaya Hai Aur Tera Gunahgaar Banda Uzr Khwaahi (Ma'azarat/ Maafi Chahne) Ke Liye Tere Darbaar Mein Haazir Hai, Mujhe Apne Karam Se Bakhsh De Aur Mujhe Qabool Farma Le Aur Mujh Par Nazare Rahmat Farma, Ya Ilaahi Mere Guzare Huye Tamam Gunaah Bakhsh De Aur Baaqi Umr Mein Har Gunaah Se Mujhe Mahfooz Rakhva. Too Hi Har Bhalai Ka Maalik Hai Aur Too Hi Ham Par Meharbaan Aur Narmi Farmane Wala Hai'.

Fir Yah Dua Kare Jise Duaye Shiddat Kahte Hain Vah Dua Yah Hai:-

'Aey Mushkilaat Ko Hal Karne Wale! Aey Gamnaak Aur Pareshaan Haal Logon Ki Jayepanaah (Panaah Dene Wale) Aey Vah Qadire Zaat Jiski Shaan Yah Hai Ki Jab Kisi Cheez Ka Iraada Farma Le To Lafze 'Kun Yani Ho Ja' Farmane Se Vah Cheez Wajood Mein Aa Jati Hai. Hamara Haal Yah Hai Ki Gunahon Ki Kasrat Ne Hamein Gher Liya Hai, Too Un Sabko Jaanta Hai, Aey Har Musibat Wa Sakhti Ke Jaanne Wale! Mein Is Ghadi Ke Liye Tujhe Hi Yaad Rakhta Hu Too Mujhe Maaf Farma De, Beshak Too Hi Tauba Qabool Farmane Wala Aur Meharbaan Hai'.

Fir Jitna Zyada Ro Sako, Ro'o Aur Apni Zillat Wa Aajizi Ka Izhaar Karo Aur Zabaan Se Yah Dua Karo:

{'Aey Vah Zaat Jisko Ek Kaam Doosre Kaam Se Mashgool Nahi Rakh Sakta Aur Na Ek Taraf Sunna Doosre Sunne Se Baaz Rakh Sakta Hai. Aey Vah Zaat Jise Masa'el

Ki Kasrat Mugaalate Mein Nahi Daal Sakti Aur Na Dua Mein Israar Karne Walo Ka Israar Use Do Took Baat Karne Par Majboor Kar Sakta Hai Hamein Apni Maafi Ki Thandak Pahuncha Aur Bakhshish Mithaas Naseeb Farma, Aey Sabse Behtar Rahmat Karne Wale Ham Par Raham Farma, Beshak Too Sab Kuch Kar Sakta Hai'.}

Is Dua Ke Baad Huzoor Alaihissalatu Wassalam Par Durood Shareef Bhejo Aur Tamam Momineen Wa Mominaat Ke Liye Duaye Magfirat Karo Aur ALLAH Ta'ala Ki Taraf Ruzoo Karo.

Jab Yah Tamam Upar Guzari Duayein Darbaare Khudavandi Mein Girya Wa Zaari Aur Tauba Wa Istigfaar Wagaira Poori Tarah Kar Lo To Beshak Tumhein Taubatunnasooh Haasil Ho Gai Aur Tum Gunahon Se Aise Paak Ho Gaye Jaise Aaj Hi Paida Huye Ho, Ab Tumhein ALLAH Ta'ala Dost Bana Lega Aur Tumhein Bahut Ajr Wa Sawaab Ata Karega Aur Tum Par Itni Rahmat Wa Barkat Naazil Farmayega Jiska Bayaan Nahi Ho Sakta. Ab Tumhein Haqeeqi Aman Wa Khulaasi Haasil Ho Gai Aur Tum ALLAH Ta'ala Ke Gazab Wa Gunahon Ki Saza Se Najaat Pa Gaye Aur Duniya Wa Aakhirat Mein Gunahon Ki Aafat Se Chhoot Gaye Aur Tumhari Tauba Ki Ghaati ALLAH Ke Hukm Se Paar Ho Gai Aur ALLAH Hi Apne Fazl Wa Ahsaan Se Hidaayat Ka Maalik Hai.

Muhammad Ahmad Ki Zaruri Raay:

Imaam Sahab Ne Is Baab Mein Tauba Ki Zarurat, Tauba Ka Tareeqa, Tauba Ki Qismein Aur Chand Un Buzurgon

Ke Aqwaal Bataye Jinhone Tauba Ka Bahut Bada Ahtamaam Kiya. Baaz Waqt Shaitaan Yah Waswasa Daal Sakta Hai Ki Duniya Ke Maze Le Lo Yah Sab Tumhare Bas Ka Nahi, Hargiz Is Tarah Ke Waswaso Mein Mat Aana Kyunki Gunaah Hote Rahne Ke Bavajood Bhi Tauba Bahut Zaruri Hai Vah Isliye Ki Tauba Se Km Se Km Pichhle Kiye Huye Gunaah To Maaf Ho Jate Hain. Imaam Sahab Ne Yah Bhi Bataya Ki Ho Sakta Hai Ki Tauba Ke Baad Tumhein Fauran Maut Aa Jaye To Kitna Bada Fayda Hua Ki Saaf Suthare Gunahon Se Paak Gaye Maslan Koi Sakht Beemar Hua Ya Bahut Boodha Hai Aur Maqbool Tauba Haasil Ho Gai To Kitna Bada Fayda Haasil Hua Yah Bhi Ho Sakta Hai Ki Marte Hi Jannat Naseeb Ho Jaaye Aur Agar Kuch Din Aur Jiye Aur Kuch Gunaah Ma'azallah Huye Bhi To Yah Chhota Sa Hisaab Hi Hai. Haan Bando Ke Huqooq Se Mut'alliq Gunahon Ko Bando Se Maaf Karane Ya Use Ada Karne Ki Zarur Koshish Karo Ki ALLAH Paak Ne Farmaya Ki Mein Bando Ke Huqooq Maaf Nahi Karunga Jab Ki Vah Har Cheez Ka Maalik Hai Aur Roze Qiyamat Bando Ke Huqooq Ke Badle Nekiyan Chheen Jayengi Ya Doosro Ke Gunahon Ka Bojh Bhi Uthaana Padega Aur Agar Jiska Haq Maara Hai Vah Na Mile Ya Fitne Ki Wajah Se Maaf Na Kara Sake To Nekiyon Ko Badhao Aur ALLAH Paak Ke Saamne Khoob Gidgidao Ki ALLAH Paak Roze Qiyamat Apni Taraf Se Badla Dila Kar Tumhare Huqooq Maaf Karva De. Imaam Sahab Ne Yah Bhi Bataya Ki Ibaadat Mein Mithaas Aur Aage Taufeeq Haasil Karne Ke Liye Tauba Bahut Hi Zaruri Hai.

Alhamdulillah Sachche Dil Se Imaan Laane Par Jannat To Pakki Ho Jati Hai Magar Marne Ke Baad Jannat Mein Jald Jane Aur Azaabo Se Bachane Ke Liye Ibaadat, Ilm Aur Sachchi Tauba Bahut Zaruri Hai. Ab Agar Fir Bhi Kuch Logon Ko Yah Lage Ki Ye Kitaab Kuch Mushkil Hai Aur Ham Is Par Amal Nahi Kar Sakenge Aur Ghabra Kar Aage Padhne Se Rukne Lagein To Unse Guzarish Hai Ki Samajh Mein Aaye Ya Na Aaye Is Kitaab 'Minhajul Aabideen' Ko Poora Zarur Padhein Kyunki Aakhir Tak Pahunchate Pahunchate Beech Hi Mein Aapko Ahsaas Hoga Ki Ibaadat Ke Liye Is Kitaab Par Poori Tarah Nahi To Kuch Amal Bahut Hi Zaruri Hai Aur Jannat Mein Jaldi Jane Ke Liye Mehnat Bhi Bahut Karni Hai. ALLAH Ta'ala Hamein Aur Aapko Is Kitaab Ko Baar Baar Padhne Aur Us Par Amal Karne Ki Taufeeq Ata Farmaye. Is Baab Ki 'Zaruri Raay' Khatm.

Teesri Ghaati: Chaar Rukavaton Ke Bayaan Mein

Aey Ibaadat Ke Talabgaar Tauba Ke Baad Rukavaton Ko Door Karna Bhi Tujh Par Laazim Wa Zaruri Hai Taaki Teri Ibaadat Durust Wa Maqbool Ho Sake, Ham Pahle Bayaan Kar Chuke Hain Ki Rukavatein Chaar Hain:-

Pahli Rukavat Duniya Aur Jo Ismein Hai:

Is Rukavat Ko Door Karne Ka Yahi Tareeqa Hai Ki Too Isse Tanhai Ikhtiyaar Kar Aur Isse Alag Ho Kar Dil Se Iski Muhabbat Nikaal Daal. Yah Goshanasheeni Aur Zohad Do Wajah Se Zaruri Hai, Ek To Isliye Ki Too Ibaadat Khoob Kar Sake Aur Usmein Durusti Paida Ho Sake Kyunki Duniya Ki Mashgooliyat Tere Zaahir Wa Baatin Ko Ibaadat Se Rokegi, Zaahir Ko To Is Tarah Ki Too Duniya Ki Chahat Mein Maara Maara Firega Aur Baatin Ko Is Tarah Ki Tere Dil Mein Baar Baar Duniya Ko Haasil Karne Ke Liye Waswase Paida Hote Rahenge. Yah Iraada Aur Waswasa Donon Ibaadat Mein Rukavat Banenge Kyunki Dil Ek Hai To Vah Jab Ek Cheez Ke Sath Mashgool Hoga To Vah Uski Zid Ke Sath Mashgool Nahi Ho Sakta Aur Duniya Wa Aakhirat Ki Misaal Do Sautano Ki Si Hai, Agar Tum Ek Ko Khush Karoge Doosri Naraz Ho Jayegi Aur Duniya Wa Aakhirat Ke Darmiyaan Poorab (East) Wa Pachchhim (West) Jaisa Faasla Hai, Jitne Ek Ke Qareeb Hote Jaoge Doosri Se Door Hote Jaoge.

Hamne Yah Jo Kaha Hai Ki Bande Ka Zaahir Duniya Ki

Talab Mein Mashgool Ho Jata Hai, Iska Suboot Neeche Likhi Riwayat Se Hota Hai Jo Hazrat Aboo Darda Raziyallahu Anhu Se Marvi Hai. Aap Raziyallahu Anhu Farmate Hain Ki Meine Ibaadat Wa Tijaarat Ko Jama Karne Ka Tajurba Kiya Lekin Donon Jama Na Ho Saki To Meine Ibaadat Ko Ikhtiyaar Kiya Aur Tijaarat Ko Chhod Diya.

Hazrat Farooqe Aazam Raziyallahu Anhu Se Marvi Hai Ki Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Farmate Hain Ki Agar Ibaadat Wa Tijaarat Mere Siwa Kisi Aur Mein Ikattha Ho Sakti To Mujhe Donon Zarur Milti Kyunki Mujhe ALLAH Ta'ala Ne Quvvat Aur Narmi Donon Ata Farmai Hain.

To Jab Maamla Yah Hai Ki Donon Ka Ikattha Hona Mushkil Hai To Fana Hone Wali Cheez Yani Duniya Ka Nuqsaan Gawaara Kar Lo, Magar Salaamati Wa Hifazat Wali Cheez Yani Aakhirat Ko Na Chhodo, Baaqi Raha Bande Ke Baatin Ka Duniya Ke Sath Mashgool Hona To Iska Suboot Is Riwayat Se Milta Hai Jo Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Marvi Hai Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Farmate Hain:- 'Jisne Duniya Ko Pasand Kiya Usne Aakhirat Ka Nuqsaan Kiya Aur Jisne Aakhirat Ko Pasand Kiya Usne Duniya Ka Nuqsaan Kiya To Usko Ikhtiyaar Karo Jiska Fayda Paaydaar Aur Hamesha Ke Liye Hai Aur Usko Chhod Do Jo Sirf Chand Din Hai'.

Upar Guzari Riwayaat Se Tujh Par Yah Baat Saaf Ho Gai Ki Jab Tak Tera Zaahir Wa Baatin Duniya Mein Laga Rahega Sahi Tarah Se Ibaadat Nahi Ho Sakegi Magar Jab Too Duniya Se Lagaav Khatm Kar Dega Aur Zaahir Wa Baatin Ko Duniya Se Khaali Kar Dega To Poori Tarah Se

Ibaadat Ka Haq Baja Laana Naseeb Ho Jayega Balki Zaahiri Wa Baatini Aaza Tere Madadgaar Ho Jayenge.

Hazrat Salmaan Faarsi Raziyallahu Anhu Farmate Hain:- 'Jab Banda Duniya Se Lagaav Khatm Kar Deta Hai To Uska Dil Hikmat Se Raushan Ho Jata Hai Aur Uske Aaza Ibaadat Ke Silsile Mein Madadgaar Ban Jate Hain'.

Chaaro Rukavaton Ko Door Karne Ki Doosri Wajah Yah Hai Ki Rukavat Khatm Ho Jane Ke Baad Tumhare Nek Aamaal Ki Qadr Wa Qeemat Badh Jayegi.

Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Farmate Hain Ki- 'Zaahid Wa Aalim Ki Do Rak'at Namaz ALLAH Ta'ala Ke Yahan Takalluf Yani Hichkichaahat Se Ibaadat Karne Walo Ki Qiyamat Tak Ki Ibaadat Se Afzal Aur Aala Hai'. (Ruhul Bayaan)

To Jab Duniya Mein Zohad Ikhtiyaar Karne Se Aur Duniya Se Alag Rahne Se Ibaadat Ki Azmat Zyada Hoti Hai Aur Usmein Paaydaari Aur Zyadti Naseeb Hoti Hai, To Ibaadat Ke Talabgaar Par Laazim Hai Ki Zohad Wa Goshanasheeni Ka Raasta Apnaaye.

Sawaal: Zohad Ke Kya Matlab Hai?

Jawaab: Ulma E Ahle Sunnat Ke Nazdeek Zohad Ki Do Qismein Hain

(1) Zohad Maqdoor (2) Zohad Gair Maqdoor

Zohad Maqdoor Vah Zohad Hai Jo Bande Ke Bas Mein Hai Aur Vah Teen Cheezein Hain-

(1) Duniya Ki Jo Cheez Paas Na Ho Uski Chahat Na Kare.

(2) Jo Maujood Ho Usko Raahe Khuda Mein Baant (Sadqa

Kar) De.

(3) Duniya Ki Cheezon Ka Iraada Aur Use Pasand Karna Chhod De.

Jis Shakhs Mein Ye Teen Cheezein Maujood Hain Vah Zaahid Hai. Lekin Zohad Gair Maqdoor Yani Vah Jo Bande Ke Bas Mein Nahi, Vah Yah Hai Ki Uska Dil Duniyavi Cheezon Ko Haasil Karne Ka Shauq Chhod De. Zohad Gair Maqdoor, Zohad Maqdoor Ke Zariye Haasil Hota Hai Kyunki Zohad Maqdoor, Zohad Gair Maqdoor Ka Zariya Aur Sabab Hai, Jo Cheezein Bande Ke Paas Na Ho Jab Unki Talab Chhod De Aur Maujooda Cheezon Ko Raahe Khuda Mein Baant (Sadqa) De Aur Aakhirat Ke Sawab Ki Neeyat Se Duniya Aur Duniya Ki Cheezon Ki Aafatein Yaad Karte Huye Banda Jab Aainda Ke Liye Duniya Ke Maal Ko Haasil Karne Ka Iraada Aur Uski Chahat Dil Se Nikaal De To Uske Zariye Dil Mein Duniya Ki Talab Khatm Ho Jayegi Aur Duniya Aur Duniya Ki Cheezon Ki Talab Se Dil Thanda Pad Jana Hi Haqeeqi Zohad Hai.

Fir Yah Janna Chahiye Ki Zohad Maqdoor Ki Teesri Cheez Yani Duniya Haasil Karne Ka Iraada Bhi Dil Se Nikaal Dena Bahut Mushkil Hai Kyunki Bahut Aise Hain Jo Dekhne Se To Tareeke Duniya (Duniya Ko Chhodne Wale) Lagte Hain Magar Unke Dilo Mein Duniya Ki Muhabbat Chutkiyan Leti Rahti Hai, Aisa Shakhs Isi Kashmakash Mein Mubtala Rahta Hai Halanki Zohad Ki Asal Shaan Is Teesri Cheez Se Hi Paida Hoti Hai, Kya Tum Ne ALLAH Ta'ala Ka Yah Irshad Nahi Suna:-

"Ham Aakhirat Ka Ghar Sirf Un Logon Ko Ata Karenge

Jo Duniya Mein Sarkashi Aur Fasaad Ka Iraada Tak Nahi Karte". (Soorah Alqasas, Aayat 83)

Is Aayat Mein ALLAH Ta'ala Ne Jannat Mein Daakhile Ka Hukm Un Logon Ke Liye Diya Hai Jo Sarkashi Wa Fasaad Ka Iraada Bhi Nahi Karte, Unke Liye Nahi Bataya Jo Sarkashi Wa Fasaad Nahi Chahate Ya Amli Taur Par Nahi Karte. Ek Aur Maqaam Par Farmaya:-

"Jo Aakhirat Ki Kheti Chahe Ham Uske Liye Uski Kheti Badhayein Aur Jo Duniya Ki Kheti Chahe Ham Use Usmein Se Kuch Denge Aur Aakhirat Mein Uska Kuch Hissa Nahi". (Soorah Ashshoora, Aayat 20)

Ek Maqaam Par Farmaya:-

"Jo Yah Jaldi Wali Chahe (Yani Duniya Ka Talabgaar Ho) Ham Use Usmein Se Jald De Dein Jo Chahein Jise Chahein".(Soorah Bani Israel, Aayat 18)

Ek Aur Jagah Farmaya:-

"Jisne Aakhirat Ko Chaha Aur Uske Liye Koshish Ki". (Soorah Bani Israel, Aayat 19)

To Tum In Tamam Upar Guzari Aayaton Ka Mutaala Nahi Karte Ki In Sabhi Aayaton Mein Iraade Ki Taraf Ishaara Kiya Gaya Hai To Maloom Hua Ki Iraada Bahut Badi Cheez Hai Lekin Insaan Jab Pahli Do Cheezon (Maujood Maal Raahe Haq Mein Sadqa Karna Aur Gair Maujood Ki Chahat Se Beparwah Hona) Par Bilkul Pakke Iraade Se Amal Shuru Kar De To Ummeed Hai Ki Rab Ta'ala Apne Fazl Wa Karam Se Duniya Haasil Karne Ke Iraade Ko Bhi Poori Taur Par Dil Se Nikaal De Kyunki Vah Zaat Nihaayat Fazl Wa Karam Farmane Wali Hai, Fir Jis

Cheez Se Raahe Khuda Mein Maal Lagaane Aur Duniya Tark Karne Par Madad Milti Hai Aur Jo Cheez Is Silsile Mein Aasaani Paida Karne Ki Wajah Hai Vah Yah Hai Ki Duniya Ki Aafaton Aur Uske Aebo Ko Zahan Mein Dohraaya Jaaye.

Duniya Ko Bura Janne Ke Baare Mein Buzurgon Ke Bahut Se Qaul Hain Jaise Ki Kuch Ne Farmaya Hain:- 'Mujhe Duniya Se Nafrat Hone Ki Wajah Yah Hai Ki Vah Thoda Waqt Insaan Ko Daulatmand Karti Hai Aur Jaldi Fana Ho Jati Hai Jitne Uske Chahne Wale Hain Sab Khabees Aur Kameene Hain'.

Mere Shaikh Rahmatullah Alaih Ne Farmaya Hai Ki Upar Aaye Qaul Se Bhi Duniya Ke Sath Ta'alluq Ki Boo Aati Hai Kyunki Jo Shakhs Kisi Cheez Se Judai Ka Shikwa Karta Hai Vah Dar Haqeeqat Uske Milne Ka Khwaahishmand Hota Hai, Isi Tarah Jo Shakhs Kisi Cheez Se Is Wajah Par Judai Ikhtiyaar Karta Hai Ki Usmein Aur Bhi Shareek Hain Vah Dar Haqeeqat Is Baat Ka Khwaahishmand Hota Hai Ki Kash Mein Akela Hi Uska Maalik Hota, Isiliye Duniya Ko Bura Janne Ke Baare Mein Zyada Sahi Vahi Hai Jo Mere Shaikh Rahmatullah Alaih Ne Farmaya Hai Ki 'Duniya Khuda Ki Dushman Hai Aur Too Khuda Ka Dost Aur Qaayda Yah Hai Ki Jo Kisi Ko Dost Rakhta Hai Vah Apne Dost Ke Dushman Ko Bhi Apna Dushman Samajhta Hai'.

Mere Shaikh Rahmatullah Alaih Ne Yah Bhi Farmaya Hai 'Kyunki Yah Duniya Dar Haqeeqat Maile Kuchaile Murdaar Ki Tarah Hai, Tum Dekhte Nahi Uske Lazeez

Khane Thodi Der Mein Badboodaar Gandagi Ban Jate Hain Aur Aakhirkaar Uski Khubsoorat Cheezein Kharaab Ho Jati Hain Magar Uske Zaahir Ko Khushboodaar Aur Sanwar (Sajana, Decorate) Diya Gaya Hai. To Gaafil Uske Zaahir Ko Dekh Kar Uske Dhoke Mein Aa Gaye Magar Samajhdaar Log Usse Alag Ho Gaye.

Sawaal: Kya Zohad Ikhtiyaar Karna Farz Hai Ya Nafl?

Jawaab: Masha'ekh E Ahle Sunnat Ke Nazdeek Zohad Do Cheezon Se Hota Hai, Ek Haraam Se Doosra Halaal Se. Haraam Cheezon Se Zohad Farz Hai Aur Halaal Cheezon Se Must'hab. Fir Jin Logon Ko Farmabardari Aur Ibaadat Mein Paaydaari Haasil Hai Unke Nazdeek Haraam Ek Najis Aur Murdaar Cheez Ki Tarah Hai Khuda Na Khwaasta Agar Uske Istemaal Ki Zarurat Pesh Aaye To Bahut Mamooli Aur Zarurat Ke Mutabiq Istemaal Karne Ki Shar'an Izaazt Hai Magar Abdaal Aur Kamileen Ke Nazdeek Halaal Bhi Zarurat Se Zyada Istemaal Karna Murdaar Ki Tarah Hai, Vo Halaal Bhi Zarurat Wa Haajat Ke Mutabiq Istemaal Karte Hai. Baaqi Raha Haraam To Vah Unke Nazdeek Aag Ki Tarah Hai Uske Istemaal Ka Unhein Waham Tak Nahi Aata. Dil Se Duniya Ka Nikal Jane Ka Yahi Matlab Hai Ki Duniya Haasil Karne Ke Napaak Khyaal Se Dil Paak Wa Saaf Ho Jaye Aur Yahan Tak Duniya Ki Nafrat Dil Mein Baith Jaye Ki Vah Use Sakht Gandi Aur Makrooh Cheez Samjhe Yahan Tak Ki Duniya Haasil Karne Ki Koi Khwaahish Dil Mein Na Rahe.

Sawaal: Yah Kaise Ho Sakta Hai Ki Tarah Tarah Ki Aarzoo'o Aur Lazzato Se Saji Hui Duniya Ko Insaan Aag Ya Ek Gande Murdaar Ki Tarah Samajhne Lage Khaas Kar Ham Jaise Kamzor Aur Nazuk Tabiyat Log To Bilkul Aise Nahi Ho Sakte?
Jawaab: ALLAH Ta'ala Jis Insaan Ko Apni Khaas Taufeeq Se Nawazta Hai Aur Jo Duniya Ki Aafaton Se Waaqif Wa Khabardaar Ho Jata Hai To Duniya Use Aise Hi Haqeer Wa Zaleel Maloom Hoti Hai Magar Jo Bewakoof Uske Aebo Aur Uski Aafaton Se Andha Raha Aur Uski Zaahiri Khubsoorati Se Dhokha Kha Jata Hai Vah Duniya Ke Mut'alliq Aise Tasavvur Se Ta'ajjub Hi Karta Hai Aur Vah Duniya Ko Haqeer Wa Zaleel Samajhna Namumkin Khyaal Karta Hai. Mein Ek Aisi Misaal Deta Hoon Jisse Duniya Ki Haqeeqat Tum Par Raushan Aur Waazeh Ho Jayegi.

Ek Shakhs Saari Cheezein Daal Kar Behtareen Halwa Taiyar Kare Magar Taiyar Karne Ke Baad Usmein Zahare Qaatil Ka Ek Qatra Daal De. Zahar Daalte Waqt Ek Shakha To Dekh Raha Tha Magar Doosra Usse Bekhabar Tha. Jab Donon Ke Saamne Vah Behtareen Aur Umda Halwa Khane Ke Liye Rakha Jayega To Jise Zahar Ki Milaavat Ka Ilm Hai Vah Hargiz Us Khane Ki Taraf Nahi Badhega Balki Khane Ka Khyaal Bhi Nahi Karega Aur Uske Nazdeek Yah Halwa Pet Mein Aag Daalne Se Bhi Zyada Mushkil Hoga Kyunki Vah Uski Anduruni Haalat Se Waaqif Hai Aur Uski Zaahiri Khubsoorati Se Dhokhe Mein Nahi Aayega Magar Doosra Shakhs Jise Zahar Ke Mile Hone Ka Ilm Nahi Vah Uski Zaahiri Khubsoorati Se Fareb Mein Aa Jayega Vah Laalach

Se Us Halwe Par Toot Padega Aur Apne Sathi Par Us Halwe Se Nafrat Ki Wajah Se Ta'ajjub Karega Balki Use Ahmaq Aur Bewakoof Khyaal Karega. Duniya Ki Haraam Cheezein Bhi Bilkul Isi Tarah Hai Jo Aankh Wale Mazbooti Ke Sath Shariyat Ke Raaste Par Chalne Wale Hain Vo To Isse Sakht Nafrat Rakhte Hain Magar Haraam Ke Nuqsaan Se Bekhabar Log Is Par Fida Ho Rahe Hain.

Aur Agar Halwa Taiyar Karne Wale Ne Usmein Zahar Ki Milaavat Na Ki Ho Balki Usmein Thook Diya Ho Ya Naak Saaf Ki Ho Aur Us Thook Wagaira Ko Halwe Mein Mila Kar Upar Se Theek Thaak Kar Diya Ho To Jo Aadmi Us Harkat Ko Dekh Raha Ho Vah To Us Halwe Se Karaahat Aur Nafrat Ka Izhaar Karega Aur Bahut Zyada Zarurat Par Use Khane Par Razamand Hoga Lekin Jo Shakhs Us Harkat Se Nawaaqif Hoga Vah Uski Zaahiri Khubsoorati Se Mutaassir Ho Kar Khushi Khushi Sab Chat (Kha) Kar Jayega Balki Use Pasand Bhi Karega.

Yah Duniya Ke Haalal Ki Misaal Hai Jo Nazar Wale Aur Mazbooti Ke Sath Qaayam Rahne Wale Hain Vah To Ise Sirf Haajat Ke Mutabiq Istemaal Mein Laate Hain Magar Gaflat Wale Log Ise Mann Wa Salwa Ki Tarah Udaate Hain, Dekhiye Yahan Donon Qism Ke Logon Ki Takhleeq Aur Tabiyat Ke Aitebaar Se To Barabar Hai Magar Ilm Wa Nigaah, Jahaalat Wa La Ilmi Ki Wajah Se Donon Ke Kaamo Mein Kitna Farq Hai. Us Jaahil Wa Nawaaqif Ko Zahar Ya Thook Ki Milaavat Ka Ilm Hota To Zarur Usse Bachta Aur Agar Us Waaqif Aadmi Ko Zahar Ya Thook Ki Milaavat Ka Ilm Na Hota To Vah Bekhabar Shakhs Ki Tarah Bina Ruke

Sab Halwa Kha Jata. Is Misaal Se Maloom Hua Ki Yah Farq Tabiyat Wa Takhleeq Ki Wajah Se Nahi Balki Ilm Wa Nazar Ki Wajah Se Hai. Yah Farq Ek Thos Aur Pukhta Cheez Hai. Har Insaaf Wala Aur Aqalmand Ise Durust Maanega Aur ALLAH Ta'ala Apne Fazl Wa Karam Se Hidaayat Wa Taufeeq Ka Maalik Hai.

Sawaal: Kuch Na Kuch To Duniya Ka Hona Zaruri Hai Jisse Hamari Aur Hamare Ghar Walo Ki Zindagi Qaayam Rah Sake To Duniya Se Poori Taur Par Alaihadgi (Alag Hona) Kaise Ho Sakti Hai?

Jawaab: Zohad Se Maqsood Yah Hai Ki Fuzool Aur Gair Zaruri Cheezon Se Parhez Kiya Jaaye. Garz Yah Ki Sirf Is Qadr Taaqat Aur Qudrat Maujood Rahe Jisse Ibaadat Wa Ta'ate Khudavandi Ada Ho Sake Sirf Khana Peena Aur Lazzat Haasil Karna Maqsood Na Ho Aur Khuda Ta'ala Ko Is Par Bhi Qudrat Hai Ki Tumhein Sabab Wa Zariye Se Zinda Rakhe Ya Bagair Kisi Zaahiri Sabab Ke, Jaise Firishte In Sab Zaahiri Asbaab Ke Bagair Bhi Zinda Hain. Khuda Ta'ala Ko Iski Bhi Taaqat Hai Ki Tumhein Tumhare Paas Maujood Cheezon Ke Zariye Zinda Rakhe Ya Aisi Cheez Muhayya Farma De Jiska Tumhein Waham Wa Gumaan Tak Na Ho, Jaise Ki Rab Ta'ala Ne Farmaya:-

"Aur Jo ALLAH Ta'ala Se Dare ALLAH Uske Liye Najaat Ki Raah Nikaal Dega Aur Use Vahan Se Rozi Dega Jahan Uska Gumaan Na Ho". (Soorah Attalaaq, Aayat 2,3)

Is Liye Agar Tum Taqwa Ikhtiyaar Kar Lo To Tumhein Zinda Rahne Ke Liye Duniya Haasil Karne Ki Haajat Nahi

Aur Agar Zohad Ka Yah Darja Tumhein Haasil Na Ho To Aakhirat Ka Samaan Aur Taqwe Ki Neeyat Se Talaash Karo Shahwat Aur Lazzat Ki Garaz Se Talaash Na Karo Kyunki Jab Tumhari Neeyat Nek Hogi To Yah Aakhirat Ki Talab Mein Hi Shumaar Hogi Aur Is Tarah Tumhare Zohad Mein Koi Farq Nahi Aayega, Is Zikr Huye Bayaan Ko Achchi Tarah Zahan Nasheen Karo. (Aur Taufeeq ALLAH Hi Ki Taraf Se Hai).

Muhammad Ahmad Ka Zaruri Mashwara:

Hujjatul Islaam Ne Is Rukavat Mein Duniya Se Door Rahne Aur Duniya Ki Chahat Chhodne Ki Ragbat Dilai Aur Uske Fayde Ginayein Hain Ki Duniya Haasil Karne Mein Insaan Ka Bahut Waqt Barbaad Hota Hai Aur Kuch Din Baad Sab Kuch Chhod Kar Chal Deta Hai Aur Jis Kaam Ke Liye Aaya Hai Vah Chhootata Hai Ya Km Hota Hai Aur Aakhirat Ka Nuqsaan Hota Hai. Kuch Log Is Tarah Sochate Hain Ki Pahle Khoob Paisa Kamayenge Fir ALLAH Ki Raah Mein Kharch Karenge Magar Kharch Karne Ka Waqt Aata Hai To Zyadatar Yah Dekha Gaya Hai Ki Us Waqt Tak Paise Ki Muhabbat Itni Badh Jati Hai Ki Socha Hua Poora Nahi Kar Paata Hai. Bahar Haal Duniya Se Door Rahna Aur Goshanasheeni Ikhtiyaar Karna Bahut Mushkil Zarur Hain Magar Namumkin Nahi. Agar Is Baat Par Gaur Kiya Jaaye Ki Duniya Kise Kaha Gaya Hai To Shayad Baat Samajhne Mein Aasaani Hogi. Duniya Vah Hai Jo ALLAH Se Door Kare, Ibaadat Mein Rukavat Bane, Aakhirat Ki Taiyari Na Karne De. Ab Aisi Duniya Se Kya Fayda Jo Duniya Mein

Aane Ke Maqsad Ko Poora Hi Na Hone De. Baaz Waqt Shaitaan Yah Waswasa Daal Sakta Hai Ki Duniya Ke Maze Le Lo Yah Sab Tumhare Bas Ka Nahi, Hargiz Is Tarah Ke Waswaso Mein Mat Aana.

Alhamdulillah Sachche Dil Se Imaan Laane Par Jannat To Pakki Ho Jati Hai Magar Jannat Mein Marne Ke Baad Jald Jane Aur Azaabo Se Bachane Ke Liye Ibaadat, Ilm Aur Sachchi Tauba, Aur Rukavaton Se Muqabla Bahut Zaruri Hai. Ab Agar Fir Bhi Kuch Logon Ko Yah Lage Ki Ye Kitaab Kuch Mushkil Hai Aur Ham Is Par Amal Nahi Kar Sakenge Aur Ghabra Kar Aage Padhne Se Rukne Lagein To Unse Guzarish Hai Ki Samajh Mein Aaye Ya Na Aaye Is Kitaab 'Minhajul Aabideen' Ko Poora Zarur Padhein Kyunki Aakhir Tak Pahunchate Pahunchate Beech Hi Mein Aapko Ahsaas Hoga Ki Ibaadat Ke Liye Is Kitaab Par Poori Tarah Nahi To Kuch Amal Bahut Hi Zaruri Hai Aur Jannat Mein Jaldi Jane Ke Liye Mehnat Bhi Bahut Karni Hai. ALLAH Ta'ala Hamein Aur Aapko Yah Kitaab Baar Baar Padhne Aur Us Par Amal Karne Ki Taufeeq Ata Farmaye. Alhamdulillah Is Baab Ka Zaruri Mashwara Khatm Hua.

Doosri Rukavat Makhlooq Se Mel Jol:

Fir Makhlooq Se Judai Aur Tanhai Bhi Laazim Hai Aur Uske Do Sabab Hain:-

Pahla Sabab Yah Ki Tum Mel Jol Mein Mubtala Hokar Ibaadat Se Mahroom Ho Jaoge. Ek Buzurg Rahmatullah Alaih Farmate Hain Ki Mein Ek Jama'at Ke Paas Se Guzra Jo Kisi Baat Par Bahas Kar Rahe The Aur Ek Shakhs Unse

Thodi Door Hat Kar Akela Baitha Hua Tha, Meine Uske Qareeb Ja Kar Usse Baatcheet Karna Chahi To Usne Jawaab Diya 'Mein Zikre Ilaahi Mein Mashgool Rahne Ko Tere Sath Baatcheet Karne Se Zyada Achchha Samajhta Hoon. Meine Kaha- 'Tum Yahan Akele Baithe Huye Ho' To Usne Kaha- 'Mein Akela Nahi Mere Sath Mera Rab Hai Aur Kiraaman Katebeen Hai' Uske Baad Meine Usse Sawaal Kiya Bahas Karne Walo Mein Behtareen Kaun Hai? To Usne Jawaab Diya- 'Jisko Khuda Ne Bakhsh Diya Ho' Meine Poochha 'Seedhi Raah Kaun Si Hai' To Usne Hath Se Aasmaan Ki Taraf Ishaara Kiya Aur Vah Khada Hokar Chal Pada, Chalte Waqt Vah Yah Kah Raha Tha- 'Aey ALLAH! Teri Aksar Makhlooq Mujhe Tere Zikr Se Gaafil Rakhne Ki Koshish Karti Hai'.

To Maloom Hua Makhlooq Ke Sath Ta'alluqaat Ibaadat Se Gaafil Kar Dete Hain Balki Ibaadat Se Rok Dete Hain Jaisa Ki Haatim Asam Rahmatullah Alaih Ne Farmaya 'Meine Makhlooq Se Paanch Cheezein Talab Ki Magar Na Mil Saki, Meine Kaha Zohad Aur Farmabardari Mere Liye Muhayya Karo Magar Vah Na Kar Sake. Meine Kaha Zohad Aur Farmabardari Mein Meri Madad Hi Karo Magar Vah Madad Bhi Na Kar Sake. Meine Kaha Agar Zohad Aur Farmabardari Ke Liye Tumse Kinaara Kashi Karoo To Naraz Na Hona Magar Vah Kinaara Kashi Par Naraz Ho Gaye. Meine Kaha Zohad Aur Farmabardari Ke Haasil Karne Mein Tum Rukavat Na Banna Magar Vah Rokne Se Baaz Na Aaye. Aakhir Meine Kaha Mujhe Khuda Ki Nafarmani Ki Taraf To Na Bulao Magar Unhone Meri Is Baat Ko Bhi

Tasleem Na Kiya. Jab Logon Se Meri Koi Muraad Bhi Poori Na Hui To Mein Un Se Kanaara Kash Ho Gaya Aur Apne Nafs Ki Islaah Mein Mashgool Ho Gaya'.

Aey Azeez! Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Goshanasheeni Ki Haqeeqat, Goshanasheeni Ke Zamane Aur Us Zamane Ke Logon Ki Wazaahat Farma Di Hai Aur Hukm Diya Hai Ki Jab Vah Waqt Aur Zamana Aaye To Makhlooq Se Sire Se Kinaara Kash Ho Jana Warna Tumhara Deen Tabaah Aur Aakhirat Barbaad Ho Jayegi Aur Yah Saaf Hai Ki Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ummat Ke Fayde Ham Se Zyada Jaante The Aur Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ham Se Zyada Hamare Bhala Chahane Wale The Aur Agar Tum Vah Zamana Pao Jismein Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Goshanasheeni Ka Hukm Diya Hai To Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Hukm Ki Zarur Tameel Karo Aur Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Naseehat Par Amal Karo Aur Aisa Waham Bhi Na Karo Ki Ham Apni Bhalaiyon Ko Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Behtar Jaante Hain. Goshanasheeni Ko Chhodne Ke Liye Be Matlab Aur Behooda Taveelaat Na Karo Aur Mamooli Heelo (Bahaana) Ke Zariye Apne Dil Ko Na Bahlao, Agar Is Nazuk Waqt Mein Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Hukm Ki Tameel Nahi Karoge To Halaak Wa Barbaad Ho Jaoge Aur Aakhirat Mein Tumhara Koi Uzr Ya Bahaana Na Suna Jayega.

Ek Mash'hoor Hadees Mein Goshanasheeni Ke Waqt Ki Wazaahat Hai Jo Hazrat Abdullah Ibne Amr Ibne Aas Raziyallahu Anhu Se Marvi Hai, Ki Hazrat Abdullah Raziyallahu Anhu Farmate Hain Ek Dafa Ham Huzoor صَلَّى اللهُ

تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ki Khidmat Mein Haazir The Fitno Ka Zikr Ho Raha Tha To Aap صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ne Farmaya- 'Jab Tum Dekho Ki Log Waada Khilaafi Mein Mubtala Ho Jayein Aur Amaanat Mein Khayaanat Karne Lagein Aur Logon Mein Bila Wajah Mel Jol Badh Jaaye (Beja Mel Jol Ka Zikr Karte Huye Aapne Donon Hatho Ki Ungliyan Ek Doosri Mein Daal Di) To Us Waqt Sakht Zarurat Ke Bagair Ghar Se Baahar Na Nikal, Apni Zabaan Qaboo Mein Rakh, Nek Kaam Ikhtiyaar Kar, Burai Se Bach, Goshanasheeni Ko Apne Upar Laazim Kar Le Aur Mel Jol Se Poori Tarah Parhez Kar'. (Sunan Ibne Daod)

Ek Aur Hadees Mein Nabi E Kareem صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Goshanasheeni Ke Zamane Ki Yah Nishaani Bayaan Farmai Hai Ki- 'Us Waqt Goshanasheeni Laazim Hai Jab 'Harj' Aam Ho. Haazireen Ne Arz Kiya- 'Harj' Se Kya Muraad Hai To Aap صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ne Farmaya Jab Koi Shakhs Apne Sathi Se Bekhauf Aur Mutma'en Na Ho'. Aur Hazrat Abdullah Ibne Mas'ood Raziyallahu Anhu Se Ek Hadees Marvi Hai Ki Huzoor صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ne Haaris Ibne Umairah Raziyallahu Anhu Se Farmaya:- 'Agar Teri Umr Ne Wafa Ki To Aisa Zamana Payega Jismein Khateeb Bahut Honge Lekin Aalim Km Honge, Mangte Bahut Honge Lekin Unhein Dene Wale Bahut Km Honge Aur Ilm Khwaahishaat Ke Taabe'a Ho Jayega'. Hazrat Haaris Ibne Umairah Raziyallahu Anhu Ne Arz Kiya Aisa Zamana Kab Aayega? To Aap صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ne Farmaya- 'Jab Namazon Ki Parwaah Nahi Hogi, Rishwat Ka Len Den Aam Hoga Aur Deen Wa Mazhab Haqeer Duniya Ke Badle Bech

Diya Jayega, Aise Waqt Mein Bachna'. Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne 'Bachane' Ka Lafz Teen Baar Dohraaya. Mein (Imaam Gazali) Kahta Hoon Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Goshanasheeni Ki Jo Nishaniyan Batai Hain Vah Sabhi Hamare Zamane Mein Maujood Hain.

Fir Pahle Ke Buzurg Aise Kharaab Waqt Ke Logon Se Alag Rahne Ki Sakht Takeed Farmate Vo Khud Tamam Umr Mel Jol Se Door Rahe Aur Doosro Ko Iski Takeed Farmate Rahe. Bila Shubaha Vo Log Hamse Kahi Zyada Nigaah Wale The Unke Baad Ka Zamana Unke Zamane Se Behtar Nahi Balki Deeni Aitebaar Se Zyada Talkh Aur Kharaab Hai.

Hazrat Yoosuf Ibne Asbaat Rahmatullah Alaih Ne Farmaya Ki Hazrat Sufiyaan Sauri Rahmatullah Alaih Khuda Ki Qasam Kha Kar Kaha Karte The Hamare Zamane Mein Goshanasheeni Jaez Ho Gai Hai, Mein Kahta Hoon Agar Unke Zamane Mein Jaez Thi To Hamare Zamane Mein Farz Ho Gai Hai. Hazrat Sufiyaan Sauri Rahmatullah Alaih Se Yah Bhi Manqool Hai Ki Aapne Hazrat Abbaad Al Khawwaas Rahmatullah Alaih Ko Yah Khat (Letter) Likha: 'Too Aise Zamane Mein Hain Jisse Huzoor Ke Sahaba Panaah Mangte The Halanki Vo Hamse Zyada Aalim The. Ab Hamara Kya Haal Hoga Jab Ki Ham Isi Khatarnaak Zamane Mein Hain Aur Fir Ham Ilm Mein Unse Km Hain, Sabr Mein Km Hain Aur Neki Par Madad Karne Wale Bhi Ab Km Hain Aur Duniya Banisbat Us Waqt Ke Is Waqt Zyada Kharaab Hai Aur Logon Mein Fasaad Bhi Zyada Aa Gaya Hai Isiliye Hazrat Farooqe Aazam Raziyallahu Anhu

Ne Farmaya- 'Bure Sathi Se Door Rahne Mein Raahat Hai' Arabi Ash'aar Ka Tarjuma:-

• Hamara Yah Zamana Vahi Hai Jisse Hamein Hazrat Ka'ab Raziyallahu Anhu Aur Hazrat Ibne Mas'ood Raziyallahu Anhu Ke Qaul Se Daraaya Gaya Hai.

• Yah Aisa Zamana Hai Jismein Haq Mardood Hai Aur Zulm Wa Bagaavat Maqbool Mahboob Hai.

• Is Waqt Deen Se Andhe Aur Bahare Musalmanon Mein Mil Gaye Hain Aur Is Waqt Iblees Ko Sachcha Aur Buland Khyaal Kaha Jata Hai.

• Agar Is Zamane Ki Nazuk Haalat Yahi Rahi Aur Usmein Koi Behtar Tabdeeli Runuma Nahi Hui To Uske Marne Walo Par Na Afsos Ka Izhaar Laayaq Hoga Aur Na Naye Paida Hone Walo Par Khushi Ka Izhaar Munasib Hoga.

Meine Suna Hai Ki Ek Dafa Hazrat Sufyaan Ibne Uyainah Rahmatullah Alaih Ne Hazrat Sufiyaan Sauri Rahmatullah Alaih Se Kaha Mujhe Koi Naseehat Keejiye To Aapne Farmaya 'Logon Se Mel Jol Aur Ta'aruf Km Rakh' To Hazrat Sufyaan Ibne Uyainah Rahmatullah Alaih Ne Kaha ALLAH Aap Par Raham Kare Hadees Mein To Aaya Hai 'Logon Se Ta'aruf Badhao Kyunki Har Waaqif Momin Doosre Momin Ki Shafa'at Karega. To Hazrat Sufiyaan Sauri Rahmatullah Alaih Ne Iske Jawaab Mein Farmaya- Mera Gaalib Gumaan Yah Hai Ki Tujhe Jo Takleef Pahunchi Hogi Vah Kisi Waaqifkaar Hi Se Pahunchi Hogi. Hazrat Sufiyaan Sauri Rahmatullah Alaih Ne Yah Alfaaz Kahe Aur Faut Ho Gaye. Hazrat Sufyaan Ibne Uyainah

Rahmatullah Alaih Kahte Hain Ki Meine Aapko Wafaat Ke Baad Khwaab Mein Dekha Ki Aap Rahmatullah Alaih Buland Martabe Par Hain. Meine Arz Kiya Koi Naseehat Keejiye To Aap Rahmatullah Alaih Ne Farmaya: Jahan Tak Ho Sake Logon Se Ta'aruf Wa Waaqfiyat Km Rakh Makhlooq Ke Mel Jol Se Chhutkara Paana Sakht Mushkil Hai. Ek Arabi Shayar Ne Is Mazmoon Ko Is Tarah Ada Kiya Hai-

• Mein Logon Ke Haalat Maloom Karne Mein Aur Unse Jaan Pahchaan Karne Mein Masroof Raha Yahan Tak Ki Mein Budhape Ki Umr Ko Pahunch Gaya.

• To Meri Jinse Bhi Waaqfiyat Hui Meine Unki Burai Hi Ki, ALLAH Ta'ala Unko Nek Jaza De Jinko Mein Nahi Jaanta.

• Vah Galti Jiski Wajah Se Meri Mazammat Zyada Ki Jaaye Yahi Hai Ki Meine Unko Dost Banaya Jo Insaaf Wa Wafa Se Anjaan The.

Ek Makaan Ke Darwaaze Par Yah Alfaaz Likhe The:-

'ALLAH Ta'ala Unko Jaza E Khair De Jinko Ham Nahi Jaante Magar Unhein Na De Jo Hamare Dost Hain Kyunki Hamein Jo Takleef Pahunchi Hai Vah Dosto Hi Se Pahunchi Hai'.

Yah Do She'ar Bhi Isi Silsile Mein Kahe Gaye Hain Jinka Tarjuma Yah Hai-

• ALLAH Ta'ala Usko Jaza E Khair De Jiski Hamse Koi Dosti Aur Koi Pahchaan Nahi.

• Kyunki Hamein Jo Bhi Gam Ya Takleef Pahunchi Hai Vah Apne Dosto Aur Pahchaan Walo Hi Se Pahunchi Hai.

Hazrat Fuzail Rahmatullah Alaih Ne Farmaya Hai- 'Is Nazuk Daur Mein Zabaan Ki Hifazat Kar, Apne Makaan Ko Poshida Rakh, Apne Dil Ki Islaah Kar, Nek Kaam Ikhtiyaar Kar Aur Burai Se Bach'.

Hazrat Sufiyaan Sauri Rahmatullah Alaih Ne Apne Zamane Ke Mut'alliq Farmaya:

'Yah Khamoshi Ikhtiyaar Karne Ka Zamana Hai, Is Waqt Ghar Ki Chaar Deewari Mein Rahne Hi Mein Aman Hai Aur Mamooli Rozi Par Guzar Basar Karna Hi Behtar Yahan Tak Ki Maut Aa Jaye'.

Hazrat Daod Tai Rahmatullah Alaih Ka Bayaan Hai- 'Duniya Mein Roze Se Rah, Aakhirat Mein Ja Kar Yah Roza Iftaar Kar Aur Logon Se Is Tarah Door Bhaag Jis Tarah Sher (Tiger) Se Bhaagta Hai'.

Hazrat Aboo Ubaidah Rahmatullah Alaih Ne Farmaya: 'Meine Jis Aqalmand Ko Bhi Dekha Aur Usse Guftagoo Ki Usne Aakhir Yahi Kaha Ki Agar Too Is Baat Ko Pasand Karta Hai Ki Logon Mein Teri Jaan Pahchaan Na Ho To Fir Tera ALLAH Ke Yahan Kuch Maqaam Hai'.

Is Qism Ki Riwayaat Is Qadr Zyada Hain Ki Is Mukhtasar Kitaab Mein Unke Bayaan Ki Gunjaish Nahi Hamne Is Qism Ki Riwayaat Ko Ek Mustqil Kitaab Mein Jama Kar Diya Hai Jiska Naam 'Akhlaqul Akhbaar Wa Nijaatu Minal Ashraar' Rakha Hai, Usko Padha Karo, Tumhein Usmein Ajeeb Wa Gareeb Maloomaat Milegi Aur Aqalmand Ko To Ishaara Hi Kaafi Hai. Wabillahittaufeeq.

Doosra Sabab Jiski Wajah Se Makhlooq Se Judai Zaruri Hai, Yah Hai Ki Logon Mein Ghul Mil Kar Rahne Se Tumhari Ibaadat Wa Ta'at Tabaah Wa Barbaad Ho Jayegi, Illa Masha ALLAH Vah Is Tarah Ki Logon Mein Rah Kar Tum Riya Khudsitaai Aur Zeenat Yani Dikhava, Apni Tareef Aur Banao Singaar Mein Mubtala Ho Jaoge, Hazrat Yahya Ibne Mu'aaz Raazi Raziyallahu Anhu Ne Kya Hi Behtar Farmaya, Aap Farmate Hai 'Logon Ka Dekhna Riya Ki Chatai Hai'.

Buzurgon Ne Riya Ke Khauf Se Logon Se Mulaqaat Aur Ek Doosre Ki Ziyaarat Tark Kar Di Thi. Riwayat Mein Zikr Hai Ki Harim Bin Hayyaan Rahmatullah Alaih Ne Hazrat Owais Qarni Raziyallahu Anhu Se Arz Kiya 'Hamein Mulaqaat Wa Ziyaarat Ke Zariye Apne Sath Milaye Rakhiye' To Aap Ne Farmaya 'Meine Tujhe In Do Se Bhi Zyada Nafa Dene Wali Cheez Ke Zariye Apne Sath Mila Rakha Hai Aur Vah Teri Gair Maujoodgi Mein Tere Haq Mein Duaye Khair Hai, Mulaqaat Wa Ziyaarat Theek Nahi Kyunki Is Se Riya Wa Zeenat Paida Hoti Hain'.

Hazrat Ibrahim Ibne Ad'ham Rahmatullah Alaih Hazrat Sulaimaan Khawwaas Rahmatullah Alaih Ke Shahar Mein Tashreef Laaye To Logon Ne Hazrat Sulaimaan Rahmatullah Alaih Ko Kaha Ki Aap Hazrat Ibrahim Rahmatullah Alaih Ki Mulaqaat Ko Nahi Jate? To Aapne Jawaab Diya 'Hazrat Ibrahim Ibne Ad'ham Rahmatullah Alaih Ki Bajaye Mein Sarkash Shaitaan Se Mulaqaat Karne Ko Zyada Pasand Karta Hoon' Logon Ne Aise Jawaab Par Bura Maana To Aapne Farmaya 'Mujhe Is Cheez Ka Dar

(Fear) Hai Ki Jab Mein Unse Mulaqaat Karunga To Unke Sath Baatcheet Aur Salaam Dua Mein Takalluf Aur Tazayyun (Sanvarna) Karunga Lekin Agar Shaitaan Ko Dekh Pao To Usse Bachne Aur Panaah Ki Tadbeer Karunga'.

Ek Dafa Mere (Imaam Gazali Rahmatullah Alaih Ke) Shaikh Ki Kisi Aarife Kaamil Se Mulaqaat Ho Gai, Der Tak Donon Ek Doosre Se Baatcheet Karte Rahe Fir Baatcheet Ke Baad Ek Doosre Ke Liye Dua Ki. Alaihida Hote Waqt Mere Shaikh Ne Us Aarif Se Mukhaatib Hokar Kaha 'Mein Aaj Ki Majlis Ko Behtareen Majlis Tasavvur Karta Hoon' Us Aarif Ne Jawaab Mein Mere Shaikh Se Kaha 'Mein Ise Ek Khatarnaak Majlis Tasavvur Karta Hoon Kya Baatcheet Ke Dauran Ham Apni Apni Baatcheet Ko Muzayyan (Sajaana) Aur Apne Apne Uloom Ko Ek Doosre Par Zaahir Karne Ki Koshish Nahi Kar Rahe The Aur Is Tarah Kya Ham Riya Wa Takalluf Mein Mubtala Nahi Ho Gaye The?' Yah Sun Kar Mere Shaikh Ro Pade Aur Itne Roye Ki Aapko Gashi (Behosh Hona) Aa Gai. Yah Waaqiya Pesh Aane Ke Baad Aap Aksar Ye Ash'aar Dohraaya Karte The (Jinka Tarjuma Pesh Hai)

• Hamari Soch Aur Rawayye Par Afsos Ki Haqeeqi Adal (Insaaf) Ke Waqt Yah Intehai Khaufnaak Nateejo Ka Sabab Hoga.

• Mein ALLAH Ta'ala Ki Nafarmani Kar Ke Uske Azaab Ko Challenge Kar Raha Hoon Halanki Us Gafoorur Raheem Ke Siwa Mujh Par Koi Raham Karne Wala Bhi Nahi.

• ALLAH Mein Apne Gunahon Ki Maafi Chahata Hoon

Agarche Meine Gunaah Kar Ke Intehai Zyadti Ki Hai Magar Mein Is Par Sharminda Zarur Hoon.

• Jab Andheri Raat Kaaynaat Mein Andhera Faila Deti Hai Us Waqt Mein Dargaahe Khudavandi Mein Aah Wa Zaari Shuru Kar Deta Hoon Jisne Mere Gunahon Par Parda Daal Rakha Hai.

Upar Guzra Zikr Un Logon Ki Mulaqaat Ka Haal Hai Jo Zohad Wa Riyaazat Mein Apni Misaal Aap The, To Duniyadaar Fuzool Wa Behooda Logon Ki Aapas Mein Mulaqaat Ke Nataaej (Anjaam) Jo Honge Unka Andaza To Khud Kar Lo.

Aey Azeez! Zamana Aitaqaadi Wa Amali Fasadaat Ka Gahwaara Ban Chuka Hai, Log Nuqsaan Pahunchaane Mein Had Se Guzar Gaye Hain, Vo Tujhe Azaab Se Baaz Rahne Ki Poori Koshish Karenge, Unmein Rahte Huye Too Aakhirat Ke Liye Kuch Nahi Kar Sakega Balki Teri Pichhli Nekiyan Bhi Sab Ki Sab Khatm Ho Jayengi, Isliye Goshanasheeni Ke Alaawa Tere Liye Koi Chaara (Option) Nahi. (Khuda Is Zamane Ke Shar Se Apni Panaah Mein Rakhe.)

Sawaal: Kin Kin Logon Par Goshanasheeni Laazim Hai? Aur Goshanasheeni Ke Aitebaar Se Log Kitni Tarah Ke Hain? Aur Goshanasheeni Ki Had Kya Hai Jis Par Nigaah Rakhna Zaruri Hai?

Jawaab: Aey Azeez! Too Jaan Le Ki Goshanasheeni Ke Aitebaar Se Log Do Tabaqo Mein Taqseem Ho Sakte Hain:-

Pahla Tabqa Vah Jo Na Aalim Hain Aur Na Haakim Aise Logon Ki Taraf Makhlooq Mohtaaj Nahi, To Aise Logon Ko Chahiye Ki Makhlooq Se Alag Aur Alaihida Rahein, Sirf Juma, Jama'at, Eid, Haj Ya Deeni Majlis Mein Shirkat Karein Ya Rozgaar Ke Liye Zarurat Ke Mutabiq Mel Jol Karein. Iske Alaawa Logon Se Door Rahein Kisi Se Jaan Pahchaan Paida Na Kare Aur Agar Is Qism Ka Aadmi Kisi Maslahat Ki Bina Par Logon Se Bilkul Alaihida Rahna Chahe Aur Kisi Deeni Ya Duniyavi Kaam Mein Shirkat Na Karna Chahe To Us Shakhs Ke Goshanasheeni Ikhtiyaar Karne Ke Liye Neeche Likhi Kisi Baat Mein Se Kisi Ek Baat Ka Hona Zaruri Hai.

(1) Ya To Aabaadi Se Itna Door Chale Jaye Ki Juma Wa Jama'at Wagaira Ke Ahkaam Us Par Laazim Na Rahein Jaise Pahadon Ki Chotiyan Ya Door Daraaz Wadiyan. Baaz Buzurg Jo Ibaadat Ke Liye Door Daraaz Maqamaat Par Chale Gaye Unke Jane Ki Ek Wajah Shayad Yahi Thi.

(2) Doosri Baat Yah Hai Ki Aise Shakhs Ko Is Baat Ka Yaqeen Hona Chahiye Ki Logon Se Mamooli Mel Jol Se Bhi Nuqsaan Pahunchega To Is Bina Par Vah Juma Ya Jama'at Wagaira Mein Bhi Shareek Na Ho To Vah Mazoor Hai Aur Meine Khud Makka Muazzama Mein (ALLAH Use Har Haadse Se Mahfooz Rakhe) Baaz Aise Masha'ekh Ko Dekha Hai Jo Baitullah Shareef Ke Bilkul Qareeb Aur Tandurust Hone Ke Bavajood Namaz Ki Jama'at Mein Shareek Nahi Hote The.

Meine Ek Din Ek Buzurg Se Iski Wajah Maloom Ki To Usne Vahi Wajah Bayaan Ki Jiski Taraf Hamne Ishaara Kiya

Hai Ki Mel Jol Se Nuqsaan Pahunchata Hai. Mein Kahta Hoon Mazoor Par Koi Alaamat Nahi Aur ALLAH Ta'ala Har Ek Ke Uzr (Mazboori) Ko Khoob Jaanta Hai Kyunki Vah Seeno Ke Raaz Jaanta Hai Lekin Zyada Behtar Aur Munasib Yahi Hai Ki Qareeb Rahte Huye Juma, Jama'at Wagaira Mein Shirkat Kare Aur Uske Alaawa Alaihida Rahe Agar Vah Deeni Kaamo Mein Bhi Shareek Nahi Hona Chahata To Aabaadi Se Itni Door Rahna Ikhtiyaar Kare Ki Juma Wa Jama'at Wagaira Us Par Laazim Na Rahein, Lekin Jo Shakhs Rahta Hai To Shahar Ya Aabaadi Mein Magar Juma Wa Jama'at Wagaira Mein Shareek Na Ho To Uska Aisa Karna Theek Nahi.

Doosre Tabqe Mein Vo Log Hain Jo Deen Ke Aitebaar Se Logon Ke Rahnuma Ho, Shariyat Ke Khilaaf Kaamo Ka Radd Karne Aur Haq Ko Saabit Karne Mein Masroof Ho Aur Apni Baatcheet Aur Kirdaar Se Deen Ki Tableeg Mein Mashgool Ho, To Un Ulma E Kiraam Ko Shariyat Ne Goshanasheeni Ki Izaazt Nahi Di Balki Aise Hazraat Par Laazim Hai Ki Aam Logon Mein Rah Kar Deen Ki Nashr Wa Isha'at Karein. Islaam Ki Mukhalifat Karne Walo Aur Jhoote Badmazhab Firqo Ke Shub'haat Ke Jawaab Dein Aur ALLAH Ke Ahkaam Ko Failane Mein Ji Jaan Se Lage Rahein Kyunki Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ki: 'Jab Khilaafe Shara Umoor (Kaam) Aam Ho Jayein Aur Aalime Deen Khamosh Rahein To Aise Aalim Par Khuda Ki Laanat'.

Khulasa Yah Hai Ki Deeni Peshwa Ke Liye Kisi Soorat Mein Goshanasheeni Sahi Nahi. Ustaad Aboo Bakr Ibne

Faurak Rahmatullah Alaih Ke Mut'alliq Manqool Hai Ki Jab Aapne Ibaadat Ki Garz Se Logon Se Judai Ka Iraada Farmaya Aur Pahado Mein Pahunch Gaye To Ek Aawaaz Dene Wale Ne Gaib Se Aawaaz Di 'Aey Aboo Bakr Jab Too Makhlooq Ke Liye ALLAH Ta'ala Ki Hujjat Wa Daleel Hai To Too Unhein Chhod Kar Yahan Aaya Hai'.

Aur Mujhse Mamoon Bin Ahmad Ne Bayaan Kiya Ki Ustaad Aboo Is'haaq Isfaraaeni Rahmatullah Alaih Ne Lebnaan Ke Pahado Ke Goshanasheeno Ko Farmaya 'Aey Ghaas Foos Par Guzaara Karne Walo! Tum Sarkare Do Aalam صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Ummat Ko Gumraho Ke Changul Mein Chhod Kar Khud Yahan Aa Gaye Ho?' To Unhone Jawaab Diya 'Hamein Logon Mein Rahne Ki Taaqat Nahi Aur Khuda Ne Aapko Quvvat Di Hai Isliye Aap Rah Sakte Hain' Iske Baad Aapne Ek Kitaab Tasneef Farmai Jiska Naam 'Al Jaame Lil Khafi Wal Jali' Rakha.

Lekin Yah Ulma E Kiraam Jis Tarah Ilm Mein Bemisaal The Aur Aakhirat Ki Baato Ki Pahchaan Bhi Unhein Khoob Thi. Aey Azeez Jaan Le Ki Aise Aalim Mein Do Cheezon Ka Hona Zaruri Hai Ek To Sabr, Hilm (Bardasht), Apne Nafs Ka Muhaasaba (Ghiraav) Aur Hamesha Khuda Ta'ala Se Salaamati Ka Talabgaar Rahna. Doosra Yah Ki Baatin Ke Aitebaar Se Logon Se Juda Rahe Agarche Zaahiri Jism Ke Aitebaar Se Vah Unke Sath Rahe, Agar Log Usse Kalaam Karein To Unse Kalaam Kare, Vah Uski Ziyaarat Ko Aayein To Unke Martabe Ke Mutabiq Unka Shukriya Aur Ahatraam Kare Aur Agar Log Isse Bhi Bachein Aur Khamoshi Barte To Vah Ise Ganeemat Samjhe. Nek Baat

Mein Unka Hath Bataye (Sath De) Aur Agar Vo Burai Ya Shararat Ki Taraf Mael Ho To Unki Mukhalafat Kare Aur Unse Alag Rahe Aur Agar Log Uski Daant Dapat Se Burai Se Baaz Aa Sakte Ho To Unhein Munasib Daant Dapat Bhi Kare Aur Jo Huqooq Unmein Rahne Ki Wajah Se Us Par Laazim Aate Hain Unko Ada Karte Rahe Jaise Kabhi Kabhi Unse Mel Wa Mulaqaat, Beemaro Ki Ayaadat Aur Apni Haisiyat Ke Mutabiq Unki Zarurat Poori Karna Magar Unse Kisi Qism Ka Mutaalba Na Kare Aur Ho Sake To Un Par Kharch Kare Unse Koi Cheez Na Le, Jo Takleef Unse Pahunche Use Bardasht Kare Aur Har Ek Se Achche Tareeqe Se Mile. Apne Aapko Unke Saamne Beparwaah Zaahir Kare, Apni Haajat Unse Poshida Rakhe Aur Unka Khud Intezaam Kare, Fir In Baato Ke Sath Sath Nafli Ibaadat Ke Liye Bhi 24 Ghanto Mein Koi Waqt Khaas Kare Taaki Apne Zaahir Aur Baatin Ki Islaah Bhi Jaari Rakh Sake Jaisa Ki Hazrat Farooqe Aazam Raziyallahu Anhu Ne Farmaya 'Agar Raat Ko Sota Hoon To Apni Aakhirat Barbaad Karta Hoon Aur Agar Deen Ko Neend Karoo To Riyaaya Tabaah Hogi, To In Do Baato Ke Hote Huye Mein Kis Tarah Aaram Ka Waqt Nikaal Sakta Hoon'.

Isi Mazmoon Ke Muvaaqif Meine Chand Sher Kahe Jinka Tarjuma Pesh Hai:-

• Agar Tum Apne Andar Buzurgon Ki Seerat Paida Karne Ki Aarzoo Rakhte Ho To Zamane Ki Musibatein Aur Takleefein Bardasht Karke Apne Andar Narmi Aur Tavaazo Ko Mazboot Karo.

• Har Takleef Ke Waqt Nafs Mein Sanjeedgi Aur Bardasht

Ki Taaqat Paida Karo, Dil Ko Saabir Banao Agarche Vah Isse Rokne Wala Hai.

• Tumhari Zabaan Munh Mein Band Rahna Chahiye Aur Tumhari Aankhein Lagaam Mein Rahni Chahiye, Tumhara Maamla Logon Se Poshida Ho.

• Tumhara Koi Charcha Na Ho, Tumhara Darwaaza Band Ho, Tumhara Zaahir Khush Ho Aur Pet Bhookha Ho.

• Tumhara Dil Ishqe Maula Se Zakhmi Ho, Tumhara Bazaar Be Raunaq Ho Tumhare Kamalaat Chhupe Huye Ho Aur Tumhare Mut'alliq Ta'an (Taana) Wa Tashni Yani Malaamat Aam Ho.

• Hamesha Zamana Aur Zamane Walo Se Musibaton Aur Takleefon Ke Ghoont Peete Raho, Tumhara Dil Ita'at Ke Shauq Se Labrez Ho.

• Din Ko Bagair Ahsaan Jataaye Nek Kaamo Mein Logon Ke Hath Batate Raho Aur Raat Deedare Ilaahi Ke Shauq Mein Kaat Do, Aur Is Zauq Wa Shauq Ka Kisi Ko Pata Na Ho.

• Tum In Maujooda Raaton Ki Qadr Karo, Unko Us Sakht Din Ka Zariya Banao Jab Har Qism Ki Kamyaabi Ke Zariye Nahi Honge.

To Aalime Din Par Laazim Hai Ki Zaahir Mein To Logon Se Mila Rahe Magar Dil Se Unse Bilkul Alag Rahe Aur Khuda Ki Qasam! Yah Bahut Mushkil Aur Talkh Hai, Isi Ke Mut'alliq Hamare Shaikh Rahmatullah Alaih Ne Farmaya- Aey Mere Azeez! Zamane Walo Ke Sath Zindagi To Guzaar Magar Kisi Baat Mein Unki Iqtida (Pairvi) Na Kar Fir Mere Shaikh Rahmatullah Alaih Ne Farmaya Is

Tarah Ki- 'Zindagi Bahut Mushkil Aur Talkh Hai'.

Hazrat Abdullah Ibne Mas'ood Raziyallahu Anhu Se Marvi Hai- 'Logon Se Zarurat Ke Mutabiq Milna Julna Aur Len Den Rakho Magar Apne Deen Ko Nuqsaan Se Bachaaye Rakho'.

Mein To Kahta Hoon Jab Fitno Ki Laharein Bahut Zoro Par Ho, Jab Haq Ka Zawaal Ho Raha Ho, Jab Log Deen Se Munh Fer Kar Doosri Taraf Mut'vajjah Ho Jayein Aur Kisi Momin Ki Quraabat (Nazdeeki) Ka Lihaaz Na Karein, Jab Log Aalime Deen Se Nafrat Karein Use Na Chahein Aur Deen Ke Maamle Mein Uski Madad Na Karein Aur Fitne Awaam Wa Khwaas Mein Fail Jayein, To Aise Aalam Mein Aalim Agar Goshanasheeni Wa Judai Ikhtiyaar Kar Le Aur Apne Ilm Ko Failana Tark Kar De To Vah Mazoor Hain Aur Mein To Yahi Kahta Hoon Ki Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Jis Zamane Mein Goshanasheeni Ka Hukm Diya Tha Vah Hamara Hi Zamana Hai Kyunki Is Zamane Mein Vo Sab Baatein Maujood Hain Jinki Wajah Se Goshanasheeni Zaruri Ho Jati Hai Aur Haqeeqatan Madadgaar ALLAH Ta'ala Hi Hai Us Par Bharosa Karna Chahiye.

Yah Hai Goshanasheeni Ka Mukhtasar Aur Zaruri Bayaan, Isko Achchi Tarah Zahan Nasheen Kar Lo Kyunki Ismein Galat Fahami Ka Bahut Bada Khatra Hai Aur Goshanasheeni Ke Zamane Mein Isse Gurez Karne Mein Sakht Nuqsaan Hai.Wabillahittaufeeq.

Sawaal: Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne To Yah Hukm Diya Hai Ki- 'Tum Par Jama'at Mein Rahna Laazim Hai

Kyunki ALLAH Ka Daste Inaayat Jama'at Par Hi Hai Aur Bila Shubaha Shaitaan Insaan Ke Haq Mein Bhediye Ki Tarah Hai Jo Revad Se Juda Hone Wali Ya Aage Nikal Jane Wali Ya Door Jane Wali Ya Akeli Rah Jane Wali Bakri Ko Uda Le Jata Hai'. (Sho'abul Imaan)

Isi Tarah Huzoor صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya- 'Tanha Aadmi Ke Sath Shaitaan Hota Hai Aur Jab Do Ho Jayein To Unke Qareeb Nahi Aata'. (Sunane Kubra)

Jawaab: Jahan Sarkare Do Aalam صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Jama'at Mein Rahne Ki Takeed Farmai Hai Vahan Yah Bhi Farmaya Hai Ki Apne Ghar Hi Mein Rah Kar Tanhai Ikhtiyaar Kar Aur Aam Mel Jol Se Sakht Ijtenaab (Bachaav) Kar. (Sunan Ibne Daod)

To Is Hadees Mein Huzoor صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Awaam Se Alag Rahne Ka Hukm Diya Hai Aur Is Hadees Aur Pahli Do Ke Darmiyaan Dar Haqeeqat Koi Takraav Ya Ikhtilaaf Nahi, Ham Taufeeqe Ilaahi Se Inmein Mel Arz Karte Hai:

Huzoor صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Irshad Mein Teen Ahtemaal Hain:-

(1) Deen Aur Ahkaam Mein Jama'at Se Alaihida Rahne Ko Mana Kiya Gaya Hai Kyunki Tamam Ummat Gumrahi Par Ek Raay Nahi Ho Sakti To Ijmaai Masa'el (Vo Mas'ale Jin Par Poori Ummat Ke Musalmanon Ke Mujtahideen Ek Raay Ho) Aur Buniyaadi Ahkaam Mein Jamhoor (Ulma Ki Aksariyat) Se Judai Baatil Aur Gumrahi Hai Lekin Agar Koi Shakhs Apne Deen Ki Hifazat Ki Garz Se Tanhai Ikhtiyaar Kare To Is Hadees Mein Iski Mumaan'at Nahi Yani Tanhai

Ikhtiyaar Karna Mana Nahi.
(2) Aam Musalmanon Se Juma Wa Ba Jama'at Namaz Wagaira Mein Judai Na Ikhtiyaar Ki Jaye Kyunki Mil Kar Namaze Juma Ada Karne Mein Deen Ko Taqwiyat Pahunchati Hai, Islaam Ka Kamaal Zaahir Hota Hai Aur Kuffar Wa Mulhideen (Bedeen Log) Musalmanon Ka Ijtima Dekh Kar Jalte Hain Aur Juma Wa Jama'at Wagaira Islami Ijtima'aat Par ALLAH Ta'ala Ki Barkatein Aur Rahmatein Naazil Hoti Hain, Isiliye Hamne Kaha Hai Ki Goshanasheen Shakhs Par Laazim Hai Ki Juma Wa Jama'at Wagaira Deeni Ijtima'aat Mein Aam Musalmanon Ke Sath Shareek Rahe Aur Iske Siwa Aam Ta'alluqaat Aur Mel Jol Se Parhez Kare Kyunki Aam Mel Jol Mein Bahut Aafatein Aur Nuqsanaat Hain.
(3) Teesra Ahtemaal Yah Hai Ki Huzoor صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Yah Irshad Nek Zamane Mein Kamzor Aiteqaad Wale Shakhs Ke Liye Hai Lekin Mazboot Aiteqaad Saahibe Baseerat Shakhs Jab Aise Zamane Ko Paaye Jismein Fitna Wa Fasaad Ho Aur Jisse Huzoor صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Daraaya Hai Aur Jismein Goshanasheeni Ka Hukm Diya Hai, To Uske Liye Goshanasheeni Khalat Milat Aur Mel Jol Se Behtar Hai Taaki Aafaton Aur Fasaado Se Mahfooz Rahe Lekin Munasib Yah Hai Ki Deeni Ijtima'aat Aur Khair Ke Kaamo Mein Shareek Hota Rahe Aur Agar Logon Se Poori Tarah Alaihadgi Rakhna Chahe To Kisi Pahaad Ki Choti Ya Door Veerane Mein Nikal Jaaye Jisse Apna Deen Mahfooz Rakh Sake.

Mein Kahta Hoon Ki Aise Shakhs Ko Bhi Chahiye Ki

Deeni Ijtima'aat Aur Khair Ke Kaamo Mein Zarur Shareek Ho Taaki Uska Yah Sawaab Barbaad Na Ho Aur Islami Ijtima'aat ALLAH Ta'ala Ke Nazdeek Bahut Ahmiyat Rakhte Hain Agarche Logon Mein Fasaad Aur Deen Se Aeraaz (Doori) Paaya Jata Ho Aur Hamne Abdaal (Ek Bahut Bade Martabe Ka Vali) Ke Mut'alliq Suna Hai Ki Vo Jahan Bhi Ho Aise Ijtima'aat Mein Shirkat Karte Hain Aur Ye Log Zameen Mein Chalte Firte Rahte Hain Aur Tamam Zameen Unke Liye Ek Qadam Hai. Riwayat Mein Aaya Hai Ki Abdaal Ke Liye Zameen Simat Jati Hai, Unhein ALLAH Ta'ala Ki Taraf Se Muazzaz Khitabaat, Barkatein Aur Tarah Tarah Ki Ruhani Ni'amatein Ata Hoti Rahti Hain, Un Abdaal Ko Is Badi Kamyaabi Par Mubarak Ho, Aur Ham Dua Karte Hain Ki ALLAH Ta'ala Aakhirat Se Gaflat Baratne Walo Ke Haalat Bhi Apni Rahmate Kaamila Se Durust Kare Aur Jo Apni Aakhirat Durust Karne Mein Masroof Hain Unhein Manzile Maqsood Tak Pahunchaye, Mein (Yani Imaam Gazali Rahmatullah Alaih) Apni Haalate Zaar Ke Mut'alliq Ye Ash'aar Kahe Hain Jinka Tarjuma Pesh Hai:-

• Jaddojahad Karne Wale Kamyaab Ho Gaye, Unko Wasl (ALLAH Paak Ke Qareeb Hone Ki) Ki Sa'adat Naseeb Ho Gai Aur Dost Dosto Ki Madad Se Manzile Maqsood Tak Pahunch Gaye. Aur Ham Isi Tarah Ta'ajjub Wa Hairaani Ke Aalam Mein Khade Hain Aur Hijro Wisaal Ke Darmiyaan Muallaq Hai.

• Tumhara Haal To Yah Hai Ki Roz Baroz Khuda Se Door Ho Rahe Ho, Aur Ummeed Yah Rakhte Ho Ki Vah

Tumhein Apna Qurb Naseeb Kare. Insaan Ki Aqal Aisi Ummeed Ko Aqal Mein Na Aane Wali Baat Samajhti Hai.

• Aey ALLAH Hamein Apna Sharbate Wisaal Chakha Yani Hamein Apna Qurbe Khaas Ata Farma Jo Har Qism Ka Gam Door Karta Hai Aur Sawaab Ki Taraf Rahnumai Karta Hai.

• Aey Hamari Zaahiri Baatini Beemariyon Ke Tabeeb! Aey Hamare Zakhmon Ke Marham Aur Aey Har Qism Ki Beemari Se Nijaat Dene Wale.

• Mein Nahi Jaanta Ki Meri Beemariyon Ki Dawa Kya Hai Ya Kis Cheez Ke Zariye Roze Qiyamat Meri Nijaat Hogi.

Ham Is Bayaan Ko Yahi Khatm Karte Hain Aur Goshanasheeni Ke Masa'el Ki Taraf Mut'vajjeh Hote Hain.

Sawaal: Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Hai Ki- 'Meri Ummat Ki Goshanasheeni Yahi Hai Ki Vo Masjidon Ko Apni Nishastgaah (Baithane Ka Thikaana) Banaye. (Ma'arfate Sahaba)

Is Hadees Mein Logon Se Alaihida Hokar Kisi Pahaad Ya Jungle Mein Sukoonat Ikhtiyaar Karne Se Roka Gaya Hai Aur Logon Se Judai Ikhtiyaar Karne Par Malaamat Ki Gai Hai Aur Tum Kahte Ho Ki Logon Se Alaihida Hokar Kahi Door Chala Jaaye?

Jawaab: Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Irshad E Giraami Achche Zamane Ke Liye Hai Na Ki Fitna Wa Fasaad Ke Zamane Ke Liye, Jaisa Ki Ham Zikr Kar Chuke Hain, Upar Guzari Hadees Ke Yah Ma'ana Bhi Ho Sakte Hain Ki Jo Shakhs Masjid Ko Apni Nishastgaah Bana Le,

Logon Se Mel Milaap Chhod De Aur Unke Mamlaat Mein Dakhal Dena Chhod De To Vah Agarche Unmein Hai Magar Haqeeqat Mein Unse Juda Hai, Goshanasheeni Ka Maqsad Bhi Yahi Hai Sirf Makaan Ya Jism Ki Judai Maqsood Nahi, Is Nukte Ko Achchi Tarah Zahan Nasheen Kar Khuda Tujh Par Raham Kare. Hazrat Ibrahim Ibne Ad'ham Rahmatullah Alaih Ne Neeche Likhi Baat Mein Isi Taraf Ishaara Farmaya Hai, Aap Farmate Hain 'Tum Logon Se Bazaahir Mile Jule Raho Magar Tumhari Muhabbat Sirf ALLAH Ta'ala Ke Sath Ho, Logon Se Tumhara Dili Lagaav Na Ho'.

Sawaal: Deeni Madarson Ke Mudarriseen Aur Shaharo Mein Rahne Wale Soofi Logon Ke Mut'alliq Tumhari Kya Raay Hai Kyunki Vo To Goshanasheeni Par Amal Nahi Karte Hain?
Jawaab: Mudarriseen Ka Ilme Deen Sikhaana Aur Soofiyon Ki Majlisein Bahut Achchi Cheezein Hain, Ismein Do Fayde Hain. Ek Qalbi (Dili) Taur Par Logon Se Judai Par Unki Majlison Aur Unke Mamlaat Mein Shirkat Aur Ikhtlaat (Meljol) Se Parhez Aur Doosra Juma Jama'at Aur Doosre Deeni Kaamo Mein Shirkati To In Logon Ko Vahi Salaamati Haasil Hogi Jo Logon Se Bilkul Alaihida Rahne Walo Ko Naseeb Hoti Hai, Salaamati Ke Sath Sath In Hazraat Se Ek Aur Bada Fayda Haasil Hota Hai Aur Vah Yah Hai Ki Awaam Inki Pairvi Karte Hain, Inki Barkat Se Faizyaab Hote Hain Aur Inse Deen Ke Mut'alliq Qeemati Naseehatein Haasil Karte Hain, To In Hazraat Ka Haal

Durust Rahta Hai Unka Ilm Wa Amal Ki Pukhtagi Ki Badaulat Sukoon Wa Itminaan Mayassar Rahta Hai. Isi Faiz Ko Haasil Karne Ke Liye Aksar Aarefeen (ALLAH Ta'ala Ki Maarifat Rakhne Wale Auliya E Kiraam) Logon Mein Rahte Hain. Logon Ko Unke Husne Akhlaaq Ki Wajah Se Koi Takleef Nahi Pahunchati Thi Balki Takleef Ki Bajaye Unse Fayda Pahunchata Tha, Awaam Unke Aadaab Wa Rasmo Ki Pairvi Karte The. Is Tarah Saaleheen Ke Akhlaaq Logon Mein Islami Akhlaaq Ko Mazboot Karne Ka Zariya Bane Rahe.

Zaahir Hai Ki Qaal Yani Kahne Ke Bajaye Haal Yani Nek Aamaal Ko Karke Dikhane Ki Tableeg Zyada Asardaar Hoti Hai Yani Practical Ka Zyada Asar Hota Hai, Aarefeen Aur Saaleheen Ka Awaam Mein Rahna Logon Ke Kirdaar Ko Achcha Banane Mein Zyada Faydemand Hota Hai.

Sawaal: Vah Mureed Jo Tasavvuf Ke Zyadatar Raaste Tay Kar Chuka Ho Use Un Mureedin Jo Abhi Tasavvuf Ki Raah Ke Shuruwati Daur Mein Hain, Ke Sath Rahne Ki Izaazt Hai Ya Nahi?

Jawaab: Vah Mubtadi (Vah Mureed Jo Abhi Tasavvuf Ki Raah Ke Shuruwati Daur Mein Hai) Agar Salf Saaleheen Ke Aadaab, Unki Seerat Aur Unki Rasmo Par Dil Se Qaayam Ho To Unke Sath Rahne Mein Harj Nahi Vah Deen Mein Tumhare Bhai Aur Sathi Hain Aur Ibaadat Ke Silsile Mein Tumhare Madadgaar Hain, Aiso Se Alaihida Hona Durust Nahi, Aise Mubtadi Lebnaan Ke Pahadon Ke Tareekudduniya (Duniya Se Kinaara Kar Lene Wale)

Zaahidon Ki Tarah Hain. Hamne Suna Hai Ki Lebnaan Ke Zaahidon Mein Kai Aise Giroh Hain Jo Taqwa Aur Neki Mein Madad Karte Hain Aur Haq Wa Sabr Ki Talqeen Karte Hain Haan Vah Mubtadi Jo Buzurgon Ki Seerat, Unki Pakeeza Rasmo Aur Unke Pasandida Tareeqe Chhod Chuke Ho Aur Namunasib Gair Mut'alliq Aur Be Fayda Kaamo Ko Unhone Apni Pahchaan Bana Liya Ho To Unse Bhi Judai Isi Tarah Zaruri Hai Jis Tarah Doosre Aam Logon Se. Zaahilo Ke Tabqe Mein Ghire Huye Sachche Mureed Ko Chahiye Ki Apne Ghar Ke Kisi Kone Mein Baith Jaaye, Apni Zabaan Ko Burai Se Roke Rakhe, Nek Kaamo Mein Unke Sath Shamil Rahe, Magar Unki Haalaton Aur Unki Aafaton Se Apne Aapko Bachaye Rakhe, Is Tarah Vah Sachcha Mureed Bhi Sahi Ma'ana Mein Goshanasheen Hoga.

Sawaal: Agar Koi Riyaazat Wa Mujaahida Karne Wala Mubtadi Ulma E Kiraam Ke Madarson Aur Soofiya E Kiraam Ki Majlison Se Nikal Kisi Tanha Maqaam Par Apne Nafs Ki Islaah Aur Doosro Ki Aafaton Se Bachane Ki Garz Se Chala Jaaye To Kya Uska Jana Durust Hai?

Jawaab: Janna Chahiye Ki Ba Amal Ulma Ki Deeni Darsgaahein Aur Aakhirat Ke Taalib Soofiya E Kiraam Ki Muqaddas Khaanqahein Aise Mureed Ke Liye Mahfooz Qile Ki Haisiyat Rakhti Hain Mubtadi Unmein Rah Kar Dakoo'o Aur Choro Se Mahfooz Rah Sakta Hai. In Darsgaaho Aur Khaanqaho Ke Baahar Ka Khitta Aise Sahra Ki Tarah Hai, Jahan Har Waqt Shaitaani Lashkar Ghoomte Rahte Ho Jo Qile Se Baahar Rahne Walo Ko Halaak Kar

Dete Ya Giraftaar Kar Lete Ho, To Jo Riyaazat Wa Mujaahida Karne Wala Mubtadi Mahfooz Qile Se Nikal Kar Charo Taraf Se Shaitaani Lashkaro Ke Narge Mein Aa Jaye Uska Jo Hashr Hoga Zaahir Hai Isliye Aise Mubtadi Ke Liye In Madarson Wa Majlison Se Baahar Qadam Rakhna Kisi Taraf Bhi Khatre Se Khaali Nahi Lekin Vah Shakhs Jo Kaamil (Mukammal) Ho, Khoob Imaani Baseerat Rakhta Ho, Deeni Taur Par Pukhta Aur Mazboot Ho Uske Liye Qila Aur Sahra Barabar Hai, Shaitaani Lashkar Hargiz Us Par Gaalib Nahi Aa Sakte Aur Na Vah Unke Shar Se Rob Mein Aa Sakta Hai Agarche Aise Shakhs Ke Liye Bhi Hifazati Qile Mein Rahna Hi Behtar Hai Isliye Ki Dushmano Ke Ittefaqi Aur Achanak Hamlo Se Bekhauf Hona Durust Nahi Garz Yah Ki ALLAH Walo Ke Sath Rahna, Unki Sohbaton Ki Mashaqqatein Bardasht Karna Hi Behtar Hai Aur Har Haal Mein Unhi Se Khair Ki Talab Karna Achcha Hai Aur Apni Nek Haalat Par Mazbooti Ke Sath Qaayam Rahne Wale Par Goshanasheeni Nahi Magar Behtar Zarur Hai.

Ye Bayaan Kiye Gaye Goshanasheeni Ke Masa'el Par Tum Amal Karoge To Insha ALLAH Ta'ala Aafaton Se Mahfooz Rahoge.

Sawaal: Deeni Bhaiyon Ki Ziyaarat, Apne Mukhlis Dosto Se Mulaqaat Aur Unke Sath Baatcheet Karne Ka Kya Hukm Hai?

Jawaab: Deeni Bhaiyon Ki Ziyaarat Wa Mulaqaat Jab Ki Vo Nek Aur Buzurg Ho Ek Achchi Cheez Hai Aise Logon Ki

Ziyaarat Se Ibaadat Mein Quvvat Muamalaat Mein Barkat, Khuda Ka Qurb Aur Dil Ki Islaah Hoti Hai Aur Doosre Bahut Se Fayde Haasil Hote Hain Lekin Do Baato Ka Lihaaz Bahut Zaruri Hai:-

(1) Had Se Zyada Na Badh Kyunki Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Hazrat Aboo Hurairah Raziyallahu Anhu Se Farmaya 'Hamari Ziyaarat Ke Liye Naaga Karke Aaya Karo Taaki Muhabbat Zyada Ho'. (Sho'abul Imaan)

(2) Riyakaari, Apne Aapko Aarasta Karne, Lagv Guftagoo Yani Bekaar Ki Baatein Geebat Aur Be Fayda Baato Se Poore Taur Par Bacha Jaye, Warna Fayde Ke Bajaye Nuqsaan Hoga.

Hikaayat:-

Ek Dafa Hazrat Fuzail Aur Sufiyaan Sauri Rahimuhumallahu Ta'ala Ki Aapas Mein Mulaqaat Hui, Donon Buzurg Der Tak Ek Doosre Se Baatcheet Karte Rahe Fir Donon Ro Pade Aakhir Mein Hazrat Sufiyaan Sauri Rahmatullah Alaih Ne Kaha: 'Mein Aaj Ki Is Sohbat Ko Behtareen Sohbat Tasavvur Karta Hoon' Hazrat Fuzail Rahmatullah Alaih Ne Farmaya 'Mein To Ise Ek Khatarnaak Sohbat Khyaal Karta Hoon. Hazrat Sufiyaan Sauri Rahmatullah Alaih Ne Kaha Kyun? Hazrat Fuzail Rahmatullah Alaih Ne Jawaab Diya 'Kya Ham Donon Apni Baato Ko Muzayyan Aur Aarasta Nahi Kar Rahe The. Aur Kya Ham Takalluf Aur Riya Mein Mubtala Nahi The? Hazrat Sufiyaan Sauri Rahmatullah Alaih Yah Sun Kar Ro Pade.

To Chahiye Ki Ahbaab Ki Ziyaarat Wa Mulaqaat Mein Miyaanaravi Rakhe Yani Kuch Kuch Din Baad Mile Roz Roz Nahi, Ahtiyaat Ko Malhooz Rakhe Aur Riya Wa Takalluf Se Bache. Aisi Mulaqaat Se Tumhari Goshanasheeni Mein Fark Nahi Hoga Balki Fayde Ki Ummeed Hai.

Sawaal: Kin Cheezon Se Goshanasheeni Ki Ragbat Aur Usmein Aasaani Paida Hoti Hai?
Jawaab: Teen Cheezon Se- Ek Din Raat Ke 24 Ghanto Mein Zyadatar Waqt Ibaadat Wa Mashgooliyat Wa Masroofiyat Se, Kyunki Asal Masroofiyat Yahi Hai Aur Logon Se Be Zarurat Mel Jol Aur Muhabbat Iflaas (Muflisi) Ki Alaamat Hai, Jab Tumhara Nafs Bila Zarurat Wa Bila Haajat Logon Se Mulaqaat, Unki Ziyaarat Aur Unse Mel Jol Ko Chahe To Samajh Lo Ki Tum Fuzoolpan, Deen Se Aeraaz (Doori) Aur Nafs Ke Dhokhe Mein Mubtala Ho Gaye Ho. Ek Arabi Shayar Ne Kya Khoob Kaha Hai (Tarjuma Pesh Hai)
• Nekiyon Se Faraagat Ki Bina Par Mein Tum Se Salaam Karne Aa Gaya Hoon, Waaqai Bekar Aadmi Bahut Se Fuzool Kaam Kar Baithate Hain.

Jab Tum Sahi Ma'ano Mein ALLAH Ki Ibaadat Mein Mashgool Ho Jaoge Aur Munajaate Ilaahi Ka Maza Pa Loge To Tumhein Khud Ba Khud ALLAH Ki Kitaab Se Muhabbat Ho Jayegi, Tumhara Dil Aam Logon Se Alaihida Rahne Mein Raahat Mahsoos Karega Aur Tumhein Logon Ki Aawaaz Aur Un Se Nafrat Aayegi.

Marvi Hai Ki Hazrat Moosa Alaihissalam Kohe Toor Se

Jab Wapas Aaye The To Aapko Logon Se Wahshat Aati Thi, Aap Kaano Mein Ungliyan Daal Lete The Taaki Kisi Ki Aawaaz Sunai Na De Aur Aap Logon Ki Aawaaz Ko Nafrat Wa Wahshat Ke Aitebaar Se Gadhe Ki Maanind Khyaal Karte The. Isliye Tumhein Chahiye Ki Hamare Shaikh Rahmatullah Alaih Ke In Ash'aar Par Amal Karo Jinka Tarjuma Yah Hai:-

• Tum Logon Se Bilkul Kinaara Kash Ho Jao Aur Sirf Khuda Hi Ko Dost Banane Mein Khushi Tasavvur Karo.

• Tum Logon Ke Chahe Mukhlis Dost Bano Aur Unmein Raho Ya Unse Gayab.

• Jab Tumhein Unse Waasta Padega To Apne Haq Mein Unke Dil Bichchhoo'o Ki Tarah Paoge.

Doosra, Goshanasheeni Ki Ragbat Paida Karne Wali Doosri Cheez Yah Hai Ki Tum Logon Se Har Qism Ka Laalach Wa Ummeed Karna Chhod Do, Is Tarah Tum Unse Ba Aasaani Kinaara Kash Ho Sakoge Kyunki Jab Tumhein Kisi Shakhs Se Kisi Qism Ka Laalach Na Ho To Tumhare Liye Uska Hona Na Hona Barabar Hoga.

Teesri Cheez Yah Hai Ki Tum Logon Mein Rahne Ki Aafaton Par Gaur Karo, Unko Har Waqt Yaad Rakho Aur Dil Mein Dohraate Raho.

Jab Tum In Teen Baato Par Pabandi Karoge To Zarur Makhlooq Se Alag Ho Kar Tumhara Ruzoo Khudavand Ta'ala Ki Taraf Ho Jayega Aur Is Tarah Tumhein Goshanasheeni Ki Sa'adat Naseeb Ho Jayegi Aur Yah Mushkil Manzil Tumhein Dil Pasand Lagegi Aur Iske Zariye Tumhein Darbaare Khudavandi Mein Jhukne Ki Taufeeq

Naseeb Ho Jayegi.Wabillahittaufeeq.

Muhammad Ahmad Ki Zaruri Raay:

Imaam Sahab Ne Is Rukavat Ke Bayaan Mein Goshanasheeni Ikhtiyaar Karne Ki Wajah, Iske Fayde Aur Is Par Amal Na Karne Ke Nuqsaan Bataye, Buzurgon Ke Aqwaal Bataye Aur Yah Bhi Bataya Ki Kin Kin Logon Ko Goshanasheeni Ikhtiyaar Karni Chahiye Yani Aam Aur Khaas Musalmanon Ke Ahkaam Bataye Aur Kin Logon Ko Isse Roka Gaya Aur Iski Kya Had Hai. Yah Bhi Bataya Ki Kahan Ikattha Hokar Rahna Ya Milna Julna Zaruri Hai. Yah Bhi Samjhaya Ki Kin Cheezon Se Goshanasheeni Par Amal Aasaan Hoga. Haqeeqat Mein Goshanasheeni Ka Matlab Kuch Is Tarah Hai Ki Duniya Mein Rah Kar Bhi Un Cheezon Aur Logon Se Alag Rahe Ya Sirf Zarurat Bhar Mile Jinse Uski Ibaadat Mein Khalal Ya Kami Aati Hai. Is Mazmoon Ko Padhne Se Pahle Aapko Yah Waswasa Aayega Ki Aaj Ke Daur Mein Goshanasheeni Namumkin Si Hai Aur Aap Ise Padhne Se Bhi Bachane Ka Waswasa Dil Mein Pa Sakte Hain. Ab Agar Fir Bhi Kuch Logon Ko Yah Lage Ki Ye Kitaab Kuch Mushkil Hai Aur Ham Is Par Amal Nahi Kar Sakenge Aur Ghabra Kar Aage Padhne Se Rukne Lage To Unse Guzarish Hai Ki Is Kitaab 'Minhajul Aabideen' Ko Poora Zarur Padhein Kyunki Aakhir Tak Pahunchate Pahunchate Beech Hi Mein Aapko Ahsaas Hoga Ki Ibaadat Ke Liye Is Kitaab Par Poori Tarah Nahi To Kuch Amal Bahut Hi Zaruri Hai Aur Jannat Mein Jane Ke Liye Mehnat Bhi Bahut Karni Hai. Alhamdulillah Sachche Dil Se Imaan

Laane Par Jannat To Pakki Ho Jati Hai Magar Jannat Mein Marne Ke Baad Jald Jane Aur Azaabo Se Bachane Ke Liye Ibaadat, Ilm Aur Sachchi Tauba Aur Rukavaton Ko Paar Karna Bahut Zaruri Hai. ALLAH Ta'ala Hamein Aur Aapko Yah Kitaab Baar Baar Padhne Aur Us Par Amal Karne Ki Taufeeq Ata Farmaye.

Ibaadat Mein Teesri Badi Rukavat Shaitaan

Aey Bradare Azeez! Ibaadat Mein Taraqqi Aur Kamyaabi Haasil Karne Ke Liye Shaitaan Se Jung Aur Us Par Sakhti Karna Bhi Laazim Aur Zaruri Hai Aur Yah Do Wajah Se Zaruri Hai.

Ek To Yah Ki Vah Tumhara Khula Dushman Hai Aur Har Waqt Tumhein Gumrah Karne Ke Mansoobe Banata Rahta Hai Usse Sulah Ya Raham Ki Ummeed Hargiz Nahi Ki Ja Sakti Balki Vah Tumhein Halaak Kar Ke Hi Dam Lega, Isliye Aise Khatarnaak Dushman Se Bekhauf Ya Gaafil Rahna Sangeen Galti Hai, Tum Zara Neeche Likhi Aayate Qur'ani Mein To Gaur Karo:-

"Aey Aulaad E Aadam Kya Meine Tum Se Ahad Na Liya Tha Ki Shaitaan Ko Na Poojna Beshak Vah Tumhara Khula Dushman Hai". (Soorah Yaseen, Aayat 60)

Aur Farmaya-

"Beshak Shaitaan Tumhara Dushman Hai To Tum Bhi Use Dushman Samjho". (Soorah Faatir, Aayat 6)

Doosra, Shaitaan Par Sakhti Karne Ki Doosri Wajah Yah Hai Ki Us Ka Tum Se Dushmani Karna Uski Fitrat Mein Hai Vah Hamesha Tum Se Ladai Mein Mashgool Hai Aur

24 Ghante Apni Shaitaaniyat Ke Teer Fenkta Rahta Hai Aur Tum Uski Sharaarat Aur Fitna Andaazi Se Mutlaqan Gaafil Ho, Us Gaflat Ka Jo Anjaam Hoga Vah Zaahir Hai.

Aur Shaitaan Ko Insaan Ki Dushmani Ke Khilaaf Zyada Bhadkaane Wali Kuch Wajah Ye Hain Ki Tum Khud Khuda Ta'ala Ki Ibaadat Mein Masroof Ho Aur ALLAH Ki Makhlooq Ko Apne Qaul Wa Fe'al (Yani Apni Baato Aur Kaamo) Se Islaam Ki Daawat Dene Mein Lage Ho Aur Yah Kaam Shaitaan Ke Peshe, Uski Himmat, Uski Muraad Aur Uske Mission Ke Qatai Khilaaf Hain, Lihaza Is Tarah Tum Shaitaan Ko Gazabnaak Karne, Uski Sharaarat, Uski Adaawat Aur Uski Mukhalafat Ko Aur Zyada Bhadkaane Mein Masroof Ho, Jab Tumhara Rawaiyya Uske Sath Yah Hai To Vah Bhi Badh Chadh Kar Tumhari Adaawat Tum Se Jung Aur Tum Se Makar Wa Fareb Karne Par Kamar Kase Rahta Hai. Yahan Tak Ki Vah Tumhare Haal Ko Kharaab Kar Deta Hai Balki Vah Yah Koshish Karta Hai Ki Vah Tumhare Imaan Hi Ka Khatma Kar De Kyunki Vah Tum Se Kisi Waqt Bhi Bekhauf Nahi, Shaitaan To Unke Sath Bhi Adaawat Karne Se Baaz Nahi Aata Jo Uske Sath Adaawat Aur Mukhalafat Nahi Karte, Jaise Kuffar, Gumrah Aur Faasiq Wa Faajir Log. To Unke Sath Uski Adaawat Ka Kya Haal Hoga Jo Har Waqt Uski Mukhalafat Aur Usko Gazabnaak Karne Aur Gumrah Karne Wale Mansoobo Ko Khaak Mein Milaane Mein Masroof Rahte Ho? To Aey Ibaadat Aur Haq Ki Daawat Dene Walo! Aam Logon Ke Sath Uski Adaawat Aam Tarah Ki Hogi Magar Tumse Khusoosi, Isliye Tumhara Maamla Aham Hai.

Fir Tumhari Adaawat Wa Mukhalafat Mein Iblees Sirf Akela Nahi Balki Uske Sath Shaitaano Ki Jama'at Hai Uski Jama'at Mein Tumhara Nafs Aur Tumhari Khwaahishaat Bhi Shamil Hain Jo Tumhari Intihai Dushman Hai Aur Tum Par Gaalib Aane Ke Liye Uske Paas Hazaaron Asbaab Hain Jinse Tum Bilkul Gaafil Ho.

Hazrat Yahya Mu'aaz Raazi Rahmatullah Alaih Ne Bahut Hi Khoob Farmaya Hai, Aap Farmate Hain- 'Shaitaan Faarig Aur Too Mashgool Hai, Vah Tujhe Dekhta Hai Magar Too Use Nahi Dekhta, Too Ne Use Bhulaya Hua Hai Magar Usne Tujhe Nahi Bhulaya Aur Tere Andar Bhi Shaitaan Ke Yaar Wa Madadgaar Hain Isliye Usse Muhaaraba (Ladai, Fight) Aur Usko Magloob Karna Bahut Zaruri Hai Warna Too Uski Sharaarato Aur Halaakato Se Mahfooz Nahi Rah Sakta'.

Sawaal: Kis Tarah Iblees Se Jung Ki Jaaye, Kaun Si Cheez Usko Daba Wa Hara Sakti Hai?
Jawaab: Mujaahida Aur Riyaazat Walo Ke Yahan Iske Do Tareeqe Hain:

Ek Vah Hai Jo Masha'ekh Ne Farmaya Hai Ki Iblees Ko Dafa Karne Ke Liye Sirf Haq Ta'ala Ki Panaah Li Jaaye Isliye Ki Shaitaan Ek Kutta (Dog) Hai Jise Haq Ta'ala Ne Tum Par Musallat Kar Diya Hai Agar Tum Usse Muqabla Karne Aur Usko Apne Se Door Karne Mein Lag Gaye To Tang Aa Jaoge Aur Tumhara Bahut Sa Qeemati Waqt Barbaad Ho Jayega Aur Aakhirkaar Vah Tum Par Haawi Ho Jayega Aur Tumhein Zakhmi Kar Dega Aur Kaat Khayega Isliye Kutte

Ke Maalik Ke Paas Hi Panaah Leni Behtar Hai, Jo Use Tujh Se Hata De.

Doosra Tareeqa Yah Hai Ki Usse Muqabla Kiya Jaaye Usko Hataane Aur Uski Mukhalafat Ke Liye Har Waqt Kamar Kas Ke Rakhi Jaaye. Mein (Imaam Gazali Rahmatullah Alaih) Kahta Hoon Ki Mere Nazdeek Zyada Munasib Aur Behtar Yah Hai Ki Donon Tareeqo Par Amal Kiya Jaaye Awwal To Uski Sharaarato Se Rab Ta'ala Ki Panaah Mangi Jaye Jaisa Ki Hamko Hukm Hai ALLAH Ta'ala Iski Sharaarato Se Mahfooz Rakhne Ke Liye Kaafi Hai Fir Agar Tum Yah Mahsoos Karo Shaitaan Haq Ta'ala Se Panaah Mangne Ke Bavajood Tumhara Peechha Nahi Chhodta Aur Gaalib Aane Ki Koshish Karta Hai To Iska Matlab Yah Hai Ki ALLAH Ta'ala Ko Hamare Mujaahide, Hamari Quvvat Aur Hamare Sabr Ka Imtihaan Manzoor Hai Yani Haq Ta'ala Yah Dekhna Chahata Hai Ki Tum Shaitaan Se Muqabla Aur Ladai Karte Ho Ya Haar Jate Ho Jaisa Ki Usne Ham Par Kuffar Wagaira Ko Musallat Kar Rakha Hai Halanki Vah Is Par Qaadir Hai Ki Hamare Jihaad Wagaira Ke Bagair Hi Un Kuffar Ki Sharaarato Aur Fitno Ko Kuchal De Lekin Vah Aisa Nahi Karta Balki Bando Ko Unse Jihaad Ka Hukm Karta Hai Taaki Aazmaaye Ki Kiske Dil Mein Jihaad Ka Jazba Aur Jihaad Ki Tadap Hai Aur Kaun Poore Khuloos, Janfishaani, Mehnat, Koshish Aur Sabr Se Unka Muqabla Karta Hai, ALLAH Ta'ala Ne Farmaya-

"Aur Isliye Ki ALLAH Pahchaan Kara De Imaan Walo Ki Aur Tum Mein Se Kuch Logon Ko Shahaadat Ka

Martaba De".(Soorah Aale Imran, Aayat 140)

Ek Maqaam Par Yoon Irshad Farmaya:

"Kya Is Gumaan Mein Ho Ki Jannat Mein Chale Jaoge Aur Abhi ALLAH Ne Tumhare Gaaziyon Ka Imtihaan Na Liya Aur Na Sabr Walo Ki Aazmaish Ki".
(Soorah Aale Imran, Aayat 142)

To Isi Tarah Shaitaan Ke Muqable Mein Bhi Hamein Chusti Aur Poori Koshish Ka Hukm Diya Gaya Hai Fir Ulma E Kiraam Ne Farmaya Hai Ki Shaitaan Par Haawi Hone Aur Usse Muqabla Karne Ke Liye Teen Cheezon Ka Hona Zaruri Hai.

Pahli Cheez Yah Hai Ki Tum Uske Heelo, Bahaano Aur Chalakiyon Ko Maloom Karo Pahchano, Jab Tumhein Uski Chalakiyon Ka Ilm Ho Jayega To Fir Vah Tumko Nuqsaan Nahi Pahuncha Sakega Jaise Chor Ko Jab Maloom Ho Jaye Ki Makaan Maalik Ko Mera Ilm Ho Gaya Hai To Bhaag Jata Hai.

Doosri Cheez Yah Hai Ki Tum Shaitaan Ki Gumrah Kun Daawat Ko Hargiz Manzoor Na Karo Aur Tumhara Dil Qat'an Usse Mutassir Na Ho, Aur Tum Usse Muqable Ki Taraf Tavajjoh Na Do Kyunki Iblees Ek Bhonkne Wale Kutte Ki Tarah Hai Agar Tum Usko Chedoge To Zyada Shor Machayega Aur Agar Tavajjoh Nahi Karoge To Vah Bhi Khamosh Ho Jayega.

Iblees Se Hifazat Ki Teesri Tadbeer Yah Hai Ki ALLAH Ka Khoob Zikr Karo Sarkare Do Aalam Noore Mujassam Shafi E Muazzam Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Hai- 'Shaitaan Ke Liye Khuda Ta'ala Ka Zikr Itna

Takleefdeh Hai Jis Tarah Insaan Ke Liye Khaarish Yani Khujali'.

Sawaal: Shaitaan Ke Makar Wa Fareb Kis Tarah Maloom Ho Sakte Hain?

Jawaab: Shaitaan Ke Makar Wa Fareb Kai Tarah Ke Hain, Awwal To Uske Waswase Hain Jo Uske Teer Hain Jinke Zariye Vah Logon Ke Dilo Ko Zakhmi Karta Hai Aur Un Waswaso Ka Sahi Raaz Faash 'Khawaatir' Aur Khawaatir Ki Qismein Maloom Karne Se Ho Sakta Hai. (Note: Yah Khawaatir Ke Ma'ana Aur Uske Raaz Se Parda Hatna Aage Aa Rahi Tafseel Mein Aa Raha Hai)

Doosri Cheez Uske Heele Bahaane Hain Jo Ba Manzila Jaal Ke Hain Yani Jaal Ki Jagah Hain Jinse Logon Ke Dilo Ko Fasata Hai Aur Unki Pahchaan, Shaitaan Ke Dhoke, Unke Ausaaf Aur Unke Raaste Maloom Karne Se Hoti Hai, Ulma E Kiraam Ne In 'Khawaatir' Wa Waswaso Ki Tafseel Mein Kai Baab Likhe Hain Hamne (Imaam Gazali Rahmatullah Alaih) Is Silsile Mein Ek Mustaqil Kitaab 'Talbeese Iblees' Ke Naam Se Likhi Hai Aur Hamari Yah Kitaab (Minhajul Aabideen) Mukhtasar Hone Ki Wajah Se 'Khawaatir' Wa 'Waswaso' Ki Tafseel Nahi Kar Sakti Lekin Ham Har Ek Cheez Ko Is Kitaab Mein Is Tarah Bayaan Karenge Ki Agar Us Par Amal Kar Liya Jaye To Kaafi Ho Jaye.

Aey Azeez! Dil Mein Jo Khatre (Khyalaat) Aate Hain Unki Asal Yah Hai Ki ALLAH Ta'ala Ne Har Insaan Ke Dil Par Ek Firishta Muqarrar Kiya Hua Hai Jo Use Nekiyon Ka Ilhaam (Dil Mein Neki Ka Khyaal Daalna) Karta Hai Us

Firishte Ko 'Mulhim' (Ilhaam Karne Wala) Aur Uski Daawat Ko 'Ilhaam' Kahte Hain. Uske Muqable Mein Khuda Ki Taraf Se Dil Par Ek Shaitaan Musallat Kar Diya Gaya Hai Jo Burai Ki Taraf Bulata Hai, Us Shaitaan Ko 'Waswaas' Aur Uski Daawat Ko 'Waswasa' Kahte Hain. Mulhim Insaan Ko Nekiyon Ki Taraf Bulata Hai Aur Waswaas Sirf Buraiyon Ki Taraf. Yah Aksar Ulma E Kiraam Ki Raay Hai Lekin Mere Shaikh Rahmatullah Alaih Ne Farmaya Hai Ki Shaitaan Kabhi Kabhi Bazaahir Neki Ki Daawat Deta Hai Magar Dar'asal Yahan Bhi Uska Maqsad Burai Ki Taraf Lagana Hota Hai Aur Vah Is Tarah Ki Badi Neki Ki Bajaye Chhoti Neki Ki Taraf Bulata Hai Jisse Ek Bade Gunaah Karne Ka Nuqsaan Neki Ke Sawaab Se Zyada Ho Jaise Ujb (Khudpasandi) Wagaira To Khudavand Ta'ala Ki Taraf Se Insaan Ke Dil Par Do Dai (Daawat Dene Wala) Muqarrar Hain. Har Ek Apni Qism Ki Daawat Mein Laga Hua Hai Aur Insaan Apne Dil Se Donon Ki Daawat Ko Sunta Aur Mahsoos Karta Hai.

Riwayaat Mein Aaya Hai Ki Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya- 'Jis Kisi Insaan Ke Ghar Bachcha Paida Hota Hai To ALLAH Ta'ala Uske Sath Ek Firishta Laga Deta Hain Aur Shaitaan Uske Sath Ek Shaitaan Laga Deta Hai, Shaitaan Uske Baayein Kaan Mein Foonkta Rahta Hai Aur Firishta Daayein Mein. Is Tarah Donon Apni Apni Daawat Mein Lage Rahte Hain'.
(Musnad Imaam Muhammad)

Aur Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Yah Bhi Farmaya- 'Shaitaan Bhi Apni Daawat Ke Liye Insaan Ke Paas

Aata Hai Aur Firishta Bhi'. (Tirmizi Shareef)

Fir Ek Shay Aur Bhi Haq Ta'ala Ne Insaan Ki Tabiyat Mein Rakhi Hai Jiski Wajah Se Vah Har Qism Ki Shahwat (Khwaahish) Aur Lazzat Ki Taraf Mael Ho Jata Hai, Chahe Jaez Ho Ya Najaez, Is Teesri Cheez Ka Naam 'Khwaahishe Nafs' Hai Jo Insanon Ko Aafaton Mein Mubtala Karta Hai To Ye Teen Cheezein Hain Jo Insaan Ko Alag Alag Kaamo Ki Taraf Bulati Hain.

Fir Iske Baad Janna Chahiye Ki 'Khawaatir' Vah Taur Tareeqe Hain Jo Bande Ke Dil Mein Paida Hote Hain Aur Use Kisi Kaam Ke Karne Ya Na Karne Ka Hukm Deta Hai.

Khatre Ke Ma'ana Hain 'Iztiraab' Ki Yah Bhi Kabhi Dil Mein Aata Hai Aur Kabhi Jata Hai Jis Tarah Hawa, Kabhi Aati Hai Kabhi Jati Hai To Is Aane Jane Ki Wajah Se Ise Khatra Kahte Hain.

Haqeeqat Mein Har Qism Ke 'Khawaatir' Ka Khaaliq ALLAH Ta'ala Hi Hai. Asbaab Wa Zaraye Ki Taraf Majaazan Nisbat Hoti Hai Aur Khawaatir Kul (Total) Chaar Qism Ke Hain:-

Ek Vah Jo Shuru Mein ALLAH Ta'ala Ki Tarah Se Insaan Ke Dil Mein Paida Hote Hain Unko Sirf 'Khawaatir' Kahte Hain.

Doosre Vo Jo Insaani Tabiyat Ke Muvaafiq Dil Mein Paida Hote Hain Unko Hawa-E-Nafs Kahte Hain.

Teesre Vo Jo Mulhim Firishte Ki Daawat Ke Zariye Haq Ta'ala Ki Janib Se Dil Mein Paida Hote Hain Unhein 'Ilhaam' Kahte Hain.

Chauthe Vo Jo Shaitaani Daawat Se Insaan Ke Dil Mein

Aate Hain Unhein 'Waswasa' Kaha Jata Hai Aur Shaitaan Ki Taraf Mansoob Karte Huye Inhein 'Shaitaani Khatraat' Bhi Kahte Hain.
Khulasa Yah Hai Ki Khawaatir Chaar Qism Ke Hain Jinka Zikr Hua.

Fir Yah Bhi Maloom Hona Chahiye Ki Jo Khatra Bila Waasta Rab Ta'ala Ki Janib Se Shuru Mein Dil Mein Aata Hai Vah Do Tarah Ka Hota Hai Kabhi Nek Hota Aur Kabhi Bura, Nek (Khyaal) To Ikraam Wa Itmaame Hujjat Ke Liye Hota Hai Aur Bura (Khyaal) Aazmaish Aur Mashaqqat Mein Daalne Ke Liye. Jo Khatra Yani Dil Mein Aane Wala Khyaal 'Mulhim' Ki Janib Se Hota Hai Vah Khair Yani Bhalai Ke Liye Hi Hota Hai Kyunki Mulhim Ko Naseehat Aur Irshad Ke Waaste Hi Muqarrar Kiya Gaya Hai. Jo Khatra Shaitaan Ki Janib Se Hota Hai Vah Bura Hi Hota Hai Taaki Banda Iske Zariye Gumrahi Mein Mubtala Ho Aur Raahe Haq Se Fisle Aur Kabhi 'Istidaraaj' Ke Taur Par Yani Dhokhe Mein Daalne Ki Garz Se Bazaahir Nek Bhi Hota Hai Aur Jo Khatra Dil Mein Hawa-E-Nafs Se Paida Hota Hai Vah Fuzool Aur Buri Cheezon Ke Mut'alliq Hota Hai Taaki Banda Khair Ke Kaam Se Ruka Rahe. Aur Meine Baaz Buzurgon Se Suna Hai Ki Hawa-E-Nafs Bhi Baaz Waqt Nek Kaam Ki Taraf Ubhaarti Hai Magar Iblees Ki Tarah Maqsad Isse Bhi Burai Ki Taraf Lagana Hota Hai. Ye Hain Chaar Khawaatir Jinka Lihaaz Rakhna Zaruri Hai. Fir Teen Aur Umoor Ko Bhi Janna Bahut Zaruri Hai Jo Asal Maqsood Hain.
Ek Yah Ki Khatra E Shar Aur Khair Mein Kya Farq Hai.

Doosra Yah Ki Khatra E Shar Rahmani, Shaitaani Aur Nafsaani Mein Kya Farq Hai. Teesra Yah Ki Khatra E Khair Ibtedai Rahmani Ya Ilhaami Ya Shaitaani Aur Nafsaani Mein Kya Farq Hai Taaki Khatra E Khair Rahmani Aur Ilhaami Ki Pairvi Ki Jaye Aur Nafsaani Aur Shaitaani Se Parhez Kiya Jaye.

Khatra E Khair Aur Shar Mein Farq Ka Tareeqa Ulma E Kiraam Ne Yah Likha Hai Ki Jo Khatra Dil Mein Aaye Usko Shariyat Ke Paimane Se Parkha Jaye, Agar Shariyat Ke Usool Ke Muvaafiq Ho To Vah Khatra Durust Aur Sahi Hai Warna Galat. Agar Isse Maloom Na Ho Sake To Salf Saaleheen Ki Seerat Se Parkhe Agar Unki Seerat Ke Mutabiq Ho To Khair Hai Warna Shar, Agar Unki Seerat Se Bhi Pata Na Chal Sake To Usko Apne Nafs Aur Khwaahish Se Parkho, Agar Nafs Usse Tabiyat Mein Nafrat Mahsoos Kare Aur Yah Nafrat Kisi Baahari Khauf Wa Dar (Fear) Ki Wajah Se Na Ho To Vah Nek Hai, Lekin Agar Dil Mein Aane Wala Khatra Aisa Ho Ki Nafs Apni Tabiyat Aur Mizaaj Ke Aitebaar Se Uski Taraf Mael Ho ALLAH Ta'ala Se Kisi Ummeed Ya Targeeb Ki Bina Par Mael Na Ho To Vah Khatra E Shar Hai Kyunki Nafs Hamesha Burai Ki Hi Taraf Mael Hota Hai Kyunki Nafs Ki Fitrat Mein Burai Hai. Jab Tum In Upar Zikr Huye Tareeqo Ke Zariye Khoob Koshish, Ahtiyaat Aur Dhyaan Ke Sath Zikr Kiye Gaye Khawaatir Mein Farq Ka Iraada Karoge To Tum Par ALLAH Ta'ala Ke Fazl Se Nek Wa Bad Khatre Ke Darmiyaan Farq Pata Chal Jayega.

Doosre Amr Mein Farq Maloom Karne Ka Tareeqa

Hamare Ulma E Kiraam Ne Yah Bataya Hai Ki Agar Tum Yah Maloom Karna Chaho Ki Yah Khyaal Aur Khatra Shaitaani Ya Rahmani Ya Nafsaani Hai To Is Khyaal Ko Teen Tarah Se Jaancho (Parkho), Agar Vah Khyaal Wa Khatra Pukhta Aur Mazboot Aur Raasikh (Atal) Ho To Vah ALLAH Ta'ala Ki Taraf Se Ya Nafs Ki Janib Se Hai Aur Agar Raasikh Na Ho Balki Ismein Iztiraab Aur Shak Wa Shubah Ho To Aisa Khyaal Shaitaani Hai.

Baaz Buzurg Farmaya Karte The Ki Hawa-E-Nafs Cheete Ki Tarah Hai Jab Tak Use Sakht Shikast Na Di Jaye Aur Uske Sath Shiddat Ka Maamla Na Kiya Jaye Magloob Wa Mar'oob Nahi Hogi Ya Khaarji Aqeeda Shakhs Ki Tarah Hai Ki Jab Tak Khaarji Ko Maara Ya Qatl Na Kar Diya Jaye Apni Sharaarat Se Baaz Nahi Aata, Aur Shaitaan Bhediye Ki Tarah Hai Agar Tum Usko Ek Janib Se Roko To Doosri Taraf Se Aa Ghusta Hai.

Khyaale Shar Mein Farq Ka Doosra Tareeqa Yah Hai Ki Agar Vah Gunaah Karne Ke Baad Dil Mein Aaye To Vah Rahmani Hoga Taaki Us Gunaah Ki Zillat Wa Hiqaarat Dil Mein Aaye. ALLAH Ta'ala Ka Irshad Hai:-

"Koi Nahi Balki Inke Dilo Par Zung Chadha Diya Hai Inki Kamaiyon Ne".(Soorah Almutaffifeen, Aayat 14)

Mere Shaikh Rahmatullah Alaih Farmaya Karte The Ki Gunaah Dheere Dheere Dil Ko Sakhti Mein Mubtala Kar Dete Hain, Shuru Shuru To Dil Mein Bure Khatraat Aate Hain, Fir Qudoorat Aur Zung Lag Jata Hai. Aur Bura Khyaal Gunaah Ke Bad Muttasil (Yani Fauran) Dil Mein Na Aaye To Aisa Khyaal Shaitaani Hota Hai. Gumrah Karne Ke

Liye Iblees Aksar Bure Khyalaat Dil Mein Daalta Hai Aur Agar Aisa Khyaal Ho Ki Zikre Haq Se Kamzor Ya Km Na Ho To Samajh Lo Ki Aisa Khyaal Nafsaani Hai Aur Agar Zikr Se Kamzor Ya Km Ho To Aisa Khyaal Shaitaani Hai. Jaisa Ki Qur'an Majeed Ke In Alfaaz Ki Tafseer Mein Kaha Gaya Hai:-

"Uske Shar Se Jo Dil Mein Bure Khatraat Daale Aur Dubak Rahe". (Soorah Naas, Aayat 4)

Ki Iblees Insaan Ke Dil Ke Sath Laga Rahta Hai, Banda Jab Zikre Khuda Karta Hai To Vah Alaihida Ho Jata Hai Aur Jab Gaflat Karta Hai To Uske Dil Mein Waswasa Daalta Hai.

Haq Ta'ala Ya Firishte Ki Janib Se Bande Ke Dil Mein Jo Khyaal Aata Hai Un Donon Mein Farq Ki Pahchaan Yah Hai Ki Agar Vah Khyaal Pukhta Ho To Aisa Khyaal Rahmani Hai Aur Ismein Andesha Aur Bechaini Ho To Firishte Ki Janib Se Hai Kyunki Firishta Naseehat Karne Wala Bana Hai Aur Nek Baatein Saamne Lata Hai Taaki Inhein Qabool Kare Aur In Par Amal Kare.

Farq Ki Doosri Soorat Yah Hai Ki Agar Khyaal Ta'at Wa Mujaahide Ke Baad Dil Mein Aaye To Rahmani Hai. ALLAH Ta'ala Farmata Hai:-

"Aur Jinhone Hamari Raah Mein Koshish Ki Zarur Ham Unhein Apne Raaste Dikha Denge".
(Soorah Ankaboot, Aayat 69)

Aur Ek Maqaam Par Farmaya:-

"Aur Jinhone Raah Pai ALLAH Ne Unki Hidaayat Aur Zyada Farmai". (Soorah Muhammad, Aayat 17)

Aur Agar Nek Khyaal Ta'at Wa Mujaahide Ke Baad Dil Mein Paida Na Ho Balki Ibteda'an (Shuru Mein) Paida Ho To Vah Firishte Ki Janib Se Hai Aur Agar Nek Khyaal Baatini Yani Poshida Usool Wa Aamaal Ke Mut'alliq Ho To Vah Khuda Ta'ala Ki Taraf Se Hoga Aur Agar Zaahiri Furoo'a Wa Aamaal Ke Mut'alliq Ho To Firishte Ki Taraf Se Hai Kyunki Aksar Ulma Ke Nazdeek Firishte Ko Baatini Umoor Ki Ma'arfat Nahi.

Aur Jo Nek Khyaal Iblees Ki Janib Se Hota Hai Aur Jisse Dar Haqeeqat Uska Maqsood Gunaah Mein Mubtala Karna Hota Hai, To Hamare Shaikh Rahmatullah Alaih Ne Uski Pahchaan Yah Batai Hai Ki Agar Usse Dil Mein Khushi Paida Ho Khauf Paida Na Ho Ujlat (Jaldbaazi) Paida Ho Itminaan Paida Na Ho, Dil Mein Bekhaufi Aaye, Dar (Fear) Na Aaye Aur Aakhirat Ke Mut'alliq Gaflat Paida Ho, Baseerat Paida Na Ho, To Aisa Khyaal Shaitaani Hai Isliye Isse Bacho Aur Agar Iske Khilaaf Ho Yani Isse Dil Mein Khushi Ke Bajaye Khauf Paida Ho, Ujlat Ke Bajaye Itminaan Paida Ho, Bekhaufi Ke Bajaye Dar Paida Ho Aur Aakhirat Se Gaflat Ke Bajaye Iski Yaad Paida Ho, To Yah Khyaal Rahmani Hai. Mein Kahta Hoon Khushi Se Muraad Ek Qism Ka Sukoon Hai Jismein Baseerat Nahi Hoti Aur Baaz Dafa Zikr Se Bhi Khushi Paida Hoti Hai Is Qism Ki Khushi Buri Nahi Magar Iske Mauqe Km Hain.

Ek Hadees Mein Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Hai Ki Paanch Kaamo Ke Alaawa Baaqi Tamam Kaamo Mein Ujlat Shaitaani Fe'al (Kaam) Hai, Vo Paanch Kaam Ye Hain Jab Ladki Baalig Ho To Jaldi Byaah (Shaadi)

Di Jaye, Jab Qarz Wajib Ho To Jaldi Ada Kiya Jaye, Jab Koi Mare Jaldi Dafan Kiya Jaye, Jab Mehmaan Aaye To Uski Mehmaan Nawazi Mein Jaldi Ki Jaye Aur Gunaah Sarzad Hone Par Jaldi Tauba Ki Jaye.

Aur Khauf Se Muraad Yah Hai Ki Bande Ke Dil Mein Yah Dar (Fear) Ho Ki Shayad Mein Iraade Ko Amali Taur Par Kama Haqquhoo (Jaisa Ki Uska Haq Hai) Ada Kar Sakoo Ya Na Kar Sakoo Aur Shayad ALLAH Ke Darbaar Mein Yah Qabool Ho Ya Na Ho, Aur Baseerat Ka Matlab Yah Hai Ki Is Iraade Mein Gaur Aur Fikr Kar Le Ki Achcha Aur Khair Hai Ya Ki Bura Hai Aur Aakhirat Mein Is Par Sawaab Milne Ki Ummeed Hai Ya Nahi.

Ye Teen Umoor (Kaam) Zaruri The Jinki Pahchaan Se Dil Ke Khawaatir Wa Khyalaat Mein Farq Maloom Ho Sakta Hai Isliye Inhein Dimaag Mein Bithaana Zaruri Hai Aur Jahan Tak Ho Sake Inki Tah Tak Pahunchana Zaruri Hai Kyunki In Teen Umoor Ki Pahchaan Wa Waaqfiyat Uloome Lateefa Wa Asraare Shareefa Mein Se Hai. Baaqi Rahe Iblees Ke Dhokhe, Jinke Zariye Bande Ko Ta'at Se Rokne Ki Koshish Karta Hai, Vo Saat Hain:

(1) Awwal Ta'at Se Rokne Ki Koshish Karta Hai To Agar ALLAH Ta'ala Bande Ko Bacha Le Aur Banda Uske Mutaalbe Ko Is Tarah Radd Kar De Ki 'Mujhe Ta'at Wa Ibaadat Ki Sakht Zarurat Hai Kyunki Yah Aakhirat Ke Safar Ka Samaan Hain Aur Bagair Samaan Safar Tay Nahi Ho Sakta'.

(2) Fir Iblees Is Tarah Gumrah Karta Hai- 'Ki Chalo Aaj Rahne Do, Yah Kaam Kar Lena'. Agar Banda Isse Bhi Bach

Jata Hai Aur Iblees Ki Baat Ko Is Tarah Thukra Deta Hai Ki- 'Meri Maut Mere Qabze Mein Nahi Aur Doosra Yah Ki Agar Aaj Ka Kaam Kal Par Chhoda To Kal Ka Kaam Bhi To Hai Vah Kis Din Karunga? Kyunki Kal Ka Kaam Alaihida Hai'.

(3) Jab Iblees Yahan Bhi Na Ummeed Hota Hai To Kahta Hai Ki- 'Jaldi Jaldi Karo Taaki Fulan Fulan Kaam Ke Liye Faarig Ho Sako'. Agar Banda Uske Is Waar Se Bhi Bach Jaye Aur Is Tarah Radd Kar De Ki- 'Thodi Neki Itminaan Wa Sukoon Ke Sath Us Neki Se Behtar Hai Jo Miqdaar Mein Zyada Magar Naaqis (Adhoori, Incomplete) Ho'.

(4) Agar Yahan Bhi Vah Naqaam Ho To Bande Ko Riya Mein Mubtala Karne Ki Koshish Karta Hai, Agar Is Waqt Bhi Banda ALLAH Ta'ala Ki Imdaad Wa Hifazat Se Bach Jaye Aur Yah Kah Kar Waswasa Wa Riya Ko Radd Kar De Ki- 'Mein Kisi Aur Ki Numaish Ke Liye Ibaadat Kyun Karoo Kya Sirf Khuda Ta'ala Ka Dekhna Mere Liye Kaafi Nahi Hai?'

(5) To Fir Vah Ujb (Khudpasandi) Mein Mubtala Karne Ki Koshish Karta Hai, Aur Bande Mein Waswasa Daal Kar Kahta Hai Ki- 'Too Kitna Ba Izzat Aur Shabbedaar (Raaton Ko Jaag Kar Ibaadat Karne Wala) Hai Aur Kitni Fazeelat Ka Maalik Hai' Agar Haq Ta'ala Ke Fazl Wa Karam Se Banda Ab Bhi Mahfooz Rahe Aur Ujb Mein Mubtala Na Ho Balki Iblees Ke Is Waswase Ko Is Tarah Radd Kar De Ki 'Ismein Meri Kya Buzurgi Hai Yah To Sab ALLAH Ta'ala Ka Ahsaan Hai Jisne Mujh Gunahgaar Ko Yah Taufeeq Di Aur Yah Bhi Uska Karam Hai Ki Mere Haqeer Wa Naaqis

Aamaal Ko Qubool Farma Liya Agar Uska Fazl Wa Karam Na Hota To Mere Behad Gunahon Ke Muqable Mein Mere Thode Se Aamaal Ki Kya Haisiyat Thi'.

(6) Agar Iblees Ke Ye Waar Naqaam Ho Jayein To Fir Ek Chhate Raaste Se Aata Hai Aur Yah Sabse Zyada Khatarnaak Hai, Bahut Hi Hoshiyar Shakhs Ke Siwa Koi Iske Dhokhe Se Mahfooz Nahi Rah Sakta Aur Na Hi Isse Waaqif Ho Sakta Hai, Chunanche Iblees Yah Kahta Hai Ki- 'Aey Nek Bande! Too Logon Se Poshida Poshida Nek Aamaal Mein Koshish Karta Hai, ALLAH Ta'ala Khud Ba Khud Tere Aamaal E Khair Ko Logon Mein Mash'hoor Kar Dega. Yah Kahne Se Iska Maqsad Riya Mein Mubtala Karna Hota Hai Agar ALLAH Ta'ala Ki Inaayat Se Banda Iblees Ke Is Dhokhe Se Bhi Bach Jaye Aur Iske Is Waswase Ko Is Tarah Naqaam Bana De Ki- 'Mein Is Cheez Ka Khwaahishmand Nahi Hoon Ki Meri Nekiyan Logon Mein Mash'hoor Ho Balki Jo ALLAH Ta'ala Ki Raza Hai Vahi Durust Aur Haq Hai, Chahe Zaahir Kare Chahe Zaahir Na Kare, Vah Mujhe Koi Martaba Ata Kare Ya Na Kare Sab Uski Marzi Hai. Logon Ke Saamne Izhaar Karna Ya Na Karna Mere Nazdeek Donon Barabar Hain Kyunki Logon Ke Hath Mein Mera Nafa Nuqsaan Nahi Hai'.

(7) Is Tarah Gumrah Karne Se Mayoos Hone Ke Baad Iblees Yoon Gumrah Karta Hai Ki 'Insaan Ke Nek Wa Bad Hone Ke Mut'alliq Roze Azal (Shuru) Mein Faisla Ho Chuka Hai, Jo Us Roz Buro Mein Ho Gaya Vah Bura Hi Rahega Aur Jo Achcho Mein Ho Gaya Vah Achcha Hi Rahega Tumhare Aamaal Nek Wa Bad Se Faisla E Azli Mein Hargiz Farq Nahi

Aa Sakta' Agar ALLAH Ta'ala Bande Ko Is Shaitaani Waswase Se Bacha Le Aur Banda Iblees Laen Ka Yoon Jawaab De Ki- 'Mein To Khuda Ka Banda Hoon Aur Bande Ka Kaam Hai Apne Maula Ke Hukm Ki Tameel Aur ALLAH Ta'ala Choonki Rabbul Aalmeen Hai Isliye Jo Chahe Hukm De Aur Jo Chahe Kare Aur Fir Ibaadat Wa Ta'at Kisi Taraf Bhi Nuqsaan Deh Nahi Kyunki Agar Mein Ilme Ilaahi Mein Sa'adatmand Hoon To Fir Bhi Aur Zyada Sawaab Ka Mohtaaj Hoon Aur Agar Ma'azallah Ilme Ilaahi Mein Mera Naam Badbakhto Mein Likha Ho To Bhi Nek Aamaal Karne Se Apne Upar Yah Malaamat To Nahi Karunga Ki Mujhe ALLAH Ta'ala Ta'at Wa Ibaadat Na Karne Par Saza Dega Aur Km Se Km Yah To Hai Ki Nafarman Ban Kar Jahannam Mein Jane Ki Nisbat Ita'at Karne Wala Ban Kar Jana Behtar Hai'.

Lekin Yah To Sirf Ahtmalaat (Shak Wa Shubah Ki Baatein) Hain Warna Uska Waada Haq Hai Aur Uska Kalaam Qat'an Sachcha Hai Aur ALLAH Ta'ala Ne To Ja-Ba-Ja Ta'at Wa Ibaadat Ki Baja Aawari Par Sawaabe Jameel Yani Behtareen Ajr Ke Waade Farmaye Hain, To Jo Shakhs Imaan Wa Ta'at Ke Sath Rab Ta'ala Ke Darbaar Mein Haazir Hoga, Vah Hargiz Dozakh Mein Na Jayega Balki Khuda Ta'ala Ki Meharbani Aur Nek Aamaal Ki Wajah Se Jannate Firdaus Mein Insha ALLAH Jagah Payega Lekin Haqeeqat Mein Yah Daakhil Hona Bhi Khuda Ta'ala Ke Waade Se Hoga. Isi Sachche Waade Ka Izhaar Karne Ke Liye ALLAH Ta'ala Ne Qur'an Majeed Mein Nek Logon Ke Is Qaul Ko Naql Farmaya Hai:-

"Sab Khoobiyan ALLAH Ko Jisne Apna Waada Ham Se Sachcha Kiya".(Soorah Azzumar, Aayat 74)

Lihaza Khuda Tum Par Raham Kare, Tumhein Iblees Ke Heele Bahaano Se Bachne Mein Hoshiyar Aur Chaukanna Rahna Chahiye Kyunki Maamle Ki Nazaakat Tumhare Saamne Hai Aur Isi Par Apne Baaqi Haalat Aur Kaamo Ka Bhi Andaza Kar Lo Aur Har Waqt ALLAH Ta'ala Se Madad Mangte Raho Aur Uski Panaah Mein Raho Kyunki Har Maamla Uske Hath Mein Hai Aur Taufeeq Ata Karne Wala Bhi Vahi Hai.

Muhammad Ahmad Ki Zaruri Raay:

Imaam Sahab Ne Is Rukavat Ke Bayaan Mein Shaitaan Ke Makr Wa Fareb Ke Baare Mein Bataya Aur Un Sawalo Ke Jawaab Bhi Diye Jo Roz Hi Aapko Pareshaan Karte Honge. Mein Samajhta Hoon Yahan Tak Pahunchate Pahunchate Ab Is Kitaab Ko Padhne Mein Dilchaspi Badhi Zarur Hogi Fir Bhi Agar Ab Bhi Aap Padhne Mein Taal Matol Kar Rahe Ho To Guzarish Yah Hai Ki Is Kitaab 'Minhajul Aabideen' Ko Poora Zarur Padhein. ALLAH Ta'ala Hamein Aur Aapko Yah Kitaab Baar Baar Padhne Aur Us Par Amal Karne Ki Taufeeq Ata Farmaye.

Chauthi Rukavat (Nafs)

Fir Aey Ibaadat Ke Talabgaar ALLAH Ta'ala Tujhe Aur Hamein Har Khata Se Mahfooz Rakhe. Is Nafse Ammara Ki Sharaarato Se Bachna Bhi Bahut Zaruri Hai Kyunki Yah Nihaayat Nuqsaan Deh Dushman Hai Aur Iski Aafat Bahut Sakht Hai Iska Ilaaj Bahut Mushkil Kaam Hai, Iski Beemari

Bahut Khatarnaak Beemari Hai Aur Iski Dawa Sab Dawa O Se Mushkil Hai. Nafs Ka Is Qadr Nuqsaan Deh Aur Khatarnaak Hona Do Wajah Se Hai:

Pahli Wajah Yah Ki Nafs Ghar Ka Chor Hai Aur Chor Jab Ghar Mein Hi Chhupa Ho To Usse Mahfooz Rahna Bahut Mushkil Hota Hai Aur Bahut Zyada Nuqsaan Pahunchata Hai. Nafs Ki Sharaarato Ke Mut'alliq Kisi Shayar Ne Kya Khoob Kaha Hai Jiska Tarjuma Pesh Hai:

• Nafs Mujhe Nuqsaan Deh Kaamo Ki Taraf Bulata Hai Aur Meri Beemariyon Ko Zyada Karta Rahta Hai.
• Is Dushman Se Bachne Ki Kya Tadbeer Ho Sakti Hai Jo Donon Pahloo'o Ke Darmiyaan Chhupa Baitha Hai.

Doosri Wajah Yah Hai Ki Nafs Ek Mahboob Dushman Hai Aur Insaan Ko Jab Kisi Se Muhabbat Hoti Hai To Uske Aeb Nazar Nahi Aate Balki Muhabbat Ki Wajah Se Mahboob Ke Aeb Se Andha Rahta Hai, Ek Shayar Ne Is Cheez Ko Is Tarah Bayaan Kiya Hai Jiska Tarjuma Pesh Hai:

• Jab Teri Kisi Se Dosti Aur Usse Bhaichara Hota Hai Aur Too Usse Raazi Hota Hai To Tujhe Uska Koi Aeb Nazar Nahi Aata.
• Raza Aur Pyaar Wali Aankh Har Aeb Se Andhi Hoti Hai Lekin Dushman Aankh Ko Buraiyan Hi Buraiyan Dikhai Deti Hain.

To Jab Insaan Apni Har Burai Ko Achchi Nigaah Se Dekhe Aur Nafs Ke Aeb Se Aagah Na Ho Jo Har Waqt Insaan Ke Sath Adaawat Aur Nuqsaan Dene Mein Masroof Hai To Aise Shakhs Par Agar Khuda Ta'ala Ki Rahmat Aur Uska Fazl Na Ho To Jald Hi Halaakat Aur Zillat Ke Gahare

Gadhe (Gadda, Hole) Mein Ja Girega.

Aey Azeez! Too Is Ek Nukte Par Hi Gaur Kar Yahi Tere Liye Kaafi Hai Vah Nukta Yah Hai Ki Guzare Zamane Par Nazar Karega To Tujhe Maloom Hoga Ki Awwal Roz Se Jo Zillat, Khwaari, Tabaahi, Gunaah Aur Jo Aafat Wa Musibat Duniya Mein Padi Aur Qiyamat Tak Hongi Vo Sab Nafs Ki Wajah Se Hi Hain Aur Hongi. Baaz Buraiyan Akele Nafs Ki Wajah Se Aur Baaz Nafs Ki Madad Wa Shirkat Ke Zariye. ALLAH Ta'ala Ki Sabse Pahle Nafarmani Iblees Ne Ki Aur Uski Wajah Takabbur Wa Hasad Tha, Jab Iblees Ne Hukme Ilaahi Ke Aage Takabbur Kiya Aur Hazrat Aadam Alaihissalam Se Hasad Kiya To Uski 80,000 Baras Ki Ibaadat Barbaad Ho Gai Aur Vah Hamesha Ke Liye Zillat Wa Gumrahi Ke Gahare Samandar Mein Doob Gaya, Us Waqt Na Duniya Thi Na Makhlooq Aur Na Hi Koi Aur Iblees Tha Jo Us Iblees Ko Gumrah Karta, Lihaza Iblees Ke Andar Takabbur Wa Hasad Uske Nafs Ki Wajah Se Hua.

Iblees Ki Mardoodiyat Ke Baad Hazrat Aadam Wa Hawwa (Alaihissalam Wa Raziyallahu Anhu) Se Jo Lagzish Hui Usmein Bhi Nafs Ki Chahat Kaargar Thi. Iblees Ne Qasam Kha Kar Kaha Ki Daana Kha Lene Ke Baad Tumhein Hamesha Ke Liye Jannat Mein Rahna Naseeb Ho Jayega To Donon Hamesha Jannat Mein Rahne Ko Azeez Samajhte Huye Fisal Gaye. To Yah Lagzish Bhi (Jo Baad Mein Bilkul Maaf Ho Gai) Nafs Ki Madad Wa Shirkat Se Hui Aur Donon Hazraat Is Bina Par ALLAH Ta'ala Ki Rahmat Wa Qurb Se Door Kar Diye Gaye Aur Jannate Firdaus Se Is Faani, Haqeer Wa Khoti, Halaakat Mein

Daalne Wali Duniya Ki Taraf Bhej Diye Gaye Aur Is Lagzish Ki Wajah Se Inhein Bahut Kuch Diqqatein Pesh Aai Aur Inki Aulaad Bhi Qiyamat Tak Duniya Ke Fando Mein Mubtala Ho Gai.

Fir Habeel (Hazrat Aadam Wa Hawwa Ke Bete) Ka Qatl Bhi Laalach Wa Hasad Ki Wajah Se Hi Hua, Aur Haroot Wa Maroot (Do Firishte) Bhi Shahwat Ke Sabab Fitne Mein Mubtala Huye Aur Isi Tarah Qiyamat Tak Nafs Ki Wajah Se Naqaabile Bayaan Waqiyaat Hote Rahenge. Makhlooq Mein Jo Kharabiyan, Gumrahiyan Aur Jo Fitne Hote Hain Aur Hote Rahenge Unki Buniyaad Nafs Aur Nafs Ki Khwaahish Hi Hoti Hai, Agar Yah Na Hota To Makhlooq Khairiyat Aur Salaamati Se Rahti. Jab Nafs Ki Adaawat Is Had Tak Khatarnaak Hai To Aqalmand Ko Chahiye Ki Nafs Ki Sharaarato Se Bachaav Ka Ahtemaam Kare. (Wallahul Haadi)

Sawaal: To Aise Dushman Se Hifazat Mein Rahne Ka Heela Aur Tadbeer Kya Hai? Iski Wazaahat Farmaiye Taaki Iske Mutabiq Amal Kiya Ja Sake?

Jawaab: Ham Bayaan Kar Chuke Hain Ki Nafs Ka Maamla Sabse Zyada Sakht Hai Kyunki Ise Bilkul Khatm Karna Bhi ALLAH Ki Hikmat Ke Khilaaf Hai Kyunki Yah Ibaadat Ke Silsile Mein Bando Ki Sawaari Aur Zariya Hai. Kahte Hain Ki Kisi Dehaati Ne Apne Dost Ke Liye Duaye Khair Ki Aur Kaha Ki ALLAH Ta'ala Tere Har Dushman Ko Zaleel Kare, Siwa E Nafs Ke.

Kyunki Na To Ise Bilkul Khatm Kiya Ja Sakta Hai Kyunki

Ismein Bhi Nuqsaan Hai To Darmiyaani Raasta Ikhtiyaar Karna Zaruri Hai Ki Nekiyon Ke Haasil Karne Ke Liye Isko Quvvat Aur Iski Tarbiyat Karo Aur Buraiyon Se Mahfooz Rahne Ke Liye Isko Kamzor Bhi Rakho Aur Bandish Mein Bhi.

Is Bayaan Se Saaf Ho Gaya Ki Nafs Ka Ilaaj Bahut Mushkil Kaam Aur Badi Diqqate Nazar (Baarik Nazar) Ki Zarurat Hai. Ham Yah Bhi Bayaan Kar Chuke Hain Ki Isko Taqwa Aur Wara (Parhezgaari) Ki Lagaam Diye Rakho, Taaki Nekiyan Haasil Ho Aur Gunahon Se Hifazat Ho.

Sawaal: Nafse Ammara (Burai Par Ubhaarne Wala Nafs) To Bahut Hi Sarkash, Ziddi Aur Badfitrat Shay Hai, Iska Lagaam Se Qaboo Mein Aana Mushkil Hai Isliye Aur Kaun Sa Heela Ho Sakta Hai Jisse Ham Isko Qaboo Mein Kar Sakein?

Jawaab: Tumhari Yah Mushkil Durust Hai, Waqai Yah Intehai Sarkash Hai, Magar Iska Heela Yah Hai Ki Ise Bahut Zaleel Wa Khwaar Karke Rakha Jaye Taaki Lagaam Mein Aa Sake.

Ulma E Kiraam Ne Farmaya Hai Ki Nafs Ko Khwaar Aur Iske Zor Ko Teen Cheezon Se Toda Ja Sakta Hai.

Pahli To Yah Hai Ki Ise Shahwaat (Khwahishon) Se Roka Jaye Kyunki Adiyal Haiwaan Ko Jab Chaara Km Milta Hai To Narm Ho Jata Hai.

Doosri Cheez Yah Ki Ibaadato Ka Bhaari Bojh Is Par Laad Diya Jaye Kyunki Gadhe (Donkey) Ko Jab Chaara Km Diya Jaye Aur Bojh Zyada Laada Jaye To Laazimi Taur Par

Apni Shaikhi Chhod Deta Hai Aur Farmabardar Ho Jata Hai.

Teesri Cheez Yah Hai Ki Har Waqt Rab Ta'ala Se Madad Talab Karta Rahe Ki Vah Nafs Ke Shar Wa Fasaad Se Bachaye Rakhe, Tum Ne Qur'an E Paak Mein Hazrat Yoosuf Alaihissalam Ka Yah Irshad Nahi Padha:

"Beshak Nafs To Burai Ka Bada Hukm Dene Wala Hai Magar Jis Par Mera Rab Raham Kare".
(Soorah Yoosuf, Aayat 53)

Jab Tum In Teen Baato Par Kaarband Ho Jaoge To Insha ALLAH Ta'ala Sarkash Nafs Farmabardar Ho Jayega. Is Waqt Tumhein Isko Dabaane Aur Lagaam Dene Mein Jaldi Karni Chahiye Taaki Aainda Ke Liye Iski Sharaarato Se Mahfooz Rah Sako.

Sawaal: Taqwe Ki Wazaahat Bhi Farma Dein Taaki Ham Taqwe Ki Haqeeqat Se Waaqif Ho Jayein?
Jawaab: Aey Azeez! Awwal Tujhe Yah Janna Chahiye Ki Taqwa Ek Naadir Khazana Hai Agar Tum Is Khazane Ko Pa Lene Mein Kamyaab Ho Gaye To Tumhein Ismein Beshqeemat Moti Wa Jawaharaat Milenge Aur Ilm Wa Daulate Ruhani Ka Bahut Bada Khazana Hath Lagega, Rizqe Kareem Tumhare Hath Aa Jayega, Tum Bahut Badi Kamyaabi Haasil Kar Loge, Bahut Badi Ganeemat Pa Loge Aur Mulke Azeem (Yani Jannat) Ke Maalik Ban Jaoge, Yoon Samjho Ki Duniya Wa Aakhirat Ki Bhalaiyan Taqwe Mein Jama Kar Di Gai Hain. Tum Zara Qur'an E Hakeem Mein Gaur Karo Ki Kahi Irshad Farmaya "Agar Tum Taqwa

Ikhtiyaar Karoge To Har Qism Ki Khair Wa Barkat Ke Maalik Ban Jaoge" Kahi Taqwa Ikhtiyaar Karne Par Ajr Wa Sawaab Ke Waade Farmaye Gaye Hain Aur Kahi Farmaya Gaya Ki Sa'adat Ka Zariya Taqwa Wa Parhezgaari Ikhtiyaar Karna Hai. Mein Yahan Qur'an Hakeem Se Taqwe Ke 12 Fayde Bayaan Karta Hoon:

(1) Muttaqi Shakhs Ki Rab Ta'ala Hamd Wa Sana Karta Hai, Irshad E Rabbani Hai:

"Aur Agar Tum Sabr Karo Aur Bachate Raho To Yah Badi Himmat Ka Kaam Hai".

(Soorah Aale Imran, Aayat 186)

(2) Muttaqi Shakhs Dushmano Se Mamoon Wa Mahfooz Rahta Hai, Jaisa Ki Irshad Hota Hai:

"Aur Agar Tum Sabr Aur Parhezgaari Kiye Raho To Inka Daanv Tumhara Kuch Na Bigadega".

(Soorah Aale Imran, Aayat 120)

(3) Muttaqi Shakhs Ki ALLAH Ta'ala Taaed Wa Imdaad Farmata Hai, Irshad E Khudavandi Hai:

"Aur Dar (Fear) Walo Ka Dost ALLAH".

(Soorah Jasiya Aayat 19)

(4) Taqwe Wale Aakhirat Ki Haulnakiyon Aur Vahan Ki Sakhtiyon Se Bache Rahenge Aur Duniya Mein Unhein Rizqe Halaal Naseeb Hoga. Irshad E Rabbani Hai:

"Jo ALLAH Se Dare ALLAH Uske Liye Nijaat Ki Raah Nikaal Dega, Aur Use Vahan Se Rozi Dega Jahan Uska Gumaan Na Ho". (Soorah Talaaq, Aayat 2)

(5) Uske Aamaal Ki Islaah Ho Jayegi, Qur'an Paak Mein Hai:

"Aey Imaan Walo! ALLAH Se Daro Aur Seedhi Baat Kaho Tumhare Aamaal Tumhare Liye Sanvaar Dega".
(Soorah Al Ahzaab, Aayat 70,71)
(6) Taqwe Ki Barkat Se Tamam Gunaah Maaf Ho Jate Hain, Qur'an Majeed Mein Hai:
"Aur Tumhare Gunaah Bakhsh Dega".
(Soorah Al Ahzaab, Aayat 71)
(7) Muttaqi Shakhs ALLAH Ta'ala Ka Dost Ban Jata Hai, Jaisa Ki Kalaamullah Shareef Mein Hai:
"Beshak ALLAH Parhezgaaro Ko Dost Rakhta Hai". (Soorah Tauba, Aayat 4)
(8) Taqwe Se Aamaal Qubooliyat Ke Darje Ko Pahunchate Hain, Irshad Hai:
"ALLAH Usi Se Qabool Karta Hai Jise Dar (Fear) Hai".
(Soorah Almaaedah, Aayat 27)
(9) Taqwe Ki Wajah Se Banda ALLAH Ta'ala Ke Yahan Aejaaz Wa Ikraam (In'aam) Ka Mustahiq Ho Jata Hai, ALLAH Ta'ala Ka Irshad E Giraami Hai:
"Beshak ALLAH Ke Yahan Tum Mein Zyada Izzat Wala Vah Jo Tum Mein Zyada Parhezgaar Hai".
(Soorah Alhujraat, Aayat 13)
(10) Muttaqi Logon Ka Maut Ke Waqt Deedare Ilaahi Aur Aakhirat Mein Najaat Ki Bashaarat Di Jati Hai, Irshad E Khudavandi Hai:

"Vo Jo Imaan Laaye Aur Parhezgaari Karte Hain Unhein Khushkhabri Hai Duniya Ki Zindagi Mein Aur Aakhirat Mein".
(Soorah Yoonus, Aayat 63,64)

(11) Muttaqi Log Aatishe Dozakh Se Mahfooz Rahenge, Rab Ta'ala Ka Irshad Hai:

"Fir Ham Dar (Fear) Walo Ko Bacha Lenge". (Soorah Maryam, Aayat 72)

Doosri Jagah Farmaya:

"Aur Bahut Jald Usse Door Rakha Jayega Jo Sabse Bada Parhezgaar".

(Soorah Al Lail, Aayat 17)

(12) Ahle Taqwa Ko Hamesha Ke Liye Jannat Mein Rahne Ki Sa'adat Naseeb Hogi. Jaisa Ki Haq Ta'ala Ka Irshad Hai:

"(Jannat) Parhezgaaro Ke Liye Taiyar Rakhi Hai". (Soorah Aale Imran, Aayat 133)

To Khulasa Yah Nikla Ki Duniya Wa Aakhirat Ki Tamam Sa'adatmandiyan Aur Bhalaiyan Is Ek Taqwe Mein Jama Kar Di Gai Hain. Isliye Aey Azeez! Too Bhi Taqwe Ki Raah Ikhtiyaar Kar Hasbe Istitaa'at (Bisaat Ke Mutabiq) Isse Hissa Haasil Kar. Upar Zikr Huye Fayde Mein Teen Fayde Khaas Kar Ibaadat Se Ta'alluq Rakhte Hain.

Pahla:- Ibaadat Ki Taufeeq Aur Usmein Madad Wa Taaed Jaise Farmaya Gaya:

"ALLAH Dar (Fear) Walo Ke Sath Hai".

(Soorah Albaqrah, Aayat 194)

Doosra:- Yah Ki Aamaal Ki Islaah Wa Durusti Aur Ibaadat Ki Khamiyon Ko Poora Karna, Yah Cheez Bhi Taqwe Se Haasil Hoti Hai, Chunanche Farmaya:

"Tumhare Aamaal Tumhare Liye Sanvaar Dega".

(Soorah Al Ahzaab, Aayat 71)

Teesra:- Yah Ki Aamaal Ke Qabool Ki Fazeelat Bhi Taqwe Wale Ko Hi Naseeb Hoti Hai, Irshad E Ilaahi Hai:
"ALLAH Usi Se Qabool Karta Hai Jise Dar (Fear) Hai". (Soorah Almaaedah, Aayat 27)

Aur Ibaadat Ka Daromadaar Bhi In Teen Baato Par Hai, Pahle To Khud Ibaadat Ki Taufeeq Taaki Uski Bandagi Ki Ja Sake Fir Usmein Jo Kami Rah Jaaye Uski Islaah Aur Fir Us Ibaadat Ka Dargaahe Haq Ta'ala Mein Maqbool Hona, Ye Teeno Baatein Yani Ibaadat Ki Taufeeq, Ibaadat Ki Islaah Aur Aamaal Ka Qabool Hona Vo Cheezein Hain Jinhein Aabid Log ALLAH Ta'ala Se Ro Ro Kar Mangte Hain Aur Dua Karte Hain

'Aey Parvardigaar! Hamein Ta'at Ki Taufeeq De Aur Hamari Kotahiyon Ko Poora Farma Aur Hamari Ta'at Ko Qabool Farma'.

Lekin ALLAH Ta'ala Ne Taqwe Walo Se Khud Hi Mutaalbe Ke Bagair In Teeno Umoor Ka Waada Farma Liya Hai Aur Taqwe Walo Ke Aezaaz Wa Ikraam Ka Zikr Farmaya Hai. Isliye Agar Rab Ta'ala Ki Ibaadat Wa Bandagi Karna Chahate Ho Balki Duniya Wa Aakhirat Ki Tamam Sa'adat Sametna Chahate Ho To Apne Andar Taqwe Ki Sifat Paida Karo. Ek Shayar Ne Taqwe Ki Kya Hi Umda Andaaz Mein Tareef Ki Hai, Ash'aar Ka Matlab Pesh Hai:

- 'Jo Shakhs ALLAH Ta'ala Se Darta Hai Vahi Nafa Wali Shay Haasil Karta Hai'.
- 'Qabr Mein Insaan Ke Sath Sirf Taqwa Aur Nek Amal Hi Jate Hain'.

Taqwe Ki Shaan Mein Doosre Shayaron Ne Is Tarah Kaha,

Ash'aar Ka Matlab Pesh Hai:
• Jis Shakhs Ko ALLAH Ta'ala Ki Maarifat Haasil Ho Aur Vah Us Maarifat Ko Kaafi Na Jane To Aisa Shakhs Badbakht Hai.
• Daulat Se Insaan Ko Kya Izzat Haasil Ho Sakti Hai, Izzat To Sab Taqwe Se Wabasta Hai.
• Muttaqi Shakhs Ko Jo Cheez ALLAH Ta'ala Ki Ita'at Mein Haasil Hoti Hai Vah Nuqsaan Deh Nahi Balki Faydemand Hi Hai.

Kuch Logon Ne Kisi Ke Marne Ke Baad Uski Qabr Par Yah Likha Dekha, Sher Ka Matlab Pesh Hai:

'Taqwa Hi Aakhirat Ka Tosha Hai, Ab Teri Marzi Hai Ki Use Haasil Kare Ya Chhod De'.

Fir Is Asal Par Bhi Gaur Karo Ki Tum Saari Umr Ibaadat Ke Liye Mashaqqatein Uthate Aur Mujaahide Wa Riyaazatein Karte Ho, Yahan Tak Ki Tum Ibaadat Ke Maqsad Ko Pa Lete Ho Lekin Khuda Na Khwaasta Vah Ibaadat Darbaare Ilaahi Mein Maqbool Na Ho To Saari Koshishen Aur Mujaahide Barbaad Ho Gaye, Tumhein Maloom Hai Ki ALLAH Ta'ala Ne Qur'an Majeed Mein Farmaya Hai:
"ALLAH Usi Se Qabool Karta Hai Jise Dar (Fear) Hai".
(Soorah Almaaedah, Aayat 27)
To Zaahir Hua Ki Tamam Maamla Taqwe Hi Se Mut'alliq Hai, Isiliye Hazrat Aaysha Siddiqa Raziyallahu Anha Farmati Hain Ki- 'Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Duniya Ki Kisi Shay Par Ya Kisi Insaan Par Ta'ajjub Nahi Farmate The Magar Taqwe Wale Par'. (Musnad Imaam Ahmad)

Hazrat Qataadah Raziyallahu Anhu Se Marvi Hai Ki Tauraat Shareef Mein Likha Hai- 'Aey Insaan! Too Muttaqi Ban Ja, Fir Jahan Chahe So'. (Az Zohadul Kabeer, Baihaqi)

Hazrat Aamir Ibne Qais Rahmatullah Alaih Ke Mut'alliq Suna Hai Ki Aap Maut Ke Waqt Ro Pade Halanki Zindagi Mein Aapki Haalat Yah Thi Ki Har Din Raat Mein 1000 Rak'at Nafl Padhte The Fir Apne Bistar Par Aate The Aur Bistar Ko Mukhatib Hokar Farmate The- 'Aey Har Burai Ki Jagah! Qasam Khuda Ki Meine Tujhe Ek Palak Bhar Bhi Pasand Nahi Kiya'.

Jab Aap Rahmatullah Alaih Roye To Kisi Ne Poochha Aap Kyun Rote Hain? Aapne Jawaab Diya Mein Rab Ta'ala Ke Is Qaul Ko Yaad Karke Rota Hoon Ki- "ALLAH Usi Se Qabool Karta Hai Jise Dar (Fear) Hai".
(Soorah Almaaedah, Aayat 27)

Fir Ek Aur Nukte Par Bhi Gaur Karo Jo Tamam Usoolo Ki Asal Hai, Vah Yah Hai Ki Baaz Saaleheen Ne Apne Kisi Shaikh Ki Khidmat Mein Arz Kiya Ki Mujhe Koi Waseeyat Keejiye. To Shaikh Ne Farmaya Ki Mein Tujhe ALLAH Ta'ala Ki Vah Waseeyat Karta Hoon Jo Usne Tamam Awwaleen Wa Aakhireen Ko Ki Hai, Chunanche Irshad Farmaya:

"Aur Beshak Takeed Farma Di Hai Hamne Unse Jo Tum Se Pahle Kitaab Diye Gaye Aur Tumko Ki ALLAH Se Darte Raho".
(Soorah Annisa, Aayat 131)

Mein Kahta Hoon Bande Ki Behtari Aur Bhalai Ka Ilm ALLAH Ta'ala Ke Siwa Aur Kise Ho Sakta Hai Aur

Khudavand Ta'ala Banda Ke Liye Sabse Zyada Khair Khwaah Hai Zyada Raham Karne Wala Aur Meharbaan Hai To Jahan Mein Bande Ke Liye Taqwe Ke Alaawa Agar Koi Cheez Faydemand Hoti, Usmein Zyada Bhalai Hoti, Uska Zyada Sawaab Hota, Ibaadat Mein Uski Zyada Zarurat Hoti, Shaan Mein Taqwe Se Upar Hoti Aur Duniya Wa Aakhirat Mein Taqwe Se Zyada Waq'at Rakhti To ALLAH Ta'ala Taqwe Ke Bajaye Apne Bando Ko Uski Naseehat Karta Aur Uska Hukm Deta Aur Apne Khwaas Ko Usi Ki Takeed Farmata, Kyunki Uski Hikmat Mukammal Aur Uski Rahmat Wasee'a Yani Bahut Zyada Hai To Jab Rab Ta'ala Ne Taqwe Ki Taaed Farmai Aur Tamam Awwaleen Wa Aakhireen Ko Uska Hukm Diya To Saabit Ho Gaya Ki Taqwa Hi Sabse Aala Cheez Hai Koi Aur Cheez Nahi Aur Na Uske Siwa Kuch Aur Maqsood Hai.

Is Taqreer Se Tum Par Bhi Saaf Ho Gaya Ki ALLAH Ta'ala Har Bhalai, Har Rahnumai, Har Irshad, Har Tambeeh Wa Taaed, Har Taleem Wa Tahzeeb Ko Taqwe Se Hi Mut'alliq Kiya Hai Aur Yah Usne Apni Hikmat Wa Rahmat Ke Aen Mutabiq Kiya Hai Aur Tumhein Yah Bhi Maloom Ho Gaya Ki Taqwa Hi Deeni Wa Duniyavi Aur Aakhirat Ki Bhalaiyon Ka Ikattha Karne Wala Aur Taqwa Bandagi Wa Ibaadat Ko Qubooliyat Ke Darje Par Pahunchane Ka Zimmedar Wa Kafeel Hai. Ek Shayar Ne Kya Khoob Kaha Hai Jiska Tarjuma Hai:-

• Sun Lo Ki Taqwa Hi Izzat Wa Buzurgi Hai, Duniya Ki Muhabbat To Zillat Wa Khwaari Hai.

• Jab Koi Shakhs Apne Andar Taqwe Ki Khasiyat Paida Kar

Le

• To Vah Agar Kapda Bunne Wala Hai Ya Hajjam Ka Pesha Ikhtiyaar Kar Le To Usmein Koi Aeb Nahi.

Yah Aakhiri Nukta Vah Asal Hai Ki Isse Aala Koi Asal Nahi Aur Noor Wa Hidayat Wale Ke Liye Asal Kaafi Hai. Ab Chahiye Ki Is Par Amal Kare Aur Doosri Cheezon Se Be Niyaaz Ho Jaye. (Wallahu Ta'ala Waliyyul Hidayati Wattaufeeq)

Sawaal: Tumhari Is Tafseel Se Maloom Hota Hai Ki Taqwa Bahut Aala Shay Hai, Iska Martaba Bahut Buland Hai Aur Duniya Wa Aakhirat Mein Iski Sakht Zarurat Hai, Aur Iski Pahchaan Karna Bahut Hi Zyada Zaruri Hai Lihaza Hamein Tafseel Ke Sath Uski Haqeeqat Batai Jaye?

Jawaab: Baat Yoon Hi Hai Ki Taqwa Ek Nihaayat Hi Azeem Shay Hai, Isko Haasil Karna Zaruri Hai Aur Iski Maarifat Haasil Kiye Bagair Chaara Nahi Lekin Tumhein Maloom Hai Ki Jis Qadr Koi Kaam Aala Wa Faydemand Hota Hai Usi Qadr Uska Haasil Karna Mushkil Hota Hai Aur Usmein Utni Hi Zyada Jaddojahad Wa Mashaqqat Hoti Hai Aur Utni Hi Zyada Uske Haasil Karne Ke Liye Himmat Ki Zarurat Hoti Hai. Lihaza Jis Tarah Yah Taqwa Ek Nafees Wa Aala Cheez Hai Usi Tarah Usko Haasil Karne Ke Liye Bahut Jaddojahad Ki Zarurat Hai Aur Uske Huqooq Wa Aadab Par Bhi Nigaah Rakhna Bahut Zaruri Hai Kyunki Darje Mujaahide Ke Mutabiq Ata Hote Hain Aur Jis Darje Ki Koshish Ki Jati Hai Usi Darje Ka Fal Milta Hai,

Qur'an Majeed Mein Farmaya Gaya Hai:

"Aur Jinhone Hamari Raah Mein Koshish Ki Zarur Ham Unhein Apna Raasta Dikha Denge Aur Beshak ALLAH Neko Ke Sath Hai'. (Soorah Ankaboot, Aayat 69)

Aur ALLAH Ta'ala Ra'oof Aur Raheem Hai, Har Mushkil Ko Hal (Solve) Karna Uske Daste Qudrat Mein Hai, Ab Tum Hamari Baato Ki Taraf Kaan Lagao Aur Unko Zahan Nasheen Karne Ke Liye Bedaar Ho Jao Aur Taqwe Ki Haqeeqat Ko Poore Gaur Se Samjho, Taaki Uski Haqeeqat Se Waaqif Hone Ke Baad Usko Haasil Karne Ke Liye Kamar Kas Sako Aur Uski Haqeeqat Jaan Lene Ke Baad Us Par Amal Karne Ke Liye Rab Ta'ala Se Madad Talab Karo Kyunki Asal Cheez Vahi Hai. ALLAH Ta'ala Hi Apne Fazl Wa Karam Se Sab Ko Taufeeq Deta Hai. Aey Azeez! (ALLAH Ta'ala Tere Deen Mein Barkat Aur Tere Yaqeen Mein Izaafa Farmaye) Taqwe Ke Jo Ma'ana Masha'ekh E Kiraam Ne Bayaan Farmaye Hain Pahle Vah Jane, Chunanche Baaz Masha'ekh Ne Taqwe Ke Yah Ma'ana Kiye Hain:-

Us Gunaah Se Dil Ko Bachaana Jis Ki Misl Aage Tujh Se Saadir Na Hua. Taaki Tumhare Andar Gunaah Ke Tark Kar Dene Ke Iraade Se Har Qism Ke Gunaah Se Bachaav Wa Hifazat Ho Jaaye.

Mere Shaikh Ne Taqwe Ki Yahi Tareef Ki Hai Kyunki Lafze 'Taqwa' Arabi Ki Lugat Mein Asal Mein 'Waqwa' Tha Aur Lafz 'Waqwa Wiqaayatun' Ki Tarah Masdar (Masdar Us Ism Ko Kahte Hain Jisse Doosre Kalime Banate Ho Aur Vah Khud Kisi Se Na Bana Ho) Hai. Kaha Jata Hai 'Waqa Yaqeya Wiqaayatun Wa Waqwa' Fir 'Wao' Ko 'Te' Se

Tabdeel Kiya Gaya Jaise 'Wuklaan' Se Tuklaan' Bana Diya Gaya Aur 'Wiqaayatun' Ke Ma'ana Hain Bachaav Wa Hifazat Ka Zariya. Jab Banda Gunahon Ke Chhod Dene Ka Pakka Iraada Kar Leta Hai To Aisa Iraada Karne Wale Ko Muttaqi Aur In Iraade Wa Mazbooti Ko Taqwa Kahte Hain. (Note: Hindi Walo Ko Samajh Na Aaye To Kisi Aalim Se Samjhein)

Fir Taqwe Ka Istemaal Qur'an E Kareem Mein Teen Cheezon Ke Liye Hua Hai-

(1) Khauf Wa Haibate Khudavandi:

"Aur Mujhi Se Daro".

(Soorah Albakraah, Aayat 41)

Doosri Jagah Farmaya:

"Aur Daro Us Din Se Jismein ALLAH Ki Taraf Firoge".

(Soorah Albakraah, Aayat 281)

(2) Ta'at Wa Ibaadat Mein:- Taqwa Ka Lafz Ta'at Wa Ibaadat Mein Bhi Istemaal Hota Hai, Chunanche Rab Ta'ala Ka Irshad E Giraami Hai:

"Aey Imaan Walo ALLAH Se Daro Jaisa Usse Darne Ka Haq Hai".(Soorah Aale Imran, Aayat 102)

Yahan Dar Se Muraad Ta'at Wa Ibaadat Hai. Sayyadna Hazrat Ibne Abbas Raziyallahu Anhu Ne Yahi Ma'ana Kiye Hain, Aapne Tarjuma Karte Huye Yoon Farmaya 'ALLAH Ta'ala Ki Aisi Ita'at Karo Jaisi Ki Chahiye'.

Aur Hazrat Mujaahid Rahmatullah Alaih Ne Is Aayat Ki Yoon Tafseer Farmai Hai Ki "Ittaqullaha Haqqa Tuqaatih" Ke Ma'ana Hai 'Rab Ta'ala Ki Aisi Ita'at Karna Ki Fir Nafarmani Na Ho Aur Uski Aisi Yaad Ka Naqsh Dil Mein

Qaayam Karna Ki Fir Bhool Na Ho Aur Uski Is Tarah Shukr Guzaari Ki Jaye Ki Hargiz Na Shukri Na Ho'. (Tafseer Al Bahrul Muheet)

(3) Aur Lafze Taqwa Qur'an E Hakeem Mein Teesre Is Ma'ana Mein Istemaal Hua Hai Ki "Tanzeehul Qalbi Minazzunoob" Yani Dil Ko Gunahon Se Door Rakhna. Aur Taqwa Ke Haqeeqi Ma'ana Yahi Teesre Ma'ana Hain Pahle Donon Ma'ana Majaazi (Farzi) Hain, Kya Tum Ne Qur'an Majeed Mein Yah Aayate Kareema Nahi Padhi:-

"Aur Jo Hukm Maane ALLAH Aur Uske Rasool Ka Aur ALLAH Se Dare Aur Parhezgaari Kare To Yahi Log Kamyaab Hain". (Soorah Annoor, Aayat 52)

Is Aayate Kareema Se Pahle Ita'at Aur Khauf Ka Zikr Farmaya Aur Fir Taqwe Ka, To Maloom Hua Ki Taqwa Ita'at Wa Khashee'at (Yani ALLAH Ke Dar) Ke Siwa Kisi Teesri Cheez Ka Naam Hai Aur Vah Hai " "Tanzeehul Qalbi Minazzunoob" Yani Dil Ko Gunahon Se Door Rakhna.

Fir Ulma E Kiraam Farmate Hain Ki Taqwa Teen Martabo Mein Hai:

(1) Shirk Se Taqwa Yani Shirk Se Bachana

(2) Bid'at Se Taqwa Yani Bid'at Se Bachana

(3) Gunahon Se Taqwa Yani Gunahon Se Bachana

Aur ALLAH Ta'ala Ne Ye Teeno Martabe Is Ek Aayat Mein Zikr Farma Diye Hain, Vah Aayate Mubaraka Yah Hai:

"Jo Imaan Laaye Aur Nek Kaam Kiye Un Par Kuch Gunaah Nahi Hai Jo Kuch Unhone Chakha Jab Ki Darein Aur Imaan Rakhein Aur Nekiyan Karein Fir Darein Aur

Imaan Rakhein Fir Darein Aur Nek Rahein".
(Soorah Almaaedah, Aayat 93)

Is Aayat Mein Pahle Taqwa Se Shirk Se Parhez Aur Imaan Se Tauheed Muraad Hai. Doosre Taqwa Se Bid'at Se Parhez Aur Uske Muqabil Imaan Se Ahle Sunnat Wa Jama'at Ke Aqaaed Wa Nazriyaat Ka Iqraar Karna Muraad Hai Aur Teesre Taqwa Se Sageera Yani Chhote Gunahon Se Parhez Aur Uske Muqabil Ahsaan Se Ta'at Wa Isteqaamat (Yani Mazbooti Se Us Par Jame Rahna) Ka Martaba. Yah Hai Vah Tafseel Jo Hamare Ulma E Kiraam Ne Taqwa Ke Ma'ana Bayaan Karte Huye Irshad Farmai Hai.

Mein (Imaam Gazali Rahmatullah Alaih) Kahta Hoon Ki Meine Taqwa Ka Ek Aur Ma'ana Bhi Paaya Hai Aur Yah Ma'ana Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Ek Mash'hoor Hadees Mein Marvi Hai, 'Muttaqiyon Ko Muttaqi Is Liye Kaha Gaya Ki Unhone Us Kaam Ko Bhi Tark Kar Diya Jismein Shar'an Koi Harj Nahi Yah Ahtiyaat Karte Huye Ki Uske Zariye Aise Kaam Mein Na Pad Jayein Jismein Harj Wa Gunaah Ho'. (Tirmizi Shareef)

Mein Munasib Khyaal Karta Hoon Ki Ulma E Kiraam Ke Bayaan Kiye Huye Ma'ana Ko Jama Karoo Taaki Taqwe Ke Mukammal Aur Poore Ma'ana Bayaan Ho Jayein. To Taqwa Ke Jaame'a Tareen Ma'ana Yah Huye Ki 'Har Us Shay Aur Kaam Se Bachana Jisse Deen Ko Nuqsaan Pahunchane Ka Khauf Ho' Tumhein Maloom Nahi Ki Bukhar Mein Mubtala Shakhs Ko Jab Vah Har Us Cheez Se Parhez Kare Jo Uski Sehat Ke Liye Nuqsaan Deh Ho Jaise Khana Peena Aur Fal Wagaira To Use Asal Parhez Karne

Wala Kahte Hain. Isi Tarah Jo Shakhs Har Khilaafe Shariyat Baat Se Bache To Aisa Shakhs Asal Mein Muttaqi Kahlaane Ka Haqdaar Hai.

Vo Cheezein Jinse Deen Ko Nuqsaan Pahunchane Ka Khauf Hai Do Tarah Ki Hain:

(1) Haraam Wa Gunaah

(2) Halaal Magar Zarurat Se Zyada,

Kyunki Zarurat Se Zyada Haalal Cheezon Mein Mashgool Rahna Bhi Dheere Dheere Gunaah Mein Mubtala Hone Ki Wajah Banata Hai Aur Vah Is Tarah Ki Zarurat Se Zyada Haalal Cheezon Ke Istemaal Se Aur Unki Aadat Daalne Se Nafs Ki Hirs, Uski Sarkashi Aur Shahwatein (Khwahishein) Zor Pakad Jati Hain Aur Banda Gunaah Mein Mubtala Ho Jata Hai, To Jo Shakhs Apne Deen Ko Mukammal Taur Par Mahfooz Karna Chahata Ho, Uske Liye Zaruri Hai Ki Haraam Aur Fuzool Halaal Se Bache Taaki Fuzool Halaal Se Haraam Tak Na Pahunch Jaye. Isi Baat Ko Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Is Irshad E Mubarak Mein Bayaan Farmaya Hai: 'Fuzool Halaal Se Bhi Parhez Karte Hain Taaki Haraam Mein Na Pad Jayein'. (Tirmizi Shareef)

To Taqwa Ke Jaame'a Tareen Tareef Yah Hui Ki 'Deen Mein Har Nuqsaan Deh Cheez Se Bachana Wa Parhez Karna' Yah Hai Taqwe Ki Haqeeqat Wa Maahiyat Ka Tafseeli Bayaan. Walhamdulillah

Ilme Sirr (Raaz Wale Ilm) Ke Aitebaar Se Taqwe Ki Haqeeqat Yah Hai Ki 'Har Us Burai Se Dil Ko Door Rakhna Jiski Misl Bande Ne Pahle Burai Na Ki Ho' Taaki Gunahon

Se Door Rahne Ka Iraada Unse Hifazat Ka Zariya Ban Jaye.

Fir Shar Do Qism Ke Hain: Ek Sharre Asali, Aur Vah Yah Hai Jisse Shariyat Ne Bilkul Roka Ho, Jaise Gunaah Wa Maa'asi. Doosre Sharre Gair Asali, Isse Vah Shar Muraad Hai Jisse Shariyat Ne Adab Ke Liye Roka Ho. Aur Vah Fuzool Aur Zarurat Se Zyada Halaal Hai Jaise Aam Mubaah Cheezein Jinse Shahwat (Khwaahish) Ko Taaqat Milti Hai.

Sharre Asali Se Bachana Farz Hai Aur Na Bachane Ki Soorat Mein Azaab Ka Mustahiq Hoga. Sharre Gaire Asali Se Bachana Behtar Wa Mustahab Hai Aur Na Bachane Par Qiyamat Ke Roz Hashr Mein Hisaab Ke Liye Roka Jayega (Yani Usko Hisaab Dena Padega Aur Jannat Mein Jane Mein Der Hogi) Aur Usse Har Cheez Ka Hisaab Liya Jayega Aur Duniya Mein Bina Zarurat Kaamo Ke Karne Par Use Sharm Dilaai Jayegi.

Sharre Asali Se Bachane Wale Ka Taqwa Km Darje Ka Hai Aur Yah Ta'at Par Isteqaamat (Yani Mazbooti Se Us Par Jame Rahne) Ka Darja Hai Aur Sharre Gaire Asali Se Bachane Walo Ka Darja Buland Hai Aur Yah Zarurat Se Zyada Mubaah Wa Jaez Cheezon Ko Tark Karne Ka Darja Hai Aur Jo Shakhs Donon Qism Ka Taqwa Apne Andar Paida Kar Le Vah Kaamil (Mukammal) Muttaqi Hai Yahi Vah Shakhs Hai Jisne Taqwe Ke Tamam Haqo Ka Lihaaz Rakha, Aisa Shakhs Hi Taqwe Ke Poore Fayde Haasil Karta Hai Aur Isi Ka Naam Kaamil Wara (Parhezgaari) Hai Jis Par Deen Ke Kamaal Ka Daromadaar Hai. Darbaare Ilaahi Mein Haaziri Ke Liye Jin Aadab Ki Zarurat Hai Vah Isi Taqwe Se Haasil Hote Hain Taqwe Ke In Ma'ana Ko Khoob Samjho

Aur Fir Un Par Amal Karo.

Sawaal: Yah Bayaan Farmaiye Ki In Taqwe Ke Haasil Karne Ka Kya Tareeqa Aur Kya Zariya Hai Aur Ham Apne Nafs Ko Iska Kaise Aamil Bana Sakte Hain Taaki Yah Ilm Ho Jaye Ki Nafs Ko Is Taqwe Se Lagaam Kis Tarah Di Jaye?
Jawaab: Iski Soorat Yah Hai Ki Nafs Ko Poore Pakke Iraade Se Har Gunaah Se Roka Jaye Aur Har Tarah Ke Fuzool Halaal Se Door Rakha Jaye Aisa Karne Se Badan Ke Zaahiri Wa Baatini Hisso Mein Taqwe Ki Khoobi Aa Jayegi Aankh, Kaan, Zabaan, Dil, Pet, Sharmgaah Aur Tamam Jism Ke Hisso Mein Taqwa Paida Ho Jayega Aur Nafs Taqwe Ki Lagaam Mein Achchi Tarah Aa Jayega.

Is Baab Ki Sharah Bahut Lambi Hai, Apni Kitaab 'Ihya Ul Uloom' Mein Hamne Iski Tafseel Ki Taraf Ishaara Kiya Hai Lekin Jis Amr Ka Bayaan Yahan Zyada Zaruri Hai Vah Yah Hai Ki Paanch Aaza Ki Khaas Taur Par Hifazat Ki Jaye Aur Vah Aaza Ye Hain:
(1) Aankh
(2) Kaan
(3) Zabaan
(4) Dil
(5) Shikam (Pet)

Deen Ko Nuqsaan Se Bachaane Ke Liye In Zikr Kiye Gaye Aaza Ko Har Gunaah, Har Haraam, Har Fuzool Halaal Aur Har Israaf Yani Fuzoolkharchi Se Hifazat Mein Rakhna Zaruri Hai. Jab In Paanch Aaza Ki Hifazat Ho Gai To Ummeed Hai Ki Badan Ke Baaqi Aaza Bhi Mahfooz Ho

Jayenge Aur Bande Mein Poore Taur Par Taqwe Ki Sifat Aa Jayegi.

Ham Paanch Faslo Mein In Aaza Se Mut'alliq Baato Ka Bayaan Karte Hain Aur Tumhein Batate Hain Ki Kaun Kaun Si Cheez Unke Liye Haraam Hai Jinse Unko Hifazat Mein Rakhna Zaruri Hai.

Pahli Fasl: Aankh Ke Bayaan Mein

Fir Tum Par Apni Aankh Ki Hifazat Bhi Laazim Hai (ALLAH Ta'ala Hamein Aur Tumhein Nazar Ki Hifazat Ki Taufeeq De) Kyunki Aankh Har Fitne Aur Har Aafat Ka Sabab Hai Aur Mein Iske Mut'alliq Teen Usool Bayaan Karta Hoon, Jin Par Amal Karne Se Nazar Ki Hifazat Poori Tarah Insha ALLAH Ta'ala Poori Tarah Mayassar Aa Jayegi.

Pahla Usool:

Vah Jo Qur'an Majeed Ki Aage Likhi Aayat Mein Bayaan Kiya Gaya Hai:

"Musalman Mardo Ko Hukm Do Ki Apni Nigaahein Kuch Neechi Rakhein Aur Apni Sharmgaaho Ki Hifazat Karein, Yah Unke Liye Bahut Suthara Hai Beshak ALLAH Ko Unke Kaamo Ki Khabar Hai".
(Soorah Noor, Aayat 30)

Aey Azeez! Too Jaan Ki Is Mukhtasar Si Aayat Mein Gaur Karne Se Mujhe Teen Ajeeb Wa Naadir Ma'ana Maloom Huye Hain Yani Is Aayat Mein Adab Sikhaana, Naseehat

Karna Aur Aagaahi Teeno Amr Jama Kar Diye Gaye Hain.

Adab Sikhaana, To Is Aayat Ke Is Jumle Mein Lafz "Yaguddoo" Aaya Hai Jo Hukm Dene Ka Lafz Hai Yani Ismein Bando Ko Hukm Diya Gaya Hai To Gulaam Par Laazim Ho Jata Hai Ki Apne Aaqa Ke Hukm Ki Tameel Kare Aur Uske Bataye Huye Aadab Ko Baja Laaye Warna Be Adabo Mein Shumar Hoga Aur Be Adab Gulaam Ko Aaqa Ki Mazjlis Mein Haazir Hone Ki Izaazt Nahi Milti Aur Na Vah Aaqa Ke Saamne Aane Ke Laayaq Hota Hai. Is Nukte Ko Dimaag Mein Khoob Bitha Lo Aur Ismein Gaur Karo Kyunki Ismein Bahut Kuch Hai. Aur Naseehat Ke Liye Aaya Hai "Zaalika Azka Lahum" (Tarjuma: Yah Unke Liye Bahut Suthara Hai) Is Jumle Ke Do Matlab Ho Sakte Hai:

Ek Yah Ki Nazaron Ko Jhukaye Rakhna Mominon Ke Dilo Ko Zyada Paak Rakhne Wali Shay Hai Kyunki Zakaat Tahaarat Ke Ma'ana Mein Hai Aur Tazkiya Wa Tat'heer Ke Ek Hi Ma'ana Yani Suthara Hai. Doosra Matlab Yah Ho Sakta Hai Ki Nazaron Ko Jhukaye Rakhna Mominon Ki Nekiyon Ko Badhane Aur Zyada Karne Ki Wajah Hai Kyunki Zakaat Ke Ma'ana Lugat Mein Badhane Aur Zyada Hone Ke Bhi Aate Hain To Matlab Yah Hua Ki Nazar Neechi Rakhna Dil Ko Bahut Zyada Paak Rakhta Hai Aur Ta'at Wa Khair Mein Izaafe Ka Zariya Hai Aur Yah Isliye Hai Ki Agar Tum Nazar Neechi Na Rakho Balki Use Aazadaana Har Cheez Par Daalo To Baaz Waqt Tum Be Fayda Aur Fuzool Bhi Idher Udher Dekhna Shuru Karoge Aur Fir Rafta Rafta Tumhari Nazar Haraam Par Bhi Padna Shuru Ho Jayegi.

Ab Agar Jaanboojh Kar Haraam Par Nazar Daaloge (Karoge) To Yah Bahut Bada Gunaah Hai Ki Tumhara Dil Haraam Shay Par Aa Jayega Aur Tum Tabaahi Ka Shikaar Ho Jaoge Kyunki Riwayaat Mein Aaya Hai Ki Baaz Waqt Banda Kisi Shay Par Nazar Daalta Hai To Usse Is Tarah Asar Qabool Karta Hai Jis Tarah Chamda Dabaagat Se Rang Ko.

Aur Agar Us Taraf Dekhna Haraam Na Ho Balki Mubaah Ho To Ho Sakta Hai Ki Tumhara Dil Mashgool Ho Jaye Aur Uske Sabab Tumhare Dil Mein Tarah Tarah Ke Waswase Aur Khatre Aana Shuru Ho Jayein Aur Shayad Waswaso Ki Cheez Tak Amali Taur Par Na Pahunch Sako Aur Is Tarah Waswaso Ka Shikaar Ho Kar Nekiyon Se Rah Jaoge Lekin Agar Tum Ne Kisi Taraf Dekha Hi Nahi To Har Fitne, Waswase Aur Khatre Se Mahfooz Rahoge Aur Apne Andar Raahat Wa Khushi Mahsoos Karoge.

Is Cheez Ko Hazrat Isa Alaihissalam Ne In Alfaaz Mein Ada Farmaya Hai: 'Apne Aapko Haraam Ki Nazar Se Poori Ahtiyaat Se Bachao Kyunki Aisi Bad Nazari Dil Mein Shahwat (Khwaahish) Ka Beej Boti hai Aur Us Gunaah Karne Wale Ko Fitne Mein Mubtala Kar Deti Hai'.

Hazrat Zunnoon Misri Rahmatullah Alaih Ka Irshad Hai Ki- 'Aankh Ko Nazare Haraam Se Rokna Shahwato Se Bachane Ka Behtareen Tareeqa Hai'.

Kisi Shayar Ne Kya Achcha Kaha Hai
Jiska Tarjuma Pesh Hai:

• Agar Tum Apni Aankhon Ko Khula Chhod Doge To Ranga Rang Nazaare Ek Roz Tumhein Mashaqqat Mein Daal Denge.

• Tum Vah Cheezein Dekhoge Ki Na To Un Tamam Par Tum Ko Qudrat Hogi Aur Na Unmein Baaz Se Sabr Ho Sakega.

Jab Tum Har Waqt Nazar Neechi Rakhoge Aur Use Be Fayda Aur Be Matlab Cheezon Par Nahi Daaloge To Tumhara Seena Waswaso Se Saaf Rahega, Dil Faarig Hoga, Aur Khatraat Se Raahat Mein Rahoge,Tumhara Nafs Aafaton Se Salaamati Mein Rahega Aur Nekiyan Karne Ki Taraf Zyada Tavajjoh De Sakoge, Is Nukte Ko Khoob Samajh Lo. (Wallahu Ta'ala Almuvaffiq)

Aur Aagaahi Is Jumle Mein Hai "Innallaaha Khabeerum Bima Yasan'un" (Tarjuma: ALLAH Ko Unke Kaamo Ki Khabar hai).

Doosri Jagah Farmaya:

"ALLAH Jaanta Hai Chori Chhupe Ki Nigaah Aur Jo Kuch Seeno Mein Chhupa Hai".

(Soorah Almomin, Aayat 19)

Haq Ka Khauf Rakhne Walo Ke Liye Yah Tambeeh (Khabardar Ya Hoshiyar Karna Yani Naseehat) Aur Aagaahi Kaafi Hai.

Doosra Usool:

Is Silsile Mein Doosra Usool Vo Hai Jo Nabi E Kareem صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم Se Marvi Hai Ki Aap صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم Ne Farmaya: ' Gair Mahram Aurat Ke Husn Wa Jamaal Par Nazar Daalna Iblees Ke Zahar Mein Bujhe Huye Teero Mein Se Ek Hai To Jo Shakhs Aisa Karna Tark Kar Dega ALLAH Ta'ala Use Suroor Aamez Ibaadat Ka Maza

Chakhayega'.

Ibaadat Mein Halaawat (Mithaas) Aur Munajaat (Dua) Mein Lazzat Aabideen Ke Nazdeek Ek Bahut Badi Cheez Hai Aur Yah Usool Ek Tajurba Kiya Hua Hai Jo Bhi Is Par Amal Karega Use Khud Iski Tahqeeq Ho Jayegi. Bila Shuba Jab Koi Shakhs Nazar Ko Bekaar Aur Be Fayda Kaamo Se Baaz Rakhega To Vah Ibaadat Mein Lazzat Aur Ta'at Mein Halaawat Aur Dil Mein Safai Mahsoos Karega Jisse Vah Isse Pahle Khaali Tha.

Teesra Usool:

Upar Zikr Kiye Gaye Aaza Ki Nigaahdaasht Wa Hifazat Ka Teesra Tareeqa Yah Hai Ki Is Par Gaur Kiya Jaye Ki In Aaza Se Kya Kaam Lena Hai Aur In Aaza Ko Kya Kaam Karne Ke Liye Banaya Gaya Hai Agar Ye Aaza Us Kaam Karne Ke Qaabil Na Rahein To Sakht Hasrat Aur Nuqsaan Uthana Padega. Yah Khyaal Dil Mein Pukhta Ho Jane Se Bhi In Aaza Ki Nigaahdaasht Ho Sakti Hai.

Paanv Firdause Bari (Jannat Ka Aala Maqaam) Ke Baago Wa Mahalon Mein Chalne Firne Ke Liye Banaye Gaye Hain Aur Hath Jannat Mein Sharaabe Tahoora (Pakeeza Sharab) Ke Chhalakte Jaam Pakadne Aur Meve Todne Ke Liye Diye Gaye Hain Aur Aankh Deedare Ilaahi Se Lutf Andoz Hone Ke Liye Ata Hui Hain Aur Isi Par Har Aaza Ko Andaaza Farma Leejiye Wagaira Wagaira Yani Baaqi Aaza Bhi Alag Alag Kaamo Ke Liye Banaye Gaye Hain Aur Ye Zikr Huye Maqsado Se Aur Koi Doosra Maqsad Aala Wa Afzal Nahi Ho Sakta. Lihaza Jin Cheezon Ko Aala Tareen Maqsad Ke

Liye Taiyar Kiya Gaya Ho Unhein Laazimi Taur Par Fuzool Wa Namunasib Kaamo Se Door Rakhna Chahiye.

Agar Tum Upar Zikr Kiye Gaye Teen Usoolo Par Kaarband Ho Jaoge To Insha ALLAH Ta'ala Har Fuzool Wa Haraam Cheezon Se Bache Rahoge.

(Wallahu Waleeyyuttaufeeq Wa Huwa Hasbi Wa Ne'amal Wakeel)

Doosri Fasl: Kaan Ke Bayaan Mein

Kaan Ko Bhi Buri Aur Fuzool Baato Ke Sunne Se Mahfooz Rakhna Zaruri Hai Aur Uska Zaruri Hona Do Wajah Se Hai:

Ek To Yah Ki Riwayat Mein Hai Ki Sunne Wala Bhi Kalaam Karne Wale Ke Sath Shareek Hota Hai. Ek Shayar Ne Is Cheez Ko Is Tarah Bayaan Kiya Hai Jiska Tarjuma Pesh Hai:

- Ifraat Wa Tafreeq Yani Kami Aur Zyadti Se Bach Kar Darmiyaani Raah Chalne Ki Koshish Karo Aur Shubah Wali Janib Se Door Raho.
- Apne Kaan Ko Buri Baatein Sunne Se Roke Rakho Jis Tarah Zabaan Ko Buri Guftagoo Se.
- Kyunki Agar Tum Khilaafe Sharah Baatein Sunoge To Yaad Rakho Ki Tum Bhi Kahne Wale Ke Sath Shareek Samjhe Jaoge.

Doosri Wajah Yah Hai Ki Agar Tum Unhein Sunoge Dil Mein Waswase Aur Khyalaat Paida Honge, Is Tarah Tum

Khyalaat Mein Doob Jaoge Aur Is Soorat Mein Ibaadat Mein Gair Mamooli Rukavat Zarur Paida Hogi.

Fir Aey Azeez! Too Jaan Le Jo Guftagoo Insaan Ke Dil Aur Zabaan Tak Pahunchati Hai Uski Khasiyat Aisi Hai Jaise Pet Mein Khana. Sab Jaante Hain Ki Baaz Khane Nuqsaan Deh Aur Baaz Fayda Dene Wale Hote Hain, Baaz Khane Jism Ki Giza Banate Hain Aur Baaz Zahar Ki Tarah Bura Asar Karte Hain, Theek Isi Tarah Achchi Aur Pakeeza Guftagoo Se Imaan Taaza Hota Hai Aur Buri Guftagoo Se Murda Ho Jata Hai, Balki Khane Ki Nisbat Kalaam Ka Asar Zyada Hota Hai Aur Zyada Der Baaqi Rahta Hai, Isliye Ki Nuqsaan Deh Khana Mede Se Neend Wagaira Ke Zariye Khatm Ho Jata Hai Aur Baaz Waqt Uska Asar Kuch Der Rahne Ke Baad Khatm Ho Jata Hai, Agar Asar Khatm Na Bhi To Dawa Ke Zariye Khatm Kiya Ja Sakta Hai Lekin Baaz Baatein Baaz Waqt Insaan Ke Dil Mein Is Tarah Baith Jati Hain Ki Bhoolti Hi Nahi, Agar Vah kharaab Wa Na Rawa Ho To Insaan Ko Hamesha Unka Tasavvur Kharabi Mein Daale Rakhta Hai Aur Unki Wajah Se Dil Waswaso Ka Maidane Jung Bana Rahta Hai Halanki Un Khyalaat Se Dil Ko Paak Rakhna Zaruri Hota Hai, Aise Waswaso Se Dil Ko Mahfooz Rakhne Ke Liye Haq Ta'ala Ki Madad Talab Karna Chahiye Kyunki Baaz Waqt Ye Waswase Kisi Bala Aur Aafat Mein Mubtala Kar Dete Hain Aur Insaan Ke Ahsasaat Ko Khwaah Makhwaah Harkat Dete Rahte Hai Yahan Tak Ki Banda Unke Sabab Kisi Badi Aafat Mein Mubtala Ho Jata Hai, Lekin Agar Insaan Apne Kaano Ko Fuzool Wa Bekaar Baato Ke Sunne Se Mahfooz Rakhe To Bahut Si Aafaton Se

Bacha Rahta Hai Aqalmand Ko Chahiye Ki Ismein Gaur Karein. (Wabillahittaufeeq)

Teesri Fasl: Zabaan Ke Bayaan Mein

Fir Zabaan Ki Hifazat Wa Nigahdaasht (Nigraani) Aur Fuzooliyaat Wa Lagviyaat Se Use Baaz Rakhna Bhi Zaruri Hai Kyunki Zyada Sarkashi Wa Bedaregi (Yani Bina Soche Samjhe Bahut Zyada Bolna) Aur Sabse Zyada Fasaad Wa Nuqsaan Isi Zabaan Se Hota Hai. Hazrat Sufyaan Ibne Abdullah Raziyallahu Anhu Se Marvi Hai Ki 'Meine Ek Dafa Darbaare Risaalat Mein Arz Kiya- Ya Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Aap Mere Liye Sabse Zyada Khatarnaak Aur Nuqsaan Deh Kis Cheez Ko Qaraar Dete Hain? To Huzoor Alaihissalatu Wassalam Ne Apni Zabaan Mubarak Pakad Kar Farmaya Ki Ise'. (Tirmizi Shareef)

Hazrat Yoonus Ibne Abdullah Quddisa Sirruhoo Farmate Hain Ki 'Mera Nafs Basra Jaise Garm Shahar Mein Sakht Garmi Ke Dino Mein Roza Rakhne Ki Taaqat To Rakhta Hai Lekin Fuzool Baato Se Rukne Ki Taaqat Nahi Rakhta'.

To Maloom Yah Hua Ki Zabaan Sabse Zyada Nuqsaan Deh Aur Khatarnaak Hai Lihaza Iski Hifazat Bahut Zaruri Hai Aur Is Par Qaboo Paane Ke Liye Badi Koshish Aur Jaddojahad Ki Zarurat Hai. Ham Yahan Iski Hifazat Ke Paanch Usool Bayaan Karte Hain.

Pahla Usool:

Vah Jo Sayyadna Aboo Saed Khudri Raziyallahu Anhu Se Marvi Hai Ki Insaan Rozana Subah Jab Bedaar Hota Hai To Tamam Aaza Zabaan Se Mukhaatib Hokar Is Baat Ki Use Takeed Karte Hain Ki Deen Ko Durusti Wa Sachchai Par Qaayam Rahna Aur Behooda Fuzool Baato Se Bachate Rahna Kyunki Agar Too Durust Wa Theek Rahegi To Ham Bhi Durust Rahenge Aur Agar Too Tedhi Raah Chalegi To Ham Bhi Tedhe Raaste Par Chal Padenge.

Mein Kahta Hoon Ki Is Kalaam Ke Ma'ana Yah Hain Ki Zabaan Ki Achchi Buri Baatein Insaan Ke Aaza (Jism Ke Doosre Hisso) Par Asar Andaaz Hoti Hain, Achchi Baatein To ALLAH Ki Taufeeq Ka Zariya Banati Hain Aur Buri Baatein Zillat Wa Khwaari Ki Wajah Banati Hain. Is Silsile Mein Hazrat Maalik Ibne Deenar Rahmatullah Alaih Se Jo Manqool Hai Vah Bhi Is Ma'ana Ki Taaed Karta Hai. Aap Farmate Hain Ki- Jab Tum Apne Dil Mein Qasaawat (Sakhti), Badan Mein Susti Aur Rizq Mein Tangi Mahsoos Karo To Samajh Lo Ki Tum Se Kahi Fuzool Wa Bekaar Kalime Nikal Gaye Hain Jiska Yah Nateeja Hai.

Doosra Usool:

Waqt Bahut Qeemati Cheez Hai Uski Qadr Karna Bahut Zaruri Hai Aur Zikre Ilaahi Ke Siwa Aksar Bande Se Lagv Wa Bekaar Baatein Ho Jati Hain Aur Unmein Pad Kar Waqt Barbaad Ho Jata Hai.

Hazrat Hassaan Ibne Sinaan Rahmatullah Alaih Se Marvi Hai Ki Aap Ek Baalakhane Ke Paas Se Guzare To Uske

Maalik Se Daryaaft Kiya Ki Yah Baalakhana Banaye Tumhein Kitna Arsa Guzara Hai? Yah Sawaal Karne Ke Baad Aap Dil Mein Bahut Sharminda Huye Aur Nafs Se Mukhaatib Hokar Yoon Farmaya Aey Magroor Nafs! Too Fuzool Wa Bekaar Sawalaat Mein Apne Azeez Waqt Ko Barbaad Karta Hai Fir Us Fuzool Sawaal Ke Kaffare Mein Aapne Ek Saal Roze Rakhe.

Vo Log Kis Qadr Khushnaseeb Hain Jo Apne Azeez Waqt Ki Qeemat Jaan Kar Uski Qadr Karte Hain Aur Apne Nafs Ki Islaah Mein Masroof Rahte Hain, Kitne Bad Qismat Aur Ahmaq Hain Vah Log Jinhone Zabaan Ki Lagaam Dheeli Chhod Rakhi Hai Aur Lagviyaat Mein Mashgool Rahte Hain. Kisi Shayar Ne Kya Achcha Kaha Hai Jiska Tarjuma Pesh Hai:

• Jab Tumhara Dil Duniyavi Fikro Se Khaali Aur Raahat Mein Ho To Aise Waqt Ko Ganeemat Jaano Aur Raat Ki Tareeki Mein Nawaafil Mein Mashgool Raho.
• Aur Agar Kisi Waqt Lagv Wa Baatil Baat Zabaan Se Nikaalne Lago To Zabaan Ko Usse Rok Lo Aur Uski Jagah Rab Ta'ala Ki Tasbeeh Wa Taqdees Zabaan Se Ada Karo.
• Kyunki Lagv Wa Baatil Baat Se Sukoonat Wa Khamoshi Zaruri Hai Agarche Tum Kitne Hi Zabaan Ke Saaf Kyun Na Ho.

Teesra Usool:

Zabaan Ki Hifazat Se Nek Aamaal Ki Hifazat Hoti Hai Kyunki Jo Shakhs Zabaan Ki Nigahdaasht Nahi Karta Balki Har Waqt Baatcheet Mein Masroof Rahta Hai To La

Muhaala Aisa Shakhs Logon Ki Geebat Mein Mubtala Ho Jata Hai, Mash'hoor Fiqra Hain Zyada Bolne Wala Zyada Galtiyan Karta Hai.

Aur Geebat Nek Aamaal Ko Is Tarah Tabaah Karti Hai Jis Tarah Aasmani Bijli. Geebat Karne Wale Aadmi Ke Aamaal Is Tarah Barbaad Hote Hain Jis Tarah Vah Minjaneeq (Puraane Zamane Mein Yah Top Ki Jagah Istemaal Kiye Jate The Jismein Bade Bade Patthar Rakh Kar Dushman Ki Taraf Fenke Jate The) Mein Rakh Kar Chaaro Taraf Mein Fenk Diye Jayein.

Manqool Hai Ki Hazrat Imaam Basri Rahmatullah Alaih Ko Kisi Shakhs Ne Kaha Ki Fulan Shakhs Ne Aapki Geebat Ki Hai To Aapne Geebat Karne Wale Shakhs Ko Khajooro Ka Ek Thaal Rawana Kiya Aur Kahla Bheja Ki- 'Suna Hai Too Ne Mujhe Apni Nekiyan Hadiya Ki Hain To Meine Uska Badla Dena Behtar Jana'.

Hazrat Abdullah Ibne Mubarak Rahmatullah Alaih Ke Saamne Kisi Ne Geebat Ka Zikr Kiya To Aapne Farmaya Agar Mein Kisi Ki Geebat Karna Durust Jaanta To Apni Maa Ki Geebat Karta Kyunki Sabse Zyada Meri Nekiyon Ki Mustahiq Vah Hai.

Naql Hai Ki Ek Dafa Hazrat Haatim Asam Rahmatullah Alaih Ki Namaze Tahajjud Faut Ho Gai To Aapki Beevi Ne Aapko Is Par Sharm Dilaai, Aapne Jawaab Diya Ki Kal Raat Ek Jama'at Saari Raat Nawaafil Mein Masroof Rahi Hai Aur Subah Unhone Meri Geebat Ki Hai To Unki Us Saari Raat Ki Ibaadat Qiyamat Ke Roz Mere Naama E Aamaal Ke Tarazoo Mein Rakh Di Jayegi.

Chautha Usool:

Zabaan Ki Hifazat Karne Se Insaan Duniya Ki Aafaton Se Bacha Rahta Hai. Hazrat Sufiyaan Sauri Rahmatullah Alaih Ka Farman Hai Ki Zabaan Se Aisi Baat Na Nikaalo Jise Sun Kar Log Tumhare Daant (Teeth) Tod De.

Ek Aur Buzurg Rahmatullah Alaih Farmate Hain Apni Zabaan Ko Be Lagaam Na Chhodo, Kahi Tumhein Kisi Fasaad Mein Mubtala Na Kar De. Ek Aur Buzurg Farmate Hain Jinke Sher Ka Tarjuma Pesh Hai:

- Apni Zabaan Ki Hifazat Karo Aur Beja Baatein Na Karo Kyunki Baaz Waqt Guftagoo Aafat Mein Padne Ki Wajah Ban Jati Hai.

Hazrat Abdullah Ibne Mubarak Rahmatullah Alaih Farmate Hain: 'Poori Ahtiyaat Se Zabaan Ki Hifazat Kar Kyunki Yah Mamooli Sa Uzv Baaz Dafa Bahut Jald Insaan Ko Halaakat Mein Daal Deta Hai. Beshak Zabaan Insaan Ke Dil Par Daleel Hai Jo Guftagoo Karne Wale Ki Aqal Ka Andaza Batati Hai'.

Hazrat Ibne Abi Mutee'a Rahmatullah Alaih Farmate Hain: 'Zabaan (Tabaah Karne Mein) Ghaat Mein Chhupe Huye Sher Ki Tarah Hai Jo Mauqa Paane Par Hamla Karta Hai. Isliye Ise Khamoshi Ki Lagaam De Kar Lagviyaat Se Band Rakh, Is Tarah Too Bahut Si Aafaton Wa Balao Se Bach Jayega'.

Bahut Se Kalimaat Aise Hain Jo Zabaan Se Nikaalne Wale Ko Kahte Hain Ki Hamein Zabaan Se Baahar Na Nikaal. ALLAH Ta'ala Imaan Walo Ko Zabaan Ki Aafaton Se Mahfooz Rakhe.

Paanchva Usool: Zabaan Ki Hifazat Na Karne Ki Wajah Se Insaan Aakhirat Mein Azaab Mein Mubtala Kiya Jayega. Us Azaab Ka Tasavvur Zahan Mein Rakha Jaye Aur Jo Aafatein Vahan Is Bina Par Pesh Aayengi Unhein Yaad Rakha Jaye Aur Is Silsile Mein Tum Yah Nukta Yaad Rakho Ki Tum Jo Guftagoo Karte Ho Vah Ya To Haraam Ya Najaez Hogi Ya Fuzool Wa Bekaar, Agar Haraam Wa Najaez Hogi To Aisi Guftagoo Beshak Azaabe Dozakh Ka Sabab Banegi Jise Bardasht Karne Ki Taaqat Insaan Mein Nahi Hai. Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Hadees Mubarak Hai: 'Meraaj Ki Raat Meine Ek Qaum Dekhi Jo Murdaar Kha Rahi Thi, Meine Jibreel Alaihissalam Se Poochha Ye Kaun Log Hain? Jibreel Alaihissalam Ne Arz Kiya Ki Ye Vo Log Hain Jo Doosro Ka Gosht Khate The Yani Unki Geebat Karte The'.
(Musnad Imaam Muhammad)

Ek Dafa Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Hazrat Mu'aaz Raziyallahu Anhu Se Farmaya- 'Ulma Aur Taalibe Ilmo Ki Geebat Se Zabaan Band Rakhna Aur Aam Logon Ko Zabaan Se Na Peesna (Yani Geebat Na Karna) Taaki Roze Qiyamat Dozakh Ke Kutte Tujhe Daanto Se Na Chabayein'. (Attargeeb Wattarheeb)

Hazrat Mu'aaz Raziyallahu Anhu Se Farmaya: 'Geebat Ki Wajah Se Insaan Ka Dil Hidaayat Se Hat Jata Hai Aur Veerane Mein Tabdeel Ho Jata Hai'.

Yah Kalaam To Najaez Wa Haraam Guftagoo Se Mut'alliq Tha, Ab Rahi Mubaah Yani Gair Zaruri Guftagoo To Vah Bhi Chaar Wajah Se Theek Nahi.

Pahli Wajah:

Yah Fuzool Wa Be Matlab Guftagoo Kiraaman Katibeen (Yani Aamaal Likhne Wale Firishton) Ko Likhni Padti Hai, To Insaan Ko Chahiye Ki Unse Haya Kare Aur Fuzool Baatein Likhne Ki Unko Takleef Na De. Rab Ta'ala Ka Irshad Hai:

"Koi Baat Vah Zabaan Se Nahi Nikaalta Ki Uske Paas Ek Muhaafiz Taiyar Na Baitha Ho". (Soorah Qaaf, Aayat 18)

Doosri Wajah: Yah Hai Ki Yah Achchi Baat Nahi Ki Lagv Aur Behooda Baato Se Bhara Hua Aamaal Naama Rab Ta'ala Ke Huzoor Mein Pesh Ho, Is Bina Par Bande Ko Chahiye Ki Fuzool Guftagoo Se Bache, Baaz Kitaabo Mein Aaya Hai Ki Ek Shakhs Ne Kisi Ko Fuzool Guftagoo Karte Dekha To Kaha Ki Tere Liye Kharaabi Ho, Teri Ye Sab Baatein ALLAH Ta'ala Ke Huzoor Pesh Hongi, To Dekh Aisi Baatein Kyun Pesh Kar Raha Hai.

Teesri Wajah:

Yah Hai Ki Bande Ko Qiyamat Ke Roz Kaha Jayega Ki Apne Aamaal Naame Ko ALLAH Ta'ala Ke Huzoor Tamam Makhlooq Ke Roo Ba Roo Padh Kar Sunaye, Us Waqt Hashr Ki Khaufnaak Sakhtiyan Unke Saamne Hongi, Insaan Pyaas Ki Shiddat Se Mar Raha Hoga, Jism Par Kapda Nahi Hoga, Bhookh Se Kamar Toot Rahi Hogi, Jannat Mein Daakhil Hone Se Rok Diya Gaya Hoga Aur Har Qism Ki Raahat Us Par Band Kar Di Gai Hogi. Aise Haal Mein Apne Aise Naama E Aamaal Ko Padhna Jo Fuzool Wa Behooda Guftagoo Se Bhara Hua Kis Qadr Takleef Deh Cheez Hogi,

Isliye Chahiye Ki Zabaan Se Siwa E Achchi Baat Ke Kuch Na Nikaale.

Chauthi Wajah: Yah Hai Ki Bande Ko Fuzool Aur Be Matlab Baato Par Malaamat Ki Jayegi Aur Sharm Dilaai Jayegi Aur Bande Ke Paas Uska Koi Jawaab Nahi Hoga Aur ALLAH Ta'ala Ke Saamne Sharm Wa Nadaamat Ki Wajah Se Insaan Paani Paani Ho Jayega.

Baaz Buzurgon Ne Farmaya Hai Ki Apni Zabaan Ko Fuzooliyaat Se Roko, Kyunki Unka Hisaab Taveel (Lamba) Hoga. Jo Shakhs Naseehat Ka Aarzoomand Hai Uske Liye Yah Chaar Usool Kaafi Hain Aur Hamne Apni Kitaab 'Asraare Muamalaat E Deen' Mein Aise Usool Poori Sharah Se Likhe Hain, Agar Zyada Tafseel Janna Ho To Use Padhein Usmein Tum Ko Har Shay Ka Tasalli Bakhsh Bayaan Milega.

Chauthi Fasl: Dil Ke Bayaan Mein

Fir Tum Par Dil Ki Hifazat, Uski Islaah Aur Use Durust Rakhne Ki Koshish Karna Bhi Zaruri Hai Kyunki Dil Ka Maamla Baaqi Aaza Se Zyada Khatarnaak Hai Aur Uska Asar Baaqi Aaza Se Zyada Hai, Iski Durusti Zyada Diqqat Talab Aur Uski Islaah Zyada Mushkil Hai Aur Uska Haal Zyada Mehnat Talab Hai. Mein Dil Ki Islaah Ke Liye Paanch Jaame'a Usool Bayaan Karta Hoon Jin Par Amal Karne Se Dil Ki Islaah Insha ALLAH Ho Jayegi.

Pahla Usool:

ALLAH Ta'ala Farmata Hai:-
"ALLAH Ta'ala Jaanta Hai Chori Chhupe Ki Nigaah Aur Jo Kuch Seeno Mein Chhupa Hai". (Soorah Momin, Aayat 19)
Doosre Maqaam Par ALLAH Ta'ala Farmata Hai:
"Aur ALLAH Ta'ala Jaanta Hai Jo Tum Sab Ke Dilo Mein Hai".
(Soorah Al Ahzaab, Aayat 51)
Ek Aur Jagah Farmata Hai:
"Beshak Vah Dilo Ki Baat Jaanta Hai".
(Soorah Al Anfaal, Aayat 43)

Dekho ALLAH Ta'ala Ne Qur'an Majeed Mein Kitni Dafa Is Baat Ko Dohraaya Aur Takraar Kiya Hai, ALLAH Ta'ala Ka Seene Ke Asraar (Raazo) Par Aagaah Hona Hi Darne Aur Khauf Karne Ke Liye Kaafi Hai Kyunki Allamul Guyoob (Yani Sab Chhupi Cheezon Ke Janne Wale) Ke Sath

Maamla Bahut Naazuk Hai Isliye Tumhein Khyaal Hona Chahiye Ki Tumhare Dilo Mein Kis Tarah Ke Raaz Hain Jo ALLAH Ta'ala Jaanta Hai Agar Ma'azallah Tumhare Khyalaat Wa Iraade Gande Ho To Tumhein Sharm Wa Haya Karna Chahiye.

Doosra Usool:

Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Farmate Hain Ki- 'ALLAH Ta'ala Tumhari Sirf Zaahiri Sooraton Aur Khaalo Ko Nahi Dekhta Balki Vah Tumhare Dilo Ko Bhi Dekhta Hai'.

Is Hadeese Mubaraka Se Maloom Hua Ki Dil Rabbul Aalmeen Ki Nazar Ka Maqaam Hai Us Shakhs Par Ta'ajjub Hai Jo Zaahiri Chehre Ka Ahtemaam Kare, Use Dhoye, Mail Kuchail Se Suthara Rakhe Taaki Makhlooq Uske Chehre Ke Kisi Aeb Ko Na Jaan Jaye Magar Dil Ka Ahtemaam Na Kare Yani Dil Saaf Na Kare Jisko Rab Ta'ala Dekh Raha Hai, Chahiye To Yah Tha Ki Dil Ko Pakeeza Rakhe, Use Aarasta Kare Aur Suthara Rakhe Taaki Rabbul Aalmeen Ismein Kisi Aeb Ko Na Paaye Lekin Afsos Ka Maqaam Hai Ki Dil Gandagi, Napaaki Aur Galaazat Se Bhara Hua Hai Magar Jis Par Makhlooq Ki Nazar Padti Hai Uske Liye Koshish Hoti Hai Ki Usmein Koi Aeb Wa Qabaahat (Burai) Na Paai Jaye.

Teesra Usool:

Dil Ek Badshah Ki Tarah Hai Jiski Ita'at Ki Jati Hai Aur Jism Ke Baaqi Hisse Ri'aaya Ki Tarah Hain Ki Sab Uski

Pairvi Karte Hain, To Agar Sardar Durust Ho To Uske Maat'hat Bhi Durust Hote Hain. Isi Tarah Agar Badshah Durust Ho To Ri'aaya Bhi Durust Aur Theek Hoti Hain. Is Bayaan Ki Wazaahat Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Neeche Likhi Hadees Se Hoti Hai. Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Irshad Hai 'Insaan Ke Andar Gosht Ka Ek Lothada Hai Agar Vah Durust Ho To Saara Jism Durust Hota Hai Aur Agar Vah Kharaab Ho To Saara Jism Kharaab Hota Hai Sun Lo Ki Vah Dil Hai'. (Saheeh Bukhari) Jab Tamam Jism Ki Islaah Dil Ki Islaah Par Tiki Hai To Dil Ki Islaah Bahut Zaruri Hai.

Chautha Usool:

Dil Bande Ke Nafees Wa Aala Jawaahar Ka Khazana Hai. In Aala Jauharon Mein Se Ek Aala Wa Umda Jauhar Maarifate Khudavandi (Yani ALLAH Ta'ala Ki Pahchaan) Hai, Jo Donon Jahan Ki Sa'adat Ka Zariya Hai Aur Vah Qalbi Baseerat (Dil Ke Zariye Dekhna) Hai Jiski Wajah Se Darbaare Ilaahi Mein Insaan Ko Izzat Wa Buzurgi Haasil Hoti Hai. Fir Dil Se Ta'alluq Rakhne Wali Umda Cheezon Mein Se Ek Umda Cheez Ibaadat Wa Ta'at Mein Khaalis Neeyat Hai Jiske Sath Sawaab Aur Jaza Ka Ta'alluq Hai, Iske Alaawa Dil Se Ta'alluq Rakhne Wali Cheezein Ilm Wa Hikmat Ki Baatein Hain Jo Bande Ke Liye Sharf Wa Izzat Ki Wajah Hain Aur Pakeeza Akhlaaq Wa Achchi Aadatein Hain Jinse Insaan Ko Fazeelat, Azmat Aur Izzat Haasil Hoti Hai, Hamne Apni Kitaab 'Asraare Muamalaat E Deen' Mein Is Baat Ko Poori Sharah Wa Tafseel Se Likha Hai.

To Jab Dil Aise Giraqadr (Qeemati) Aur Behtareen Jawaahar Ka Khazana Hai To Aise Khazane Ki Har Qism Ke Mail Kuchail, Aafat Aur Choro Wa Dakoo'o Wagaira Se Hifazat Wa Nigraani Zaruri Hai. Yah Aisa Khazana Hai Jiski Hifazat Har Tarah Zaruri Hai Taaki Iske Giraqadr (Qeemati) Moti Kharaab Na Ho Aur Na Koi Dushman Is Par Qabza Kar Sake.

Paanchva Usool:

Meine Dil Ke Haalat Par Gaur Kiya To Mujhe Uske Paanch Haalat Aise Mile Jo Doosre Kisi Uzv Mein Nahi Paaye Jate:

(1) Yah Ki Dushman Ki Tavajjoh Har Waqt Iski Taraf Hai Aur Ise Tabaah Karne Ka Iraada Kiye Huye Hai Kyunki Shaitaan Insaan Ke Dil Ke Sath Har Waqt Laga Rahta Hai To Dil Ilhaam (Yani Achche Khyalaat Jo ALLAH Ki Taraf Se Dil Mein Aayein) Wa Waswasa Donon Ki Manzil Hai, Shaitaan Aur Firishta Donon Use Apni Apni Daawat Dene Mein Masroof Hain.

(2) Uski Doosri Haalat Yah Hai Ki Qalb Ko Masroofiyat Bahut Zyada Hai Kyunki Aqal Aur Shahwat (Khwaahish) Donon Apne Apne Lashkar Usmein Daudate Rahte Hain, Goya Yah Aqal Wa Shahwat Donon Ke Lashkaron Ka Maidane Jung Hai, Is Tarah Dil Donon Ki Jung Aur Muqable Ka Maqaam Bana Rahta Hai To Jo Maqaam Donon Dushmano Ke Darmiyaan Had Ki Haisiyat Rakhta Hai Uski Nigahdaasht Bahut Zaruri Kaam Hai.

(3) Uski Teesri Haalat Yah Hai Ki Qalb Ke Awaariz

(Dukh) Wa Lavahiqaat (Rishte) Bahut Zyada Hain, Isliye Ki Waswase Wa Khatraat Teero Ki Tarah Hain Jo Hamesha Us Par Baraste Rahte Hain Ya Baarish Ki Tarah Hain Ki Hamesha Us Par Girte Rahte Hain Kabhi Band Nahi Hote Aur Insaan Ko Yah Taaqat Nahi Ki Unhein Rok Ya Band Kar Sake Aur Dil Koi Aankh Ki Tarah To Hai Nahi Ki Khatre Ke Waqt Use Band Kar Liya Jaye Aur Aman Ke Waqt Khol Liya Jaye Aur Yah Qalb Kisi Tanha Makaan Mein Bhi Nahi Aur Na Yah Kahi Raat Ke Andhere Mein Chhupa Hai Ki Dushman Use Na Pa Sake Aur Na Yah Zabaan Ki Tarah Daanto Aur Hontho Ki Hifazat Mein Hai Ki Too Ise Bacha Sake Aur Mahfooz Rakh Sake Balki Dil To Khatraat Wa Waswase Ka Nishaana Hai, Aur Tum Mein Un Khatraat Wa Waswaso Ko Rokne Ki Poori Quvvat Nahi Ki Sahi Ma'ana Mein Uski Nigahdaasht Kar Sako Lihaza Khatraat Wa Waswaso Ko Aur Zyada Taqwiyat (Taaqat) Pahunchaata Rahta Hai. Isi Bina Par Dil Se Ta'alluq Rakhne Wale Khatraat Ka Muqabla, Sakht Koshish Aur Mehnat Chahata Hai Aur Un Khatraat Ka Bachaav, Bahut Jaddojahad Wa Mehnat Chahata Hai.

(4) Iski Chauthi Haalat Yah Hai Ki Iska Ilaaj Is Bina Par Bhi Mushkil Hai Ki Yah Insaan Ki Nazar Se Gayab Hai. Is Bina Par Bhi Mushkil Hai Ki Tum Iski Aafaton Aur Iski Nuqsaan Deh Cheezon Ko Bhaanp Sako Aur Un Ko Samajh Sako, Isliye Qalb Ki Islaah Ke Liye Lambe Mujaahido, Koshishon Aur Riyaazato Ki Zarurat Hai.

(5) Iski Paanchvi Haalat Yah Hai Ki Aafatein Is Par Jaldi Hamla Karti Hain Aur Yah Har Waqt Inqalaab Wa Tabdeeli

Ke Liye Taiyar Rahta Hai, Baaz Logon Ne Kaha Hai Ki Dil Handiyan Ke Ubalne Se Bhi Jaldi Inqalaab Mein Aa Jata Hai. Kisi Shayar Ne Kaha Hai Jiska Tarjuma Hai:

'Qalb Ka Naam Is Bina Par Qalb Rakha Gaya Hai Ki Yah Har Aan Adal Badal Hota Rahta Hai, Aur Ismein Mukhtalif Raayein Paida Ho Jati Hain'.

Ab Agar Dil Lagzish Kha Jaye To Uski Lagzish Bahut Badi Lagzish Hogi Aur Uska Bigad Jaana Nihaayat Pareshaan Karne Wali Baat Hoga Isliye Dil Ki Lagzish Ka Chhota Darja Qasaawat (Yani Sakhti) Aur Gairullah Ki Taraf Rujhaan Hai Aur Uski Lagzish Ka Aakhiri Darja Yah Hai Ki Us Par Kufr Ki Mohar Lag Jati Hai, Kya Tumne Haq Ta'ala Ka Yah Irshad E Giraami Nahi Suna:

"Munkir Hua Aur Guroor Kiya Aur Kaafir Ho Gaya". (Soorah Albakraah, Aayat 34)

Uske Dil Mein Takabbur Tha Jiski Wajah Se Vah Hukme Rabbi Se Munkir Aur Kaafir Ho Gaya, Doosri Jagah Irshad Farmaya:

"Magar Vah To Zameen Pakad Gaya Aur Apni Khwaahish Ka Taabe Hua".
(Soorah Al Aa'araf, Aayat 186)

To Gunahon Ki Tarah Rujhaan Aur Khwaahishaat Ki Pairvi Choonki Uske Dil Mein Thi Uski Wajah Se Vah Ek Manhoos Gunaah Par Aamaada Ho Gaya,

Qur'an Majeed Mein Waarid Hai:

"Aur Ham Fer Dete Hain Unke Dilo Aur Aankhon Ko Jaisa Vah Pahli Baar Us Par Imaan Na Laaye The Aur Unhein Chhod Dete Hai Ki Apni Sarkashi Mein Bhatka

Karein". (Soorah An'aam, Aayat 110)

Aey Azeez! ALLAH Ta'ala Ke Khaas Bande Isi Bina Par Dil Ke Maamle Mein Nihaayat Chaukanne Rahte Hain Aur Girya Wa Zaari (Rona Dhona) Mein Masroof Rahte Hain Aur Apni Poori Koshish Uski Islaah Wa Durusti Mein Laga Dete Hain, Qur'an Hakeem Mein Waarid Hai:

"Darte Hain Us Din Se Jismein Ulat Jayenge Dil Aur Aankhein".(Soorah Noor, Aayat 37)

ALLAH Ta'ala Ham Sab Musalmanon Ko Ibrat Pakadne Walo, Hidaayat Yaafta Logon Aur Qalb Ki Islaah Karne Walo Ki Daud Karne Walo Mein Qabool Farmaye.
(Wahuva Arhamurrahimeen)

Sawaal: Beshak Dil Ki Islaah Ka Maamla Bahut Aham Hai, Isliye Hamein Vo Umoor (Kaam, Baatein) Bataiye Jinko Ikhtiyaar Karne Se Dil Ki Islaah Ho Sakti Hai Aur Un Aafaton Ki Bhi Nishaan Dehi Kar Deejiye Jo Dil Ki Kharaabi Ki Wajah Hain, Mumkin Hai Hamein Bhi ALLAH Ta'ala Un Par Amal Karne Ki Taufeeq De Is Tarah Ham Aapke Bataye Huye Usoolo Ki Raushani Mein Dil Ki Islaah Kar Sakein?

Jawaab: Qalb Ki Islaah Ke Asbaab Wa Zariyo Ki Tafseel To Khaasi Lambi Hai Yah Mukhtasar Kitaab Mein Mumkin Nahi. Ulma E Aakhirat Ne Qalb Ki Islaah Ki Tafseer Bayaan Karte Huye Ek Jaame'a Nukte Ki Taraf Ishaara Farmaya Hai Aur Unhone Dil Ko Durust Karne Wali 90 Achchi Aadatein Aur Itni Hi Tadad Mein Buri Aadatein Bayaan Ki Hain Jo Dil Mein Fasaad Ki Wajah Hain Fir Islaah Se Mut'alliq

Af'aal Wa Umoor Aur Is Silsile Mein Koshish Ka Tareeqa Aur Bachane Laayaq Umoor Ko Tafseel Ke Sath Bayaan Kiya Hai, Agarche Qalb Se Ta'alluq Rakhne Wali Bahasein Bazaahir Lambi Maloom Hoti Hain Magar Khuda Ki Qasam! Jo Shakhs Deen Ki Ahmiyat Se Waaqif Hai Gaafilo Ki Tarah Gaflat Ke Khwaab Mein Nahi Pada Hua Balki Bedaar Hai Aur Apni Bhalai Ke Umoor Mein Gaur Wa Fikr Karta Rahta Hai To Aisa Shakhs ALLAH Ta'ala Ki Taufeeq Wa Madad Se Un Tamam Tafseelo Ko Janne Aur Un Par Amal Karne Ko Zyada Nahi Samjhega.

Aur Hamne In Tafseelaat Ka Kuch Thoda Hissa Apni Kitaab ''Ihya Ul Uloom' Ke Baab Sharah Ajaaebe Qalb Mein Bayaan Kiya Hai, Lekin Poori Tafseel Aur Kaifiyate Ilaaj Wagaira Ka Bayaan Hamne Apni Kitaab 'Asraare Muamalaat E Deen' Mein Kiya Hai Aur Vah Ek Mustaqil Kitaab Hai Jo Bahut Bade Fayde Par Mushtamil Hai Lekin Un Tafseelaat Se Jayyad Aur Raasikh Ulma Hi Kama Haqquhoo (Jaisa Ki Haq Hai) Fayda Haasil Kar Sakte Hain Aur Is Kitaab ''Minhajul Aabideen' Mein Hamne Vah Usoolab Bayaan Yani Bayaan Ka Tareeqa Ikhtiyaar Kiya Hai Jisse Har Mubtadi (Vah Jo Tasavvuf Mein Abhi Abhi Aaya Hai) Muntahi (Vah Jo Tasavvuf Mein Kaafi Aage Badh Chuka Hai), Qavi (Taaqatwar) Aur Zaef (Kamzor) Nafa Haasil Kar Sake Yani Ismein Ham Zyada Gahrai Aur Bareeki Mein Nahi Gaye.

Jab Hamne Un Usoolo Par Gaur Kiya Jo Qalb Ke Ilaaj Ke Silsile Mein Kaam Aate Hain Aur Jinki Bahut Zarurat Hai Aur Koi Bhi Shakhs Un Se Beniyaaz (Beparwah) Nahi

Ho Sakta To 4 Usool Hamare Saamne Aaye, Isi Tarah Qalb Mein Fasaad Paida Karne Wale Bhi 4 Umoor Saamne Aaye Jo Aabideen Ke Liye Sakht Pecheedgi Paida Karne Wale Mujaahida Karne Wale Ke Liye Aafat Hain, Dilo Ke Liye Fitna Nafs Ke Liye Bala, Islaah Mein Rukavat Paida Karne Wale Hain, Dilo Ko Aebnaak Aur Barbaad Karne Wale Hain Aur Unke Muqable Mein 4 Aur Hain Jinse Ibaadat Ka Maamla Nazm Wa Zabt Yani Baqaayadgi Ikhtiyaar Karta Hai Aur Logon Ke Dil Islaah Paate Hain.

Qalb Ke Fasaad Ki Wajah Ye Chaar Cheezein Hai:

(1) Toole Amal Yani Duniya Ki Lambi Ummeedein
(2) Ibaadat Mein Jaldbaazi
(3) Hasad
(4) Takabbur

Iske Muqable Mein Islaah Karne Wali Ye Chaar Cheezein Hain:

(1) Ummeed Km Karna
(2) Muamalaat Mein Tahammul (Bardasht Karne Ka Maadda) Wa Aahistagi
(3) Makhlooq Ke Sath Khair Khwaahi
(4) Khushoo Aur Tavaazo Se Pesh Aana

Ye 8 Cheezein Jinke Sath Qalb Ki Islaah Ya Kharaabi Waabasta Hai Aur Inhi Par Sulaah Wa Fasaad Ka Daromadaar Hai, Isliye Fasaad Ke Sababo Se Bacho Aur Qalb Ke Liye Mufeed Baato Ko Ikhtiyaar Karo Taaki Aakhirat Ki Mashaqqat Se Mahfooz Raho Aur Apne Maqsad Ko Haasil Kar Sako, Mein Tumhare Aage Mukhtasar Wa

Jaame'a Tareeqe Se Un Aafaton Ki Wazaahat Karta Hoon.

Toole Amal (Duniya Ki Lambi Ummeedon Ka Bayaan)

Lambi Ummeedein Neki Wa Ta'at Ki Raah Mein Rukavat Hain Aur Har Fitne Wa Shar Ki Wajah Lambi Ummeedon Mein Mubtala Ho Jana Ek La Ilaaj Marz Hai Jo Logon Ko Aur Bahut Se Mukhtalif Marzo Mein Mubtala Karta Hai. Aey Azeez! Too Jab Lambi Ummeedon Mein Mubtala Ho Jayega To Usse Chaar Cheezon Mein Izaafa Hoga.

Ek Ta'at Ke Tark Karne Mein Zyadti Aur Uski Adayegi Mein Susti Mein Izaafa Hoga Aur Ibaadat Wa Neki Baja Laane Ke Waqt Tum Apne Dil Mein Kahoge Abhi Thodi Der Baad Kar Loonga, Abhi Kaafi Waqt Hai, Ibaadat Ka Mauqa Faut Nahi Hone Doonga. Hazrat Daod Taai Rahmatullah Alaih Ne Bilkul Sach Farmaya- 'Jo ALLAH Ta'ala Ki Waed (Saza Dene Ka Waada) Se Darta Hai Vah Door Ko Bhi Nazdeek Khyaal Karta Hai Aur Jo Lambi Ummeedon Mein Mubtala Ho Jata Hai To Bad Aamaali Ka Shikaar Ho Jata Hai'.

Hazrat Yahya Ibne Mu'aaz Rahmatullah Alaih Ne Farmaya 'Duniya Ki Lambi Ummeedein Insaan Ko Har Nek Kaam Se Kaat Deti Hain Aur Laalach Insaan Ko Har Haq Se Rok Deta Hai Aur Sabr Har Bhalai Ki Taraf Rahnumai Karta Hai Aur Nafse Ammaara Har Shar Aur Burai Ki Taraf Bulata Hai'.

Doosri Cheez Jisse Toole Amal Yani Duniya Ki Lambi Ummeedon Mein Zyadti Hoti Hai Vah Hai Tauba Ka Tark Hona. Toole Amal Ki Wajah Se Insaan Tauba Karne Mein Taal Matol Shuru Kar Deta Hai Aur Dil Mein Kahta Hai Abhi Tauba Kar Loonga, Abhi Kaafi Waqt Hai, Mein Abhi Jawaan Hoon, Mein Abhi Km Umr Hoon, Tauba Har Waqt Mere Ikhtiyaar Mein Hai, Jab Chahoonga Kar Loonga, Isi Tarah Ke Behooda Khyalaat Mein Pad Jata Hai Aur Apne Haal Ki Islaah Se Pahle Hi Maut Achanak Aakar Uchak Leti Hai Aur Vah "خَسِرَ ٱلدُّنْيَا وَٱلْأٓخِرَةَ" (Soorah Al Hajj, Aayat 11)

Yani Duniya Wa Aakhirat Donon Ka Ghaata (Nuqsaan) Ho Jata Hai.

Teesri Cheez Maal Jama Karne Ki Hirs Hai Jo Toole Amal Se Aur Badh Jati Hai, Is Hirs Ke Nashe Mein Insaan Aakhirat Se Gaafil Ho Jata Hai Aur Duniya Ke Kaamo Mein Doob Jata Hai Aur Hirs Mein Mubtala Hokar Apne Aap Se Yoon Kahta Hai 'Shayad Mein Budhape Mein Ja Kar Mohtaaj Ho Jao, Kamzori Ki Wajah Se Khud Na Kama Sakoo Lihaza Mere Paas Zyada Zakheera Hona Zaruri Hai Taaki Beemari Ya Budhape Ya Tangdasti Ke Waqt Kaam Aa Sake, Isi Tarah Ke Hazaron Khyalaat Use Duniya Ki Hirs Ki Taraf Aur Zyada Raagib Karte Hain, Aisa Insaan Khane Peene Ki Cheezon Ka Bada Ahtemaam Karta Hai, Kabhi Kahta Hai Ki Mein Kya Khao, Kabhi Kahta Hai Ki Mein Kya Piyoo, Kabhi Libaas Ki Fikr Mein Hota Hai, Kabhi Kahta Hai Ki Garmi Sardi Sar Par Hai Aur Mere Paas Koi Shay Nahi, Kabhi Yah Sochata Hai Ki Shayad Meri Umr Lambi Ho Aur Aakhiri Umr Mein Ja Kar Tangdast Ho Jao

Aur Aakhiri Umr Mein Mohtaaji Zyada Galba Karti Hai, Aise Naazuk Waqt Ke Liye Kuch Na Kuch Paas Hona Zaruri Hai Taaki Us Waqt Logon Ka Haajatmand Na Hona Pade Ya Kisi Ke Saamne Hath Na Failana Pade. Ye Aur Isi Qism Ki Beesiyon Wahami Baatein, Chahat Aur Duniya Ka Lagaav Bukhl Karne Par Aur Zyada Jama Karne Par Ubhaarte Rahte Hain, In Behooda Khyalaat Ka Kuch Asar Zarur Hota Hai Ki Aisa Insaan Duniya Ki Ummeedon Mein Fas Jata Hai, Uski Qeemati Umr Aur Uska Azeez Waqt Ummeedon Ki Nazar Ho Jata Hai, Be Fayda Aur Bekaar Ki Fikrein Ho Jati Hain. Hazrat Aboo Gifaari Raziyallahu Anhu Se Marvi Hai Aane Wale Din Ki Fikr Ne Mujhe Pareshaan Kar Rakha Hai. Kisi Ne Arz Kiya Vah Kaise, To Aapne Farmaya Ki Meri Lambi Ummeedein Meri Maut Se Tajaavuz Kar Chuki Hain Yani Maut Se Aage Badh Chuki Hain.

Chauthi Cheez Dil Ki Sakhti Aur Aakhirat Se Gaflat Hai Jismein Toole Amal Yani Duniya Ki Lambi Ummeedon Se Izaafa Hota Hai Kyunki Jab Insaan Ke Dil Mein Aesh Wa Ishrat Ki Lambi Ummeedein Bas Jati Hain To Maut Bhool Jati Hai Aur Qabr Yaad Nahi Rahti, Hazrat Ali Raziyallahu Anhu Se Marvi Hai- Tumhare Do Cheezon Mein Mubtala Ho Jane Ka Mujhe Bahut Zyada Dar (Fear) Hai, Ek Toole Amal, Doosri Khwahishon Ki Itteba. Toole Amal To Aakhirat Ko Bhoola Deti Hai Aur Khwahishon Ki Pairvi Insaan Ko Haq Se Rok Deti Hai.

Toole Amal Ka Shikaar Hone Ke Baad Insaan Ke Nazdeek Sabse Aham Duniya Aur Duniya Ke Aesh Wa

Ishrat Ke Asbaab Ho Jate Hain. Logon Se Mel Jol Aur Khalat Malat (Yani Mardo Aur Auraton Ka Ek Sath Ikattha Hona) Ka Galba Ho Jata Hai Aur Is Tarah Insaan Ke Dil Par Qasaawat (Yani Sakhti) Chha Jati Hai Kyunki Riqqat Aur Qalb Ki Safai To Maut Ko Yaad Rakhne, Qabr Ki Wahshat Wa Tanhai Ko Yaad Rakhne, Aakhirat Ke Sawaab Wa Azaab Aur Vahan Ke Khaufnaak Manzar Wa Waqiyaat Yaad Rakhne Se Hoti Hai Aur Jab Inmein Se Koi Baat Na Ho To Safai Kaise Paida Ho. ALLAH Ta'ala Farmata Hai:

"Fir Un Par Muddat Daraaz Hui To Unke Dil Sakht Ho Gaye". (Soorah Alhadeed, Aayat 16)

To Jaise Jaise Ummeedein Lambi Hoti Jayengi Ita'at Ka Jazba Km Hota Jayega, Tauba Ka Khyaal Dil Se Nikal Jayega Gunahon Ki Kasrat Ho Jayegi, Hirs Badh Jayegi, Dil Sakht Ho Jayega Aur Apna Anjaam Bilkul Bhool Jayega Aur Agar ALLAH Ta'ala Ki Rahmat Shamile Haal Na Hui To Aise Shakhs Ki Aakhirat Barbaad Ho Jayegi To Isse Zyada Bad'haali Aur Kya Hogi Aur Isse Badi Aafat Aur Bala Aur Kya Hogi? Aur Yah Sab Kharaabi Toole Amal Ki Wajah Se Paida Hui Lihaza Apni Ummeedein Km Rakho, Apni Jaan Ko Maut Ke Qareeb Tasavvur Karo, Apne Qareebi Log Aur Sathiyon Ka Haal Yaad Karo Jinhein Maut Ne Aise Waqt Aa Dabocha Jab Ki Unhein Koi Waham Wa Gumaan Na Tha Aur Shayad Tumhara Bhi Aisa Hi Haal Ho, Aur Apne Ghamandi Nafs Ko Khuda Ta'ala Ke Azaab Se Darao, Aur Aauf Ibne Abdullah Rahmatullah Alaih Ka Yah Qaul Yaad Karo:- 'Kitne Aise Hain Jo Subah Ko Paate Hain Magar Shaam Se Qabl (Pahle) Maut Ki Aagosh Mein Chale Jate

Hain Aur Kitne Hi Aainda Kal Ke Intezaar Mein Hote Hain Magar Vah Unhein Naseeb Nahi Hota'.

Agar Tumhein Waqai Maut Aur Uski Sakhtiyon Ka Ahsaas Hota To Tum Toole Amal Aur Uski Farebkaariyon Se Zarur Nafrat Karte. Tumne Hazrat Isa Alaihissalam Ka Qaul Nahi Suna? Aapne Farmaya Hai:- 'Duniya Teen Roz Hai Ek Vah Jo Guzar Gaya Uska Kuch Bhi Tere Qabze Mein Nahi, Ek Aainda Kal Jiske Mut'alliq Koi Ilm Nahi Ki Vah Tujhe Naseeb Ho Ya Na Ho, Aur Ek Aaj Ka Din Jismein Tum Maujood Ho, To Isko Ganeemat Jaano'.

Kya Tumne Hazrat Aboozar Gifaari Raziyallahu Anhu Ka Yah Qaul Nahi Suna? Ki 'Duniya Sirf Teen Sa'at Hai Ek Vah Sa'at Jo Guzar Gai Aur Ek Vah Sa'at Jismein Tum Ab Ho Aur Teesri Vah Jo Shayad Tumhein Naseeb Ho Ya Na Ho'.

To Haqeeqat Mein Tumhare Paas Sirf Ek Hi Ghadi Hai, Mere Shaikh Quddisa Sirruhoo Ka Irshad Hai- Duniya Teen Saans Hai Ek Jo Guzar Gaya, Tumne Jo Amal Usmein Kar Liya Kar Liya, Ek Vah Jo Ab Tum Le Rahe Ho, Aur Ek Aainda Uske Paane Ka Koi Ilm Nahi Kyunki Kai Aise Saans Lene Wale Hain Jinko Maut Ne Doosri Saans Lene Ki Mohlat Na Di, To Haqeeqat Mein Insaan Ek Hi Saans Ka Maalik Hai, Ek Din Ya Poori Ek Ghadi Ka Bhi Maalik Nahi, Lihaza Is Ek Saans Mein Ta'at Wa Ibaadat Karne Mein Kotaahi Nahi Karni Chahiye Yani Ibaadat Ko Jald Karne Mein Der (Delay) Nhi Karni Chahiye, Aisa Na Ho Ki Yah Bhi Faut Ho Jaye Aur Tauba Karne Mein Bhi Jaldi Karo, Aisa Na Ho Ki Waqt Hath Se Nikal Jaye Aur Maut Aane

Wali Saans Ki Fursat Na De. Aane Wali Ghadi Ke Liye Rizq Ki Fikr Na Karo, Shayad Agli Sa'at Tak Zindagi Wafa Na Kare Aur Khwaah Makhwaah Rozi Ki Fikr Mein Mubtala Hokar Yah Waqt Bhi Barbaad Ho Aur Koshish Bekaar Jaye Lekin Insaan Rizq Ki Koshish Mein Masroof Apna Azeez Waqt Barbaad Kar Deta Hai, Kya Tumhein Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Vah Irshad Yaad Nahi Jo Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Hazrat Usaama Ibne Zaid Raziyallahu Anhu Ke Mut'alliq Farmaya- 'Aey Logon! Tum Usaama Par Ta'ajjub Nahi Karte Jo Ek Maah Ke Liye Khareed Raha Hai Beshak Usaama Lambi Ummeedon Ka Shikaar Ho Gaya Hai, Khuda Ki Qasam Meine Jab Bhi Zameen Par Qadam Rakha To Mera Yahi Gumaan Tha Ki Shayad Uthaane Se Pahle Maut Aa Jaye Aur Meine Jab Bhi Munh Mein Luqma Daala To Yahi Gumaan Tha Ki Shayad Halaq Se Utaarna Naseeb Na Ho, Us Zaat Ki Qasam Jiske Qabza E Qudrat Mein Meri Jaan Hai Beshak Jin Baato Ka Tum Se Waada Kiya Ja Raha Hai Vo Zarur Aakar Rahengi Aur Tum ALLAH Ta'ala Ko Aajiz Wa Bebas Nahi Kar Sakte'.

Aey Azeez! Jab Too In Baato Ko Yaad Rakhega Aur Hamesha Ye Baatein Tere Zahan Mein Maujood Rahengi To ALLAH Ke Hukm Se Teri Duniyavi Ummeedein Km Ho Jayegi, Is Waqt Tera Nafs Ta'at Ki Taraf Jald Mael Hoga Aur Tujhe Jald Tauba Karne Ka Khyaal Paida Hoga Tauba Se Gunaah Jhad Jayenge Aur Tujhe Duniya Se Nafrat Ho Jayegi Aur Aakhirat Mein Hisaab Ke Andar Aasaani Paida Ho Jayegi Aur Vahan Sharmindagi Nahi Hogi Tera Dil Aakhirat Aur Uske Khaufnaak Manzaro Ke Dhyaan Mein

Laga Rahega, Teri Nafsi Haalat Tabdeel Ho Jayegi, Isi Tarah Jab Tum Ek Ek Karke Aakhirat Ke Haalat Ka Apne Zahan Mein Mua'ena Karte Rahoge To Tum Se Dil Ki Sakhti Door Ho Jayegi, Sakhti Ke Bajaye Dil Mein Narmi Aur Safai Paida Ho Jayegi Aur Is Riqqat Wa Safai Ki Barkat Se Tumhare Dil Mein ALLAH Ta'ala Ka Khauf Aur Uska Dard Paida Ho Jayega Aur Yoon Ibaadat Mein Isteqaamat (Mazbooti Ke Sath Jame Rahna) Naseeb Ho Jayegi Aur Apni Aafiyat Aur Aakhirat Mein Kamyaabi Ki Ummeed Qavi Ho Jayegi, Yah Sab Kuch ALLAH Ta'ala Ke Fazl Se Aur Ummeedein Km Karne Se Hoga.

Riwayat Hai Ki Kisi Shakhs Ne Hazrat Zarraar Ibne Aaufa Rahmatullah Alaih Ko Unki Wafaat Ke Baad Khwaab Mein Dekha To Unse Poochha Ki Aey Barzakh Mein Basne Walo! Tumhare Nazdeek Kaun Sa Amal Behtar Hai? To Aapne Jawaab Diya Raza-E-Ilaahi Ko Haasil Karna Aur Ummeedon Ka Km Karna.

Aey Azeez! Too Bhi Apne Haal Par Nazar Kar Aur Buland Maqaam Haasil Karne Mein Poori Koshish Kar Kyunki Toole Amal Se Bachna Badi Neki Ki Baat Hai Jisse Qalb Aur Nafs Ki Islaah Hoti Hai.

Doosri Aafat: Hasad

Beshak Hasad Nekiyon Ko Tabaah Karta Hai, Yah Bada Bura Marz Hai Jismein Bade Bade Ulma Aur Qaari Mubtala Hain Aam Logon Aur Zaahilo Ka Kya Zikr. Is Hasad Ne Logon Ko Halaak Kar Diya Aur Dozakh Ki Aag Mein Daal Diya, Kya Tumne Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Irshad Nahi Suna Ki Aapne Farmaya 6 Qism Ke Log 6 Wajah Se Dozakh Mein Jayenge Arab Asbeeyat (Apno Ki Beja Himaayat Aur Doosron Se Nafrat) Ki Wajah Se, Ameer Log Zulm Ki Wajah Se, Chaudhari Log Takabbur Ki Wajah Se, Taajir Log Khiyaanat Aur Be Imaani Ki Wajah Se, Dehaat Ke Log Jahaalat Ki Wajah Se, Aur Ulma Hasad Ki Wajah Se, Beshak Jo Aafat Ulma Ko Bhi Dozakh Mein Le Jaane Ka Sabab Hai Usse Bachna Bahut Zaruri Hai.

Aey Azeez! Jaan Le Ki Hasad Se Paanch Kharabiyan Ubharti Hain:

Pahli Cheez Ta'at Mein Kharaabi Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ki- 'Hasad Nekiyon Ko Is Tarah Barbaad Karta Hai Jis Tarah Aag Sookhi Lakdiyon Ko Jala Deti Hai'.(Sunan Ibne Maaza)

Doosri Cheez Jo Hasad Se Paida Hoti Hai Vo Gunaah Aur Buraiyan Hain Hazrat Wahab Ibne Munabbih Rahmatullah Alaih Farmate Hain Ki Haasid Ki Teen Nishaniyan Hain-

(1) Jab Saamne Aata Hai To Chaaploosi Karta Hai,

(2) Peeth Ke Peechhe Geebat Karta Hai Aur

(3) Jab Doosre Par Musibat Aati Hai To Khush Hota Hai.

Mein Kahta Hoon Ki Hasad Ki Burai Ka Sabse Bada Suboot Yah Hai Ki ALLAH Ta'ala Ne Hamein Haasid Ke Shar Se Panaah Mein Rahne Ka Hukm Diya Hai.
Jaise Ki Khudavand Ta'ala Ne Farmaya Hai:
"Aur Hasad Wale Ke Shar Se Jab Vah Jale".
(Soorah Alfalaq, Aayat 5)

ALLAH Ta'ala Ne Hasad Ke Shar Ko Shaitaan Aur Jadoogar Ke Sath Mila Kar Bayaan Kiya Aur Farmaya "In Sab Se Panaah Mango". To Gaur Kar Lo Ki Hasad Kitna Bada Fitna Aur Uska Shar Kitna Bada Hai, Isiliye Farmaya Ki Usse Bachne Ke Liye Mujhse Madad Talab Karo Aur Meri Panaah Mein Aao.

Teesri Cheez Hasad Se Bechaini Aur Be Maqsad Gam Wa Fikr Laahaq Hota Hai Balki Gam Wa Fikr Ke Sath Tabiyat Par Bojh Wa Gunaah Ki Ragbat Bhi Paida Hoti Hai, Hazrat Ibne Sammaak Rahmatullah Alaih Ne Farmaya:- 'Meine Haasid Ke Siwa Kisi Zaalim Ko Mazloom Ke Sath Zyada Mushaabihat Wala Nahi Dekha Bechaara Har Waqt Udaas Tabiyat Rahta Hai, Pareshaan Khyaal Rahta Hai Aur Har Waqt Gam Mein Mubtala Rahta Hai'.

Chauthi Kharaabi Jo Hasad Se Paida Hoti Hai Vah Yah Ki Dil Andha Ho Jata Hai Yahan Tak Ki ALLAH Ta'ala Ke Kisi Hukm Ko Samajhne Ki Salaahiyat Khatm Ho Jati Hai.

Hazrat Sufiyaan Sauri Rahmatullah Alaih Ne Farmaya: 'Hamesha Khamosh Rahna Ikhtiyaar Kar Isse Tere Andar Warah (Taqwa) Paida Hoga, Laalchi Na Ban Taaki Fitno Se Mahfooz Rahe, Nuktacheen Na Ban Taaki Logon Ke Taano

Se Mahfooz Rahe, Haasid Na Ban Taaki Tujhe Faham (Samajh) Ki Tezi Naseeb Ho'.

Paanchvi Kharaabi Jo Hasad Se Paida Hoti Hai Vah Yah Ki Insaan Zillat Aur Mahroomi Ki Laanat Mein Giraftaar Ho Jata Hai Apni Kisi Muraad Mein Kamyaab Nahi Hota Aur Na Apne Kisi Dushman Par Gaalib Aa Sakta Hai. Hazrat Haatim Asam Rahmatullah Alaih Ne Farmaya: 'Bugz Rakhne Wala Deendaar Nahi Hota, Logon Ke Aeb Nikaalne Wala Ibaadat Guzaar Nahi Ho Sakta, Chugalkhor Ko Aman Naseeb Nahi Ho Sakta Aur Haasid Shakhs ALLAH Ta'ala Ki Madad Se Mahroom Rahta Hai'.

Mein Kahta Hoon Haasid Shakhs Apni Muraad Mein Kaise Kamyaab Ho Sakta Hai Kyunki Uski Muraad To Yah Hai Ki ALLAH Ta'ala Ke Tamam Bando Se Khuda Ta'ala Ki Di Hui Ni'amate Chhin Jayein Aur Mujhe Mil Jayein Aur Haasid Aadmi Apne Dushmano Par Kaise Gaalib Aa Sakta Hai Kyunki Uske Dushman ALLAH Ta'ala Ke Nek Bande Hote Hain. Hazrat Aboo Yaqoob Rahmatullah Alaih Ne Kya Khoob Farmaya:- 'Aey ALLAH Too Ne Apne Bando Par Jo Ni'amatein Ki Hain Hamein Unke Hasad Se Mahfooz Rakh Balki Unke Haalat Mazeed (Aur) Behtar Kar'.

Aur Hasad Ek Aisi Beemari Hai Jo Ibaadat Ke Ajr Wa Sawaab Ko Tabaah Karti Hai Shar Wa Gunaah Ka Beej Boti Hai, Aaram Wa Sukoon Ko Khatm Kar Deti Hai, Deen Ki Samajh Se Mahroom Karti Hai, Iske Hote Huye Insaan Apne Dushman Par Gaalib Nahi Aa Sakta Aur Na Apni Muraad Mein Insaan Kamyaab Ho Sakta Hai. To Saabit

Hua Ki Hasad Se Zyada Koi Khatarnaak Beemari Aisi Nahi Jiske Ilaaj Ki Fauran Zarurat Ho Lihaza Is Marz Ke Ilaaj Se Gaflat Na Karo Balki Jald Is Hasad Ke Marz Ko Door Karne Ki Fikr Karo.

Ujlat Yani Jaldbaazi Ke Nuqsaan

Jaldbaazi Nek Maqsadon Ko Khatm Karti Hai Aur Gunahon Mein Daal Deti Hai, Isse Chaar Kharabiyan Paida Hoti Hain:

Ujlat Ki Pahli Aafat Yah Hai Ki Aabid Shakhs Jab Khair Wa Isteqaamat Haasil Karne Ka Iraada Karta Hai Aur Use Haasil Karne Ki Koshish Karta Hai To Baaz Waqt Uske Haasil Karne Mein Jaldbaazi Se Kaam Leta Hai Halanki Abhi Us Martabe Ke Haasil Karne Ka Waqt Ilme Ilaahi Mein Nahi Hota (Yahan Matlab Yah Hai Ki Martaba Haasil Karne Ka Waqt Abhi Aaya Hi Nahi Agar Waqt Hota To Ilme Ilaahi Mein Zarur Hota Ki Abhi Milna Hai) To Fauri Taur Par Vah Martaba Wa Maqaam Haasil Na Hone Ki Wajah Se Ya To Vah Sust Wa Mayoos Hokar Mujaahide Ki Koshish Chhod Deta Hai Aur Is Tarah Se Us Martabe Se Mahroom Ho Jata Hai Ya Vah Bahut Zyada Riyaazat Wa Mujaahida Karta Hai Aur Is Ifraat (Zyadti) Ki Wajah Se Us Martabe Ko Haasil Nahi Kar Sakta Aur Ye Donon Kharabiyan Jaldbaazi Ka Nateeja Hain, Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Riwayat Hai 'Hamara Yah Deen Bada Mazboot Deen Hai Isko Narmi Wa Sanjidgi Se Haasil Karo Jis Tarah Fasal Haasil Karne Wala Kisaan Na To

Zameen Ko Bilkul Ukhed Hi Deta Hai Aur Na Uski Zaahiri Satah Ko Hi Pahli Haalat Mein Baaqi Rahne Deta Hai' Aur Arabi Ki Mash'hoor Kahaawat Hai Ki Agar Tum Jaldbaazi Nahi Karoge To Apni Manzile Maqsood Ko Pahunch Jaoge. Ek Arabi Shayar Kahta Hai Jiska Tarjuma Pesh Hai:-

• Burdbaar (Bardasht Karne Wala Shakhs) Shakhs To Apne Maqaasid Pa Leta Hai Magar Jaldbaaz Aksar Auqaat Fisal Jata Hai.

Ujlat Ki Doosri Kharaabi Aur Aafat Yah Hai Ki Jab Aabid Shakhs Ko Koi Haajat Wa Zarurat Pesh Aati Hai To Vah ALLAH Ta'ala Ke Huzoor Mein Dua Wa Iltiza Karta Hai Aur Dua Mein Bahut Koshish Karta Hai Aur Baaz Waqt Uski Qubooliyat Mein Ujlat Karta Hai Halanki Ilme Ilaahi Ke Andar Us Dua Ki Qubooliyat Mein Abhi Kuch Der Hoti Hai To Fauran Dua Qabool Na Hone Ki Wajah Se Uska Dil Toot Jata Hai Aur Koshish Tark Kar Deta Hai Aur Dua Karna Chhod Deta Hai Aur Is Tarah Apne Maqsad Aur Apni Haajat Ko Nahi Pa Sakta.

Ujlat Ki Teesri Kharaabi Aur Aafat Yah Hai Ki Agar Koi Musalman Us Aabid Par Zulm Karta Hai To Gazabnaak Hokar Baddua Karta Hai To Vah Zaalim Musalman Us Baddua Ke Asar Se Halaak Ho Jata Hai Aur Is Tarah Baddua Karne Wala Aabid Had Se Badh Jata Hai Aur Halaakat Wa Gunaah Mein Pad Jata Hai, ALLAH Ta'ala Farmata Hai:

"Aur Aadmi Burai Ki Dua Karta Hai Jaise Bhalai Mangta Hai Aur Aadmi Bada Jaldbaaz Hai".
(Soorah Bani Israel, Aayat 11)

Ujlat Ki Chauthi Kharaabi Aur Aafat Yah Hai Ki Ibaadat

Ka Asal Aur Uska Daromadaar Parhezgaari Par Hai Aur Parhezgaari Har Cheez Ki Tah Tak Pahuchne Se Paida Hoti Hai Aur Har Cheez Maslan Khane, Peene, Guftagoo Karne Ki Haqeeqat Ke Zaahir Hone Ke Baad Naseeb Hota Hai Aur Jab Insaan Jaldbaaz Ho, Burdbaar Na Ho Aur Na Sabr Karne Wala Ho To Vah Kisi Kaam Ke Andar Itminaan, Sabr, Burdbaari Aur Zaruri Gaur Wa Fikr Se Kaam Nahi Lega Balki Har Kaam Ko Anjaam Dene Mein Jaldbaazi Karega To Is Tarah Zarur Lagzish Khayega Aur Khane Peene Ke Maamle Mein Bhi Yahi Jaldbaazi Ka Tareeqa Ikhtiyaar Karega Is Tarah Baaz Auqaat Haraam Giza Bhi Pet Mein Daal Lega To Is Jaldbaazi Aur Ujlat Ki Wajah Se Uski Parhezgaari Khatm Ho Jayegi Aur Is Ibaadat Wa Bandagi Mein Koi Khoobi Nahi Jismein Parhezgaari Ka Khyaal Na Rahe, To Jis Aafat Ki Wajah Se Insaan Martabo Aur Khair Ki Manzilon Se Rah Jaye, Apni Zaruri Haajato Ke Haasil Karne Mein Mahroom Rahe, Apne Aap Aur Doosre Musalmanon Ki Halaakat Ki Wajah Ho Aur Fir Parhezgaari Ke Khatm Hone Ka Bhi Khatra Ho Jo Ibaadat Ka Maqsad Hai To Aisi Aafat Ko Door Karna Aur Door Karne Ke Baad Nafs Ki Islaah Nihaayat Zaruri Hai. (Wallahu Ta'ala Waleeyyuttaufeeqi Bimannihi Wa Fazlihi)

Kibr (Takabbur) Ka Bayaan

Kibr Ek Aisi Aafat Hai Jo Neki Ka Naamo Nishaan Hi Mita Deti Hai, Kya Tumne ALLAH Ta'ala Ka Yah Qaul Nahi Suna:-
"Munkir Hua Aur Guroor Kiya Aur Kaafir Ho Gaya". (Soorah Albakraah, Aayat 34)

Aamaal Aur Furu'aat E Deeniya Ko Nuqsaan Dene Wali Tamam Aafatein Itni Nuqsaan Deh Aur Kharaab Nahi Jitna Takabbur Hai Kyunki Yah To Deen Ki Buniyaad Aur Aiteqaad Mein Khalal Paida Karta Hai Aur Jab Takabbur Ka Marz Badh Jata Hai To Iska Ilaaj Mushkil Ho Jata Hai Fir Isse Aur Hazaron Tarah Ki Beemariyan Paida Ho Jati Hain, Chaar Kharabiyan To Zarur Paida Hoti Hain:-

Ek Haq Se Mahroom Ho Jana, Dil Ka ALLAH Ta'ala Ki Pahchaan Karne Wali Aayat Se Andha Ho Jana Aur ALLAH Ke Ahkaam Ko Samajhne Se Zahan Ka Kund Ho Jana Hai. ALLAH Ta'ala Farmata Hai:-
"Aur Mein Apni Aayaton Se Unhein Fer Doonga Jo Zameen Mein Apni Naahaq Badai Chahate Hain".
(Soorah Al Aa'araf, Aayat 146)

Doosri Jagah Farmata Hai:-

"ALLAH Yoon Hi Mohar Kar Deta Hai Mutakabbir Sarkash Ke Dil Par".
(Soorah Almomin, Aayat 35)

Doosri Kharaabi Takabbur Ki Yah Paida Hoti Hai Ki ALLAH Ta'ala Takabbur Karne Wale Par Gazab Farmata

Hai Aur Usse Naraz Ho Jata Hai, Chunanche Farmaya:-
"Beshak Vah Magrooro Ko Pasand Nahi Farmata".
(Soorah Nahal, Aayat 23)

Marvi Hai Ki- Hazrat Moosa Alaihissalatu Wassalam Ne ALLAH Ta'ala Se Daryaaft Kiya Aey Khuda E Quddoos! Too Sabse Zyada Kis Par Naraz Hota Hai, To ALLAH Ta'ala Ne Irshad Farmaya-

- Jiske Dil Mein Takabbur Ho
- Jiski Zabaan Tursh (Kadvi) Ho,
- Jiski Aankhon Mein Haya Na Ho,
- Jiske Hath Bakheel (Kanjoosi Karne Wale Hath) Ho Aur
- Jo Bad Akhlaaq Ho.

Teesri Kharaabi Jo Takabbur Se Paida Hoti Hai Vah Duniya Wa Aakhirat Mein Zillat Wa Khwaari Hai, Hazrat Haatim Asam Rahmatullah Alaih Ne Farmaya:- Teen Haalaton Par Maut Aane Se Bach Takabbur Par, Hirs Par, Shekhi Par Isliye Ki Mutakabbir Shakhs Ko ALLAH Ta'ala Us Waqt Tak Maut Nahi Deta Jab Tak Use Apne Razeel Ahal Wa Ayaal Aur Khadimon Se Zaleel Wa Khwaar Na Kar Le Aur Harees Ko Us Waqt Tak Maut Nahi Deta Jab Tak Use Roti Ke Ek Tukde Aur Paani Ke Ek Ghoont Ke Liye Na Tarsa Le, Aur Shekhi Baghaarne Wale Ko Us Waqt Tak Maut Nahi Deta Jab Tak Use Uske Pakhaana Wa Peshaab Mein Aaloodagi Ki Zillat Na Dikhaye. Riwayaat Mein Yah Bhi Aaya Hai Ki- Mutakabbir Ko ALLAH Ta'ala Zarur Zaleel Wa Khwaar Karta Hai.

Chauthi Musibat Wa Aafat Mutakabbir Shakhs Par Yah Tootati Hai Ki Vah Aakhirat Mein Dozakh Ki Aag Mein

Jalega, Ek Hadeese Qudsi Mein Yoon Waarid Hua Hai:- 'Badai Meri Chadar Hai Aur Azmat Meri Izaar Hai To Jo Shakhs Inmein Se Mujhse Ek Bhi Lene Ki Koshish Karega Use Dozakh Ki Aag Mein Daakhil Karunga'.
(Musnad Imaam Muhammad)

Matlab Yah Hai Ki Badai Aur Azmat ALLAH Ta'ala Ki Siffate Mukhtassah (Aisi Khoobiyan Jo Usi Ke Sath Khaas) Hain Kisi Doosre Ko Laayaq Nahi, To Jo Cheez Tumse Khuda Ta'ala Ki Maarifat Zael Kare, Khuda Ke Ahkaam Ki Samajh Se Mahroom Kare (Jo Tamam Nekiyon Ka Asal Hai) Fir Jiski Wajah Se ALLAH Ta'ala Naraz Ho, Duniya Mein Zillat Wa Khwaari Aur Aakhirat Mein Azaabe Dozakh Hisse Mein Aaye, Aisi Khatarnaak Aur Halaakat Mein Daalne Wali Aafat Se Bachna Aur Door Rahna Nihaayat Zaruri Hai, Kisi Aqalmand Ko Zeba Nahi Ki Aisi Nuqsaan Deh Cheez Se Gaflat Barte Balki Isse Parhez Karke Aur ALLAH Ta'ala Ki Panaah Mein Aakar Isse Apne Aapko Bachaaye.

Yah Un Chaar Aafaton Ki Tafseel Ka Kuch Hissa Hai Aur Aqalmand Aadmi Jo Apne Qalb Ki Islaah Ki Ahmiyat Ko Jaanta Hai Uske Nazdeek To In Chaaro Aafaton Mein Se Har Ek Aafat Bahut Hi Khatarnaak Hai.
(Wallahu Muvaffiq)

Sawaal: Jab Aafaton Wa Marzo Ki Nazaakat Wa Khatre Ka Yah Aalam Hai Aur Jab Inse Bachna Is Qadr Zaruri Hai, Aur Jab Hamare Liye In Aafaton Ki Haqeeqat Se Waaqif Hona Nihaayat Zaruri Hai To Baraye Meharbaani In Ki Haqeeqat

Aur Tafseel Bayaan Keejiye Aur Vo Tadbeerein Aur Raaste Bhi Bataiye Jinko Ikhtiyaar Karke Ham Inse Mahfooz Rah Sakein?

Jawaab: In Aafaton Wa Marzo Ka Poora Bayaan Badi Lambi Tafseel Chahata Hai, Hamne Inki Poori Tafseelaat Apni Kitaab 'Ihya Ul Uloom' Aur 'Asraare Muamalaat E Deen' Mein Likh Di Hain Aur Is Kitaab Mein Ham Sirf Zaruri Guftagoo Hi Karenge. (Wabillaahittaufeeq)

Amal Ki Haqeeqat Ka Bayaan:

Hamare Aksar Ulma E Kiraam Ne Farmaya Hai Ki Amal Is Pukhta Khyaal Ka Naam Hai Ki Mein Der Tak Zinda Rahoonga Aur Agar Aisa Na Ho Balki Dil Mein Yah Baat Ho Ki Meri Zindagi Aur Hayaat ALLAH Ta'ala Ki Marzi Ke Sath Waabasta Hai Aur Is Duniya Mein Mujhe Nek Kaam Karne Ke Liye Rahna Chahiye To Is Tarah Ki Neeyat Wa Iraade Ka Naam Qasare Amal Hai Yani Ummeedon Ko Km Rakhna, To Yah Shakhs Yah Aqeeda Rakhe Mujhe Is Saans Ke Baad Doosri Saans Ka Zarur Mauqa Milega, Ya Aane Wali Ghadi Tak Mein Zarur Zinda Rahoonga To Aise Shakhs Ko Aamil Kahenge Yani Lambi Ummeedon Mein Giraftaar. Aisa Aqeeda Aur Khyaal Gunaah Hai Kyunki Yah Ek Poshida Maamle Par Hukm Lagaana Hai Lekin Agar Koi ALLAH Ta'ala Ke Ilm Aur Uski Marzi Ko Shamil Kar Ke Yoon Kahe Ki Mein Insha ALLAH Zinda Rahoonga, Ya ALLAH Ta'ala Ke Ilm Mein Agar Meri Zindagi Baaqi Hai To Mein Zinda Rahoonga, To Aise Shakhs Ko Aamil Nahi

Kahte Balki Aise Shakhs Ko Taarike Amal (Ummeedon Ko Tark Karne Wala) Kaha Jayega, Yoonhi Agar Koi Nek Iraado Ke Sath Aisi Ummeed Rakhe To Use Toole Amal Mein Giraftaar Nahi Kahenge Balki Aisa Shakhs Qaasirul Amal (Ummeedon Ko Km Rakhne Wala) Kahlayega Kyunki Aisa Shakhs Kisi Maamle Mein Bhi Koi Qatai Faisla Nahi Kar Raha. Tum Bhi Yahi Tareeqa Ikhtiyaar Karo Aur Har Waqt Toole Amal Ke Bure Nateejo Par Nigaah Rakho Aur Dil Ko Ummeedein Km Rakhne Par Mazboot Aur Qaayam Rakho. Fir Ummeedein Do Qism Ki Hai:

(1) Aam Logon Ki Ummeedein

(2) Khaas Logon Ki Ummeedein

Aam Logon Ki Ummeedein Ye Hain Ki Duniya Ka Samaan Jama Karne Ke Liye Zindagi Ki Aarzoo, Aur Yahan Lambi Umr Tak Zinda Rahne Ka Iraada, Is Tarah Ki Ummeedein Saraasar Gunaah Hain Iske Khilaaf Sawaab Yah Hai Ki Insaan Duniya Se Mut'alliq Maamlaat Mein Apni Ummeedein Kam Kare,

ALLAH Ta'ala Irshad Farmata Hai:

"Unhein Chhodo Ki Khayein Aur Bartein Aur Ummeed Unhein Khel Mein Daale To Ab Jaana Chahate Hain".

(Soorah Hijr, Aayat 3)

Aur Khaas Qism Ki Ummeed Yah Hai Ki Insaan Aise Nek Kaamo Ko Karne Ke Liye Duniya Mein Rahne Ki Aas Wa Ummeed Lagaye Jinmein Khatre Ka Andesha Ho Aur Durusti Ki Ummeed Km Ho, Baaz Waqt Aisa Hota Hai Ki Ek Mu'ayyan (Tay Ki Hui) Neki Iske Saamne Hoti Hai Lekin Use Poora Karne Ki Salaahiyat Usmein Nahi Hoti

Vah Is Tarah Ki Use Amal Mein Laane Ki Soorat Mein Insaan Ujb (Khudpasandi) Ya Riya (Dikhave) Mein Pad Jata Hai Aur Is Neki Ka Ajr Wa Sawaab Mahfooz Nahi Rakh Sakta. Isiliye Yah Durust Nahi Ki Jab Insaan Namaz Ya Roza Ya Koi Aur Nek Kaam Shuru Kare To Vah Dil Mein Yah Yaqeen Wa Aiteqaad Rakhe Ki Mein Ise Zarur Poora Karunga Kyunki Yah Ek Poshida Cheez Par Hukm Lagaana Hai Jo Theek Nahi Is Qism Ka Koi Qatai Iraada Kar Lena Bande Ke Liye Theek Nahi Balki Durust Baat Yah Hai Ki Har Nek Kaam Shuru Karte Waqt Yah Khyaal Kare Ki Agar Yah Kaam Mere Laayaq Aur Mere Haq Mein Behtar Ho To Khuda Ta'ala Mujhe Ise Karne Ki Taufeeq Wa Himmat De Ya Mein Us Kaam Ko Insha ALLAH Ta'ala Poora Karunga Ya Yah Aiteqaad Rakhe Ki Mein Is Kaam Ko Usi Soorat Mein Poora Kar Sakta Hoon Agar ALLAH Ta'ala Ki Marzi Ho, Ye Qaayde Wa Shartein Isliye Malhooz Rakhe Taaki Lambi Ummeed Ke Aeb Se Bach Sake, ALLAH Ta'ala Ne Qur'an Majeed Mein Apne Habeebe Paak صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ko Hukm Diya:
"Aur Hargiz Kisi Baat Ko Na Kahna Ki Mein Kal Yah Kar Doonga, Magar Yah Ki ALLAH Chahe". (Soorah Al Kahf, Aayat 23,24)

Ulma E Kiraam Ne Farmaya Hai Ki Toole Amal Ke Muqable Mein Majaazi Taur Par Achchi Neeyat Ko Qaraar Diya Gaya Hai Kyunki Achchi Neeyat Wala Insaan Umooman Lambi Ummeedon Se Bacha Hota Hai, Choonki Achchi Neeyat Ki Bahut Zarurat Hai Aur Iski Maarifat Aur Pahchaan Ke Bagair Chaara Nahi Isliye Ulma E Kiraam Ne

Iski Ek Jaame'a Aur Munasib Tareef Bayaan Ki Hai Aur Vah Tareef Yah Hai:- 'Kisi Nek Kaam Ko Shuru Karne Ka Pukhta Iraada Karna Aur Sath Yah Aiteqaad Bhi Rakhna Ki Iska Poora Hona Aur Khatm Hona ALLAH Ta'ala Ki Marzi Par Hai'.

Sawaal: Kaam Shuru Karne Ka Iraada To Pukhta Kiya Jaye Magar Fir Iska Poora Hone Aur Khatm Hone Ko ALLAH Ta'ala Ki Marzi Par Mauqoof Karna Kyun Zaruri Hai, Jab Ki Iska Mukammal Hona ALLAH Ta'ala Ki Marzi Par Hai To Chahiye Ki Kaam Ke Shuru Ke Waqt Bhi Khuda Ki Marzi Hi Malhooz Rahe Na Ki Apni Taraf Se Pukhta Iraada Kar Liya Jaye?
Jawaab: Kaam Ke Shuru Mein Pukhta Iraada Kar Lena Isliye Durust Aur Theek Hai Ki Is Waqt Kaam Wujood Mein Nahi Aaya Hota Lihaza Shuru Mein Riya Wa Ujb Wagaira Ka Khatra Nahi Magar Mukammal Hone Wa Khatm Hone Ke Waqt Choonki Kaam Ka Wujood Hai Isliye Is Waqt Do Khatre Hain Ek Yah Ki Shayad Yah Kaam Mujhse Poora Hokar Aakhir Tak Pahunchta Hai Ya Nahi, Doosra Yah Ki Darmiyaan Mein Riya Wa Ujb Aa Jaye Aur Vah Amal Barbaad Ho Jaye, Isliye Iske Achchi Tarah Mukammal Hone Ke Liye Insha ALLAH Kahna Aur ALLAH Ta'ala Ke Hawale Karna Zaruri Hai. Insha ALLAH To Isliye Ki Yah Kaam Aakhir Tak Pahunche Aur ALLAH Ke Hawale Ise Isliye Kare Ki Riya Ya Ujb Wagaira Aafaton Se Mahfooz Rah Sake, Har Amale Khair Ke Liye Is Qism Ke Iraade Ka Naam Niyate Mahmooda (Yani Nek Neeyat) Hai, Is Mazmoon Ko

Khoob Gaur Se Samjho.

Aey Azeez! Jaan Le Ki Ummeedein Km Rakhne Ka Qila Maut Ki Yaad Hai Aur Maut Ko Yaad Rakhne Ka Zariya Achanak Maut Aa Jane Ka Khyaal Hai Sath Hi Yah Khyaal Rakhna Ki Maut Kahi Gaflat, Bekhabari Aur Guroor Ki Haalat Mein Na Aa Jaye Is Baat Ko Dimaag Mein Rakhna Bahut Zaruri Hai Taaki Tumhara Azeez Waqt Fuzool Baato Ya Gapshap Mein Na Guzare Aur Logon Se Be Maqsad Mel Wa Mulaqaat Ki Wajah Se Barbaad Na Ho.
(Wallahu Muvaffiqu Bifazlihi)

Hasad Ki Haqeeqat

Apne Musalman Se Aisi Ni'amat Chhin Jaane Ke Iraade Ka Naam Hasad Hai Jismein Us Musalman Ke Liye Behtari Aur Bhalai Ho, Aur Agar Chhin Jaane Ka Iraada Na Ho Balki Yah Iraada Ho Ki Aisi Hi Ni'amat Mujhe Bhi Mil Jaye To Ise Hasad Nahi Balki Gibta Kahte Hain Aur Huzoor Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Is Qaul Mein Ki- 'Hasad Jaez Nahi Magar Do Cheezon Mein' (Saheeh Bukhari) Hasad Se Muraad Gibta Hai, Aap صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Majaazan Gibta Ko Hasad Se Tabeer Kar Diya Kyunki Donon Ma'ana Ke Lihaaz Se Qareeb Hain.

Aur Agar Aisi Ni'amat Ke Zawaal (Yani Khatm Ho Jane) Ka Iraada Ho To Jismein Musalman Ke Liye Behtari Na Ho To Aise Iraade Ka Naam 'Gairat' Hai, Hasad, Gairat Aur Gibta Mein Yahi Farq Hai Jo Hamne Bayaan Kar Diya Hai. Hasad Ke Muqable Mein 'Naseehat' Hai. Musalman Ke Liye

Aisi Ni'amat Ke Baaqi Rahne Ke Khyaal Ka Naam Naseehat Hai.

Sawaal: Ham Kaise Jaan Sakte Hain Ki Musalman Ke Liye Is Ni'amat Mein Bhalai Hai? Taaki Usse Naseehat Ka Izhaar Karein Ya Hasad Karein?
Jawaab: Baaz Waqt Hamein Yah Gaalib Gumaan Hota Hai Ki Is Kaam Mein Musalman Ke Liye Bhalai Hai, Aisi Soorat Mein Naseehat Par Amal Karna Chahiye Aur Hasad Se Bachna Chahiye Aur Agar Us Ni'amat Ki Bhalai Aur Behtari Mein Shak Wa Shubah Ho To Uske Khatm Hone Ya Baaqi Rahne Ka Iraada Nahi Karna Chahiye Balki Use ALLAH Ta'ala Ke Ilm Aur Uski Marzi Ke Supurd Karna Chahiye Taaki Hasad Se Parhez Aur Naseehat Par Amal Ho Sake.

Hasad Se Door Rakhne Wali Cheez (Naseehat Wa Khair Khwaahi) Ke Jazbe Ko Barqaraar Rakhne Ki Soorat Yah Hai Ki Insaan Musalmanon Ke Sath Dosti Wa Mel Jol Ki Takeedo Ko Yaad Kare Jo Is Maamle Mein ALLAH Ta'ala Ki Taraf Se Batai Ja Chuki Hain Aur Us Yaad Ko Pukhta Karne Wali Cheez Yah Hai Ki Insaan Momin Bhai Ke Huqooq Ka Tasavvur Kare, Uske Martabe Ki Bulandi Aur Uske Maal Ki Hurmat (Izzat) Jo ALLAH Ta'ala Ke Yahan Hain, Nigaah Mein Rakhe Aur Momin Ki Un Buzurgiyon Aur Azmat Ka Tasavvur Kare Jo Aakhirat Mein ALLAH Ta'ala Usko Ata Karega Aur Is Baat Ka Khyaal Kare Ki Mujhe Duniya Mein Mominon Ke Sath Ta'avun, Unki Madad, Aur Unke Sath Juma Wa Jama'at Mein Shirkat Ke Andar Kya Kya Azeem Fayde Hain Fir Imaan Walo Ke Sath

Ta'avun Aur Unki Madad Ka Ek Fayda Yah Hai Ki Vo Aakhirat Mein Tumhari Shafa'at Karenge.

To Is Qism Ke Khyalaat Wa Tasavvuraat Insaan Ko Apne Doosre Musalman Bhaiyon Ke Sath Khair Khwaahi Par Ubhaarte Hain Aur Hasad Se Bachaate Hain.

Ujlat Yani Jaldbaazi Ki Haqeeqat:

Ujlat Darasal Dil Mein Ek Qaayam Ma'ana Ka Naam Hai Jo Insaan Ko Bina Soche Samjhe Aur Bila Gaur Wa Fikr Kaam Karne Par Aamaada Karte Hai Aur Amal Mein Jaldbaazi Ki Wajah Banata Hai Aur Is Ujlat Ke Muqabil Sifat Anaa'at Hai Yani Sabr Wa Burdbaari Se Kaam Karna Aur Anaa'at Dil Mein Maujood Ek Aise Ma'ana Ka Naam Hai Jo Bande Ke Kaamo Mein Ahtiyaat, Gaur Wa Fikr Aur Tahammul (Bardasht) Wa Burdbaari Paida Karta Hai Aur Tavaqquf (Thahraav) Ki Zid Sifat Ta'assuf Hai Yani Bina Soche Samjhe Kaam Shuru Kar Dena.

Fir Mere Shaikh Ne Tavaqquf (Thahraav) Wa Anaa'at Mein Yah Farq Bataya Hai Ki Kaam Shuru Karne Se Pahle Iske Mut'alliq Gaur Wa Fikr Aur Soch Vichaar Karne Ko Tavaqquf Kahte Hain Aur Kaam Shuru Karke Usmein Aahistagi Ikhtiyaar Karne Ko Taaki Kaam Behtar Tareeqe Se Anjaam Ko Pahunche Anaa'at Kahte Hain.

Fir Anaa'at Aur Tahammul Paida Hone Ka Yah Tareeqa Hai Ki Insaan Jaldbaazi Ki Aafaton Aur Nuqsanaat Wa Kharabiyon Ko Khyaal Mein Haazir Kare Aur Ta'assuf Yani Be Soche Samjhe Kaam Karne Aur Jaldbaazi Karne Se Jo Sharmindagi Hogi Use Zahan Mein Laaye Is Tarah Karne

Se Zarur Insha ALLAH Ta'ala Bande Mein Tavaqquf (Thahraav) Wa Tahammul (Bardasht) Ki Sifat (Khoobi) Paida Hogi Aur Ta'assuf Yani Bina Soche Samjhe Kaam Karne Aur Ujlat Yani Jaldbaazi Se Bhi Najaat Haasil Hogi.

Kibr (Takabbur) Ki Haqeeqat

Nafs Ki Bulandi Wa Azmat Ke Khyaal Ko Kibr (Takabbur) Kahte Hain, Is Khyaal Se Kibr (Takabbur) Paida Hota Hai Aur Apne Aapko Haqeer Wa Km Tar Khyaal Karne Ka Naam 'Farautani' Hai Aur Farautani Se Tavaazo'a (Yani Inkesaari Wa Aajizi) Paida Hoti Hai Fir Tavaazo'a Wa Takabbur Har Ek Ki Do Do Qismein Hain Tavaazo'a Khaas Wa Tavaazo'a Aam Wa Takabbure Khaas.

Tavaazo'a Aam To Yah Hai Ki Banda Ek Mamooli Haisiyat Ke Libaas, Rahne Ki Jagah Aur Sawaari Ko Kaafi Samjhe Aur Takabbure Aam Yah Hai Ki Insaan Mamooli Haisiyat Ke Libaas, Makaan Aur Sawaari Wagaira Ko Kaafi Na Samjhe Balki Usmein Unchi Haisiyat Ka Talabgaar Ho.

Tavaazo'a Khaas Yah Hai Ki Har Darje Ka Insaan Apne Nafs Ko Haq Ke Taabe Karne Ki Koshish Kare Aur Takabbure Khaas Yah Hai Ki Is Tarah Ki Koshish Na Kare Aisa Takabbur Gunaah E Kabeera Aur Burai Hai.

Tavaazo'a Aam Ko Apne Andar Mazboot Karne Ka Tareeqa Yah Hai Ki Banda Apni Shuruwati Haalat, Paidaish, Maut Aur Is Maujooda Waqt Ki Pareshaniyon Aur Aaloodgiyon Ko Yaad Kare, Ek Buzurg Rahmatullah Alaih Ka Irshad Hai:- 'Teri Ibtida To Raham (Bachchedaani) Mein Pada Hua Qatra Hai Aur Teri Inteha Napaak Murdaar

Hai Aur Is Waqt Too Un Donon Haalaton Ke Darmiyaan Apne Pet Mein Pakhaane Ka Bojh Uthaaye Firta Hai'.

Tavaazo'a Khaas Ko Apne Andar Mazboot Karne Ka Tareeqa Yah Hai Ki Banda Haq Se Munh Fer Le Aur Baatil Mein Munhamik Hone (Yani Lag Jaane) Wale Shakhs Ke Anjaam Aur Uske Azaab Wa Saza Ko Yaad Kare, Ek Saahibe Baseerat (Nigaah Wala) Insaan Ke Liye Dil Ki Aafaton Ke Janne Ke Liye Is Qadr Wazaahat Hi Kaafi Hai.

(Wallahul Al Muvaffiqu Waliyyuttaufeeq)

Paanchvi Fasl: Shikam (Pet) Ki Hifazat Ke Bayaan Mein

Aey Ibaadat Ke Taalib! Tujh Par Apne Shikam Ki Hifazat Bhi Laazim Wa Zaruri Hai, Pet Ki Islaah Aur Hifazat Ek Nihaayat Mushkil Kaam Hai Lihaza Uski Islaah Wa Hifazat Ke Liye Zyada Mehnat Wa Mashaqqat Ki Zarurat Hai Iske Bigaad Ka Asar Bahut Gahara Aur Uski Kharaabi Ka Nuqsaan Bahut Zyada Hai Kyunki Pet Tamam Jismaani Taaqato Ka Thikaana Hai. Isi Shikam Se Hi Jism Mein Kamzori Ya Quvvat, Pakeezgi Ya Sarkashi Wagaira Zaahir Hoti Hai, Isliye Agar Tum Sahi Maqsad Wali Ibaadat Ka Pakka Iraada Apne Andar Paida Karna Chahate Ho To Tum Par Haraam Giza, Khane Ki Vah Cheezein Jin Mein Shak Wa Shubah Ho Aur Fuzool Halaal Se Apne Pet Ki Hifazat Karna Nihaayat Zaruri Hai. Haraam Wa Shubah Ki Cheezon Se Teen Wajaho Se Bachna Zaruri Hai:-

Pahli Wajah Dozakh Ki Aag Se Mahfooz Rahne Ke Liye Hai ALLAH Ta'ala Farmata Hai-
"Vo Jo Yateemon Ka Maal Naahaq Khate Hain Vo To Apne Pet Mein Niri Aag Bharte Hain, Aur Koi Dam Jata Hai Ki Bhadakte Dhade (Bhadakti Aag) Mein Jayenge".
(Soorah Nisa, Aayat 10)

Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya:-
'Jo Gosht Haraam Ki Giza Se Taiyar Hua Ho Uske Liye Aag Mein Jalna Hi Behtar Hai'. (Al Mojmul Ausat)
Doosri Wajah Yah Hai Ki Haraam Wa Shubah Ki Giza Khane Wala Mardoode Bargaahe Khudavandi Hai, Aise Shakhs Ko Rab Ta'ala Ki Sahi Aur Kamyaab Ibaadat Ki Taufeeq Naseeb Nahi Hoti Kyunki Ek Paak Insaan Hi ALLAH Ta'ala Ki Ibaadat Ke Laayaq Hai, Mein Kahta Hoon Ki Kya ALLAH Ta'ala Ne Ek Junubi (Yani Jis Par Gusl Farz Ho) Insaan Ka Apne Ghar Yani Masjid Mein Daakhil Hone Aur Be Wuzoo Shakhs Ko Qur'an Majeed Ko Chhoone Aur Hath Lagaane Se Mana Nahi Kiya? Zarur Mana Kiya Hai Jaisa Ki Qur'an Majeed Mein Farmaya:-
"Aur Napaaki Ki Haalat Mein Be Nahaye Namaz Ke Paas Na Jao".
(Soorah Annisa, Aayat 43)
Aur Doosri Jagah Farmaya:-
"Ise Na Chhuyein Magar Ba Wuzoo".
(Soorah Al Waaqia, Aayat 79)

Junubi (Yani Jis Par Gusl Farz Ho) Aur Be Wuzoo Hona Shar'an Mubaah Hai, Gaur Karo Jab Ek Mubaah Kaam Ki Wajah Se Masjid Mein Qadam Rakhna Ya Qur'an Kareem

Ko Hath Lagaana Mana Hai To Vah Shakhs Masjid Mein Kaise Aa Sakta Hai Jo Haraam Aur Shubah Ki Gandagi Se Aalooda Hai Aur Aisa Shakhs Kis Tarah Ibaadat Guzaari Ka Daawa Kar Sakta Hai, Ya Uske Zikr Aur Uski Yaad Se Lutf Andoz Ho Sakta Hai Aise Shakhs Ko Yah Taufeeq Naseeb Nahi Ho Sakti.

Hazrat E Ibne Mu'aaz Raazi Rahmatullah Alaih Ne Farmaya Hai Ki- 'Ita'at ALLAH Ta'ala Ke Khazanon Mein Se Ek Khazana Hai Aur Is Khazane Ki Chaabi Dua Hai Aur Chaabi Ke Dandaane Rizqe Halaal Hain To Jab Chaabi Ke Dandaane Na Ho To Darwaaza Nahi Khul Sakta Aur Jab Tak Darwaaza Na Khule Khazane Tak Pahunchana Na Mumkin Hai'.

Teesri Wajah Yah Hai Ki Haraam Wa Shubah Ki Giza Khane Wala Shakhs Nek Kaam Karne Se Mahroom Hota Hai Aur Agar Ittefaaqan Koi Neki Usse Ho Jaaye To Vah ALLAH Ke Nazdeek Maqbool Wa Manzoor Nahi Hoti Balki Radd Kar Di Jati Hai To Aisa Shakhs Nek Kaam Ko Anjaam Dene Mein Jo Waqt Aur Taaqat Kharch Karta Hai Usse Be Fayda Mashaqqat, Fuzool Ranj Wa Mehnat Aur Waqt Barbaad Karne Ke Siwa Use Kuch Haasil Nahi Hota, Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Irshad E Giraami Hai- 'Bahut Se Raat Ibaadat Mein Kaatne Wale Aise Hote Hain Jinko Jaagne Ki Mashaqqat Ke Siwa Kuch Haasil Nahi Hota Aur Bahut Se Rozadaar Aise Hote Hain Jinko Din Bhar Ke Roze Se Siwa Bhookh Wa Pyaas Ke Kuch Haasil Nahi Hota'. (Sunan Daarmi)

Hazrat Ibne Abbas Raziyallahu Anhu Se Riwayat Hai Ki-

'ALLAH Aise Shakhs Ki Namaz Qabool Nahi Karta Jiske Shikam Mein Haraam Giza Padi Ho'.

Baaqi Raha Fuzool Aur Zarurat Se Zyada Halaal To Uska Istemaal Aafat Hai Aur Mujaahide Wale Ke Liye Bala Hai Mujhe Ismein Gaur Karne Se 10 Aafatein Maloom Hui Hain Jinko Usool Ki Jagah Di Ja Skti Hai.

Pahli Aafat Halaal Khana Zyada Khane Se Dil Ki Sakhti Paida Hoti Hai Aur Noor Khatm Ho Jata Hai. Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya- 'Haajat Aur Zarurat Se Zyada Khane Peene Se Gurez Karo Kyunki Isse Dil Murda Ho Jata Hai Jis Tarah Zarurat Se Zyada Paani Se Kheti Tabaah Ho Jati Hai'. Baaz Saaleheen Ne Iski Misaal Yoon Di Hai Ki Meda Dil Ke Neeche Ek Ubalti Hui Handiya Jaisa Hai To Mede Se Bukharaat Dil Ko Chadhate Hain Aur Inki Wajah Se Dil Maila Aur Kharaab Ho Jata Hai.

Doosri Aafat Yah Hai Ki Zyada Khane Se Aaza Mein Fitna Paida Hota Hai, Fasaad Barpa Karne Aur Behooda Kaamo Ki Ragbat Paida Hoti Hai Kyunki Jab Insaan Khoob Pet Bhar Kar Khana Khata Hai To Uske Jism Mein Takabbur Aankhon Mein Bad Nazari Ki Khwaahish Paida Hoti Hai, Kaan Buri Baatein Sunne Ke Khwaahishmand Hote Hain, Zubaan Behooda Baato Par Aamaada Hoti Hai, Sharmgaah Shahwat Ka Taqaaza Karti Hai Aur Paanv Najaez Maqaam Ki Taraf Harkat Karne Ke Liye Beqaraar Hote Hain Iske Khilaaf Agar Insaan Pet Giza Se Pur Na Kare Balki Bhookh Baaqi Rahne De To Tamam Aaza Sukoon Wa Aaram Ikhtiyaar Karenge Na To Kisi Burai Ka Laalach

Karenge Aur Na Burai Ko Dekh Kar Khush Honge. Ustaad Aboo Jaafar Rahmatullah Alaih Ne Kya Khoob Farmaya Hai Ki- 'Shikam Ek Aisa Uzv Hai Ki Agar Vah Bhookha Ho To Jism Ke Baaqi Aaza Ser Hote Hain Yani Sukoon Mein Hote Hain Kisi Shay Ka Mutaalba Nahi Karte Aur Agar Shikam Ser Ho To Doosre Aaza Bhookhe Hote Hain Yani Mukhtalif Buraiyon Ki Taraf Ruzoo Karte Hain'. Khulasa Yah Hai Ki Insaan Jo Bolta Hai Jo Karta Hai, Uske Aamaal Ki Achchai Burai Ka Daromadaar Giza Par Hai Agar Pet Mein Haraam Giza Jayegi To Haraam Kaamo Ki Soorat Mein Hi Zaahir Hogi Aur Agar Fuzool Aur Zarurat Se Zyada Giza Pet Mein Jayegi To Vah Bekaar Ke Kaamo Ki Soorat Mein Hi Baraamad Hogi, Yani Giza Beej Hai Aur Af'aal (Yani Kaam) Wa Aqwaal (Yani Bol) Us Beej Ke Paudhe Hain Jo Beej Ke Mutabiq Ugte Hain.

Teesri Aafat Yah Hai Ki Zarurat Se Zyada Khane Se Ilm Wa Faham (Samajh) Mein Kami Aa Jati Hai Kyunki Shikampuri (Yani Zyada Pet Bharna) Daanai (Samajhdaari) Aur Aqalmandi Ko Khatm Kar Deti Hai. Hazrat Daraani Rahmatullah Alaih Ne Bilkul Theek Farmaya Hai Ki- 'Agar Too Duniya Aur Aakhirat Ki Haajat Wa Zarurat Poora Karne Ka Khwaahishmand Hai To Khaali Pet Use Poora Karne Ki Koshish Kar, Pet Bhar Kar Kha Lene Ke Baad Aqal Wa Faham Mein Kharaabi Paida Ho Jayegi Yah Baat Har Tarjurbekaar Par Zaahir Hai'.

Chauthi Aafat Yah Hai Ki Pet Bhar Khane Se Ibaadat Mein Kami Aati Hai Kyunki Insaan Jab Khoob Ser Hokar Kha Leta Hai To Uska Badan Bojhal Ho Jata Hai, Aankhon

Mein Neend Bhar Jati Hai Aur Aaza Sust Pad Jate Hain, Koshish Ke Bavajood Koi Kaam Nahi Kar Sakta, Har Waqt Zameen Par Murdaar Ki Tarah Pada Rahta Hai, Kaha Gaya Hai Ki- Jab Too Petoo Ban Jaye To Fir Apne Aapko Zanjeer Se Paanv Bandha Samajh.

Marvi Hai Ki- 'Ek Dafa Hazrat Yahya Alaihissalam Ne Iblees Ko Dekha Ki Bahut Se Jaal Uthaaye Huye Hai, Aap Alaihissalam Ne Unki Taraf Ishaara Karke Poochha Ki Yah Kya Hai? Iblees Ne Jawaab Diya Ki Ye Shahwaat Ke Jaal Hain Jinse Mein Logon Ko Shikaar Karta Hoon, Aap Alaihissalam Ne Poochha Ki- Kya Mujhe Fasane Ke Liye Bhi Ismein Koi Jaal Hai? To Usne Kaha Ki- Nahi Sirf Ek Raat Aapne Pet Bhar Kar Khana Khaya To Meine Us Raat Aap Par Namaz Ko Bhaari Kar Diya. Hazrat Yahya Alaihissalam Ne Yah Sun Kar Farmaya Ki Qasam Khuda Ki Aainda Mein Kabhi Pet Bhar Kar Nahi Khaunga. To Iblees Ne Kaha Ki Mein Bhi Aainda Kabhi Kisi Ko Aisi Baat Nahi Bataoga'.

Yah Us Hasti Ka Haal Hai Jisne Saari Umr Mein Ek Dafa Ser Hokar Khaya To Uska Kya Haal Hoga Jisne Saari Umr Mein Sirf Ek Dafa Shikam Ko Bhookha Rakha Ho? Kya Aisa Shakhs Ibaadat Ki Ummeed Kar Sakta Hai?

Hazrat Sufiyaan Sauri Rahmatullah Alaih Ne Farmaya Hai Ki- 'Ibaadat Ek Fun Hai Jiske Seekhne Ki Jagah Tanhai Aur Khilwat Hai Aur Uska Hathiyaar Bhookh Hai'.

Paanchvi Aafat Yah Hai Ki Pet Bhar Kar Khane Se Ibaadat Ki Halaawat (Mithaas) Khatm Ho Jati Hai. Hazrat Siddiqe Akbar Raziyallahu Anhu Ne Farmaya- 'Jab Se Musalman Hua Hoon Kabhi Pet Bhar Kar Nahi Khaya Ki

Ibaadat Ki Halaawat (Mithaas) Naseeb Ho Aur Jab Se Musalman Hua Hoon Kabhi Ser Hokar Nahi Piya, Rab Ta'ala Ki Mulaqaat Ke Shauq Se'.

Aur Ye Sifaat Kashf Walo Ki Hain, Hazrat Siddiqe Akbar Raziyallahu Anhu Bhi Mukashefeen (Yani Kashf Wale Logon) Mein Se The Isi Mukaashafa Ki Taraf Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Apne Is Qaul Mein Ishaara Farmaya Hai- 'Aboo Bakr Namaz Roze Ki Wajah Se Tum Se Afzal Nahi Balki Unke Andar Ek Shay Hai Jo Unki Afzaliyat Ki Wajah Hai'.

Hazrat Daraani Rahmatullah Alaih Ne Farmaya Hai Ki- 'Mein Ibaadat Mein Halaawat (Mithaas) Sabse Zyada Us Waqt Mahsoos Karta Hoon Jab Bhookh Ki Wajah Se Mera Pet Peeth Se Laga Ho'.

Chhati Aafat Yah Hai Ki Khoob Pet Bhar Kar Khane Mein Haraam Ya Shubah Wali Cheez Ke Khane Ka Khatra Hai Kyunki Halaal Itna Zyada Nahi Milta Balki Mamooli Guzaare Ke Laayaq Milta Hai.

Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Riwayat Hai Ki Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya- 'Halaal Giza Tujhe Milegi Magar Mamooli Guzaare Ke Muvaafiq Aur Haraam Tere Paas Be Tahaasha Aayega'.

Saatvi Aafat Fuzool Halaal Ko Jama Karne, Fir Use Taiyar Karne Aur Fir Khane Mein Dil Aur Badan Mashgool Rahta Hai, Fir Usse Faarig Hone Aur Khalaasi Paane Mein Masroof Rahta Hai Fir Usse Paida Hone Wali Kharabiyon Se Salaamati Ki Koshish Karta Hai Kyunki Zyada Khane Se Badan Mein Kharaabi Paida Hoti Hai Balki Deeni Lihaaz Se

To Usse Hazaron Kharabiyan Aur Aafatein Paida Hoti Hain. Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Irshad E Giraami Hai:- 'Har Beemari Ki Asal Bad Hazmi Hai Aur Har Ilaaj Ki Asal Bhookh Aur Km Khuraak Hai'.

Hazrat Maalik Ibne Deenar Rahmatullah Alaih Farmaya Karte The 'Aey Logon Mujhe Baitul Khala Ki Taraf Zyada Aana Jana Padta Hai Yahan Tak Ki Zyada Khane Se Mujhe Apne Rab Se Sharm Aai, Kaash ALLAH Ta'ala Meri Rozi Kankariyon Mein Kar Deta Ki Mein Unhein Choos Liya Karta Yahan Tak Ki Mujhe Maut Aa Jati'.

Fir Is Marz Ki Roo Se Duniya Ki Talab Karni Padati Hai, Logon Se Laalach Karna Padta Hai Aur Isi Khane Peene Ki Fikr Mein Azeez Waqt Barbaad Ho Jata Hai.

Aathvi Aafat Aakhirat Mein Hisaab Kitaab Ki Haulnakiyan Aur Sukraate Maut (Naza Ki Haalat) Ki Sakhti Ki Wajah Bhi Pet Bhar Kar Khana Hai, Riwayat Mein Aaya Hai Ki- 'Beshak Sukraate Maut (Naza Ki Haalat) Ki Sakhti Duniya Ki Lazzato Ke Mutabiq Hai To Jisne Zyada Lazzatein Uthaai Use Maut Ki Takleef Zyada Hogi'.

Navi Aafat Isse Aakhirat Ke Sawaab Mein Kami Hoti Hai, ALLAH Ta'ala Farmata Hai:-

"Tum Apne Hisse Ki Paak Cheezein Apni Duniya Hi Ki Zindagi Mein Fana Kar Chuke Aur Unhein Barat Chuke To Aaj Tumhein Zillat Ka Azaab Badla Diya Jayega Saza Uski Ki Tum Zameen Naahaq Takabbur Karte The Aur Saza Uski Ki Hukm Udooli Karte The".
(Soorah Ahqaaf, Aayat 20)

To Jis Qadr Tum Duniya Ki Lazzatein Haasil Kar Loge Utna Hissa Aakhirat Se Km Ho Jayega, Isiliye Jab Rab Ta'ala Ne Apne Habeebe Paak صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Par Duniya Pesh Ki To Farmaya Ki Agar Too Iski Lazzat Utha Le To Iske Badle Teri Lazzatein Aakhirat Mein Km Nahi Karunga.

Is Riwayat Se Maloom Hua Ki Yah Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Khusoosiyat Thi Doosre Yahan Lazzatein Haasil Karenge To Uske Badle Unko Aakhirat Ka Hissa Kaat Liya Jayega, Haan ALLAH Ta'ala Ka Fazl Ho Jaaye To Doosri Baat Hai.

Marvi Hai Ki- 'Ek Martaba Khalid Ibne Walid Raziyallahu Anhu Ne Hazrat Farooqe Aazam Raziyallahu Anhu Ki Daawat Ki, Jab Aap Khane Lage To Khane Ko Dekh Kar Farmaya Ki Yah To Hamare Liye Hai, Un Fuqra Muhaajireen Ke Liye Kya Hai Jo Faut Ho Chuke Aur Jau Ki Roti Se Bhi Ser Na Huye, Hazrat Khalid Ibne Walid Raziyallahu Anhu Ne Arz Kiya Ki Unke Liye Jannate Firdaus Hai, Hazrat Farooqe Aazam Raziyallahu Anhu Ne Farmaya Agar Vah Jannat Paane Mein Kamyaab Ho Gaye Hain Aur Hamne Uske Badle Apna Hissa Yahan Duniya Mein Le Liya To Unke Aur Hamare Martabe Mein Bahut Farq Hai'.

Manqool Hai Ki- 'Ek Dafa Hazrat Farooqe Aazam Raziyallahu Anhu Ko Pyaas Mahsoos Hui Aapne Ek Shakhs Se Paani Manga, Us Shakhs Ne Aapko Ek Bartan Diya Jismein Khajooro Ka Paani Tha, Jab Aapne Usse Munh Lagaaya To Use Thanda Aur Meetha Paaya, Aap Ruk Gaye Aur Aah Kheenchi, Us Shakhs Ne Kaha Khuda Ki Qasam! Meine Ise Meetha Karne Mein Koi Kami Nahi Chhodi To

Aapne Farmaya Isi Mithaas Ne Hi To Mujhe Peene Se Baaz Rakha Agar Aakhirat Ka Khyaal Na Hota To Ham Bhi Tumhari Is Aesh Wa Ishrat Mein Shareek Hote'.

Dasvi Aafat: Zarurat Se Zyada Giza Istemaal Karne Wale Shakhs Ko Qiyamat Ke Din Hashr Ke Maidaan Mein Roka Jayega, Poori Tarah Hisaab Liya Jayega Aur Zarurat Se Zyada Giza Istemaal Karne Par Sharm Dilaai Jayegi Aur Shahwaton Ki Talab Par Kosa Jayega, Bura Kaha Jayega Duniya Mein Halaal Cheezon Ke Istemaal Ka Hisaab Aur Khwaahishaat Ki Pairvi Karne Par Dhutkaara Jayega Aur Haraam Par Azaab Aur Uski Zeenat Ikhtiyaar Karne Par Halaakat Wa Barbaadi Pesh Aayegi. Ye 10 Aafatein Jinmein Se Nazar Walo Ke Liye Nuqsaan Pahunchane Mein Sirf Ek Bhi Kaafi Hai.

Aey Ibaadat Mein Koshish Karne Wale! Tujh Par Haraam Aur Shubah Wali Giza Se Parhez Karna Zaruri Hai Aur Rizq Ke Maamle Mein Sakht Ahtiyaat Ki Zarurat Hai Taaki Dozakh Ke Azaab Se Bacha Rahe, Isi Tarah Zarurat Se Zyada Halaal Ke Istemaal Se Bhi Bachna Laazim Hai Taaki Banda Sharr Aur Burai Mein Mubtala Na Ho Aur Qiyamat Ke Din Hisaab Ke Liye Mahshar Mein Rok Na Liya Jaaye.

Sawaal: Jab Haraam Aur Shubah Wali Cheezon Se Bachna Itna Zaruri Hai To Hamein Haraam Wa Shubah Ke Hukm Aur Uski Haqeeqat Se Bhi Poore Taur Par Aagaah Keejiye?
Jawaab: Mein Kahta Hoon (ALLAH Ta'ala Teri Umr Daraaz Kare) Ki Meine Haraam Aur Shubah Wali Cheezon

Ki Tafseelaat Poore Taur Par Apni Kitaab 'Asraare Muamalaat E Deen' Mein Bayaan Kar Di Hain Aur Kitaab 'Ihya Ul Uloom' Mein Bhi In Tafseelaat Mein Ek Mustaqil Baab Likha Hai Lekin Is Kitaab 'Minhajul Aabideen' Mein Ham Zaruri Baatein Likhte Hain Taaki 'Mubtadi' Yani Vah Shakhs Jo Abhi Tasavvuf Ke Raaste Par Chalna Shuru Kar Raha Hai Aur Amal Mein Bhi Kamzor Hai In Baato Ko Aasaani Se Zahan Mein Bitha Sake Kyunki Is Chhoti Si Kitaab Se Hamara Maqsad Yahi Hai Ki Mubtadi Ko Khaas Taur Par Fayda Ho Aur Isi Tarah Aakhirat Ki Raah Ke Har Taalib Ko Isse Fayda Ho.

Baaz Hukma Ne Haraam Ke Mut'alliq Yah Kaha Hai Ki- 'Har Vah Cheez Jiske Mut'alliq Tujhe Yaqeen Ho Ki Yah Gair Ki Milk Hai Aur Bagair Shariyat Ki Izaazt Ke Tujhe Iske Istemaal Ki Izaazt Nahi To Aisi Cheez Haraam Hai Lekin Agar Uska Yaqeen Na Ho To Balki Gaalib Gumaan Ho Ki Yah Gair Ki Milk Hai To Aisi Cheez Shubah Wali Cheez Hai'.

Aur Baaz Ne Haraam Ke Mut'alliq Yah Kaha Hai Ki- 'Har Vah Shay Jiske Mut'alliq Yaqeen Ho Ya Gaalib Gumaan Ho Ki Yah Gair Ki Hai To Uska Istemaal Haraam Hai Kyunki Shariyat Ne Bahut Jagah Ahkaam Mein Gaalib Gumaan Ko Bhi Yaqeen Hi Kaha Hai Aur Agar Kisi Shay Ke Haraam Ya Halaal Hone Mein Shak Ho Aur Uske Jaez Ya Najaez Hone Ka Khyaal Donon Taraf Barabar Ho Yahan Tak Ki Tum Is Had Tak Shak Mein Pad Jao Halaal Wa Haraam Na Samajh Sako To Yah Shubah Ki Giza Hai Kyunki Ismein Yah Bhi Shubah Hai Ki Haraam Ho, Lihaza

Aisi Giza Ka Maamla Mushtabbah (Jismein Shak Ho) Aur Uska Haal Saaf Nahi, Fir Jiska Haraam Hona Saaf Hai Usse Bachna Farz Aur Jiske Haraam Hone Mein Shubah Ho Usse Parhez Karna Taqwa Hai' Hamare Nazdeek In Donon Qaulo Mein Se Is Doosre Qaul Ko Fauqiyat Haasil Hai.

Sawaal: Is Zamane Ke Badshahon Ke Ina'amat Wa Tohfe Qabool Karne Ka Kya Hukm Hai?
Jawaab: Is Mas'ale Mein Ulma Ka Ikhtilaaf Hai, Baaz Kahte Hain Ki Jis Maal Ka Haraam Hona Yaqeeni Nahi Uske Lene Aur Qabool Karne Mein Harj Nahi.

Iske Khilaaf Baaz Doosre Ulma E Kiraam Yah Farmate Hain Ki Jis Maal Ka Halaal Hona Waazeh Aur Yaqeeni Na Ho Use Lena Aur Qabool Karna Durust Nahi Kyunki Is Zamane Ke Salaateen (Hukmraan) Ke Paas Zyadatar Haraam Maal Hota Hai Unke Paas Halaal Maal Ya To Bilkul Nayaab Hai Ya Bilkul Naadir Hai Yani Na Ke Barabar Hai.

Aur Ulma Ki Teesri Jama'at Yah Kahti Hai Ki Salaateene Waqt Ka Maal Gani Wa Faqeer Sab Ke Liye Qabool Karna Durust Hai Jab Ki Uske Haraam Hone Ka Yaqeen Na Ho, Agar Us Maal Mein Koi Kharaabi Hogi To Iska Gunaah Dene Wale Ke Sar Hai. Inki Daleel Yah Hai Ki Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Haakime Iskandariya Maqooqis Ka Hadiya Qabool Farmaya Halanki Vah Gair Muslim Tha. (Moajamul Kabeer)

Aur Yah Ki Huzoor Alaihissalatu Wassalam Ne Madeene Ke Yahoodiyon Se Qarz Maal Liya (Nasai) Halanki ALLAH

Ta'ala Ne Qur'an E Kareem Mein Yahoodiyon Ke Liye Farmaya:-"Bade Haraamkhor"
(Soorah Almaaedah, Aayat 42)

In Hazraat Ki Yah Bhi Daleel Hai Ki Bahut Se Sahaba Ne Zaalim Haakimo Ka Zamana Paaya Aur Unse Hadiye Tohfe Wagaira Qabool Hote Rahe, Is Silsile Mein Hazrat Aboo Hurairah Raziyallahu Anhu, Hazrat Abbas Raziyallahu Anhu Aur Hazrat Ibne Umar Raziyallahu Anhu Wagaira Ka Naam Pesh Kiya Ja Sakta Hai.

Iske Bar Aqs (Opposite) Doosre Ulma Yah Kahte Hain Ki Zaalim Haakimo Se Maal Qabool Karna Kisi Gani Wa Faqeer Ko Durust Nahi Kyunki Zulm Karne Ki Wajah Se Hi Unka Naam Zaalim Pad Chuka Hai Aur Unka Maal Gaaliban Haraam Hi Hota Hai Aur Gaalib Ka Aitebaar Kiya Jata Hai Lihaza Unke Maal Se Bachna Zaruri Hai.

Baaz Doosre Yah Kahte Hain Ki Maal Ki Hurmat (Haraam Hona) Yaqeeni Na Ho To Uska Istemaal Faqeer Ke Liye Durust Hai, Gani Ke Liye Durust Nahi, Haan Is Soorat Mein Faqeer Ke Liye Lena Bhi Durust Nahi Jab Ki Yaqeen Ho Ki Gasabshuda Yani Maal Jabardasti Qabza Kiya Hua Hai, Sirf Is Neeyat Se Yah Maal Lena Dursut Hai Ki Usse Lekar Maalik Ko De De.

In Ulma Ne Yah Bhi Kaha Hai Ki Faqeer Ke Liye Waqt Ke Sultano Ka Maal Qabool Karna Aur Istemaal Mein Laana Durust Hai Kyunki Vah Maal Ya To Saltanat Ka Apna Zaati Hoga To Iske Qabool Mein Harj Nahi Aur Agar Maale Fai (Vah Maal Jo Kuffar Se Bagair Jung Ke Haasil Ho) Kharaaji (Zameen Ka Tax) Ya Ushr Ka Ho To Usmein Bhi Shar'an

Faqeer Ka Haq Hai, Yoonhi Ahle Ilm Bhi Salaateene Waqt Ka Diya Hua Maal Apne Tasarruf Mein La Sakte Hain.

Hazrat Ali Raziyallahu Anhu Farmate Hain Ki- 'Jo Shakhs Islaam Mein Ba Khushi Daakhil Hua Fir Qur'an Kareem Ki Tilaawat Ailaaniya Karta Ho Vah Musalman 'Baitulmaal' (Sarkari Khazana Ya Vah Maal Jismein Aam Logon Ka Hissa Ho Aur Jisse Mustahiq Musalmanon Ki Madad Ki Jaaye) Se Salaana 200 Dirham Lene Ka Haqdaar Hai. Ek Riwayat Mein 200 Deenar Aaye Hain, Agar Duniya Mein Use Nahi Milega To Aakhirat Mein Milega'.

Aur Jab Maamla Yah Hai To Faqeer Aur Aalim Aise Maal Ke Haqdaar Hain To Vah Apna Hissa Le Sakte Hain Baaz Ne Yah Bhi Kaha Hai Ki Agar Kisi Ka Maal Gasab Ke Maal Se Is Tarah Ghul Mil Chuka Ho Ki Tameez Mushkil Ho Ya Kisi Sultaan Ke Paas Gasab Ka Aisa Maal Ho Jiske Maalik Aur Maalik Ki Aulaad Mar Chuki Ho Aur Wapas Karne Ki Koi Soorat Na Ho To Sultaan Aise Maal Se Isi Soorat Mein Chhutkara Pa Sakta Hai Ki Use Sadqa Kar De, To Is Soorat Mein Yah Nahi Ki ALLAH Us Sultaan Ko Sadqe Ka Hukm De Aur Faqeer Ko Uske Qabool Karne Se Mana Kare Ya Faqeer Ko Vah Maal Qabool Karne Ki Izaazt Na De Halanki Vah Maal Uske Liye Haraam Ho To Aise Maal Mein Faqeer Ko Lena Ya Na Dene Ka Ikhtiyaar Hai.

Magar Aise Masa'el Mein Ulma Ka Tamam Juzyaat Bayaan Kiye Bagair Aur Poori Tafseel Bayaan Kiye Bagair Fatwa Dena Jaez Nahi. Agar Ham Is Kitaab Mein Yahan Isi Mas'ale Ki Tafseel Bayaan Karna Shuru Kar Dein To Ham Apne Maqsad Se Door Ja Padenge, Jo Shakhs Iski Poori

Tafseelaat Maloom Karne Ka Khwaahishmand Ho Vah Hamari Kitaab 'Ihya Ul Uloom' Ke Baab Halaal Wa Haraam Ko Padhe, Usmein Is Mas'ale Ki Poori Wazaahat Mil Jayegi.

Sawaal: Ameer Log Aur Taajiron Ke Tohfe Lene Ka Kya Hukm Hai? Fuqra Aur Ulma Ko Unke Hadiye Wa Tohfe Qabool Karne Jaez Hain Ya Nahi? Bavajood Ki Ye Log Maal Haasil Karne Mein Be Ahtiyaati Aur Uski Hillat Wa Hurmat Mein Yani Haraam Wa Halaal Hone Mein Gaur Wa Ahtiyaat Se Kaam Nahi Lete Aur Isi Tarah Aam Dosto Ke Tohfe Lena Durust Hai Ya Nahi?
Jawaab: Jab Kisi Insaan Ka Zaahir Haal Theek Ho Aur Usmein Koi Sharai Kharaabi Maloom Na Ho To Aise Shakhs Ka Atiya Ya Sadqa Qabool Karne Mein Koi Harj Nahi Aur Is Tarah Ki Khod Kuraid Sharai Taur Par Laazim Nahi Ki Zamana Bigad Chuka Hai Aur Logon Mein Halaal Wa Haraam Ka Farq Uth Gaya Hai Isliye Yah Sadqa Bhi Haraam Maal Se Ho Kyunki Aisa Khyaal Sadqa Dene Walo Ke Haq Mein Badgumaani Hai Jo Durust Nahi Balki Musalmanon Ke Mut'alliq Nek Gumaan Rakhne Ka Hukm Hai. Fir Tohfe Aur Sadqe Ke Baare Mein Usooli Cheez Yah Hai Ki Har Cheez Ke Mut'alliq Ek Sharai Hukm Aur Zaahir Shariyat Ka Faisla Hota Hai Doosra Taqwe Ka Hukm Aur Uska Haq.

Sharai Hukm To Yah Hai Ki Har Vah Sadqa Ya Atiya Qabool Kar Liya Jaye Jiska Zaahir Durust Ho Aur Uske Baad Koi Tafteesh Na Ki Jaye, Haan Agar Is Maal Ke Haraam Ya Gasab Hone Ka Yaqeen Ho To Fir Lena Jaez

Nahi.

Magar Taqwa Yah Hai Ki Poori Tahqeeq Wa Tafteesh Ke Bagair Qat'an Koi Cheez Na Li Jaye Agar Ismein Zarra Barabar Bhi Shubah Ka Gumaan Ho To Radd Kar Diya Jaye Isliye Ki Hazrat Aboo Bakr Siddiq Raziyallahu Anhu Se Riwayat Hai Ki-

'Ek Dafa Aapka Gulaam Aapki Khidmat Mein Doodh Laaya, Aapne Use Pi Liya, Gulaam Ne Arz Ki Mein Pahle Jab Bhi Koi Cheez Aap Ke Paas Laata Tha To Aap Uske Mut'alliq Daryaaft Farmaya Karte The Lekin Is Doodh Ke Mut'alliq Aap Ne Kuch Nahi Poochha To Is Waqt Aapne Poochha Yah Doodh Kaisa Hai? Gulaam Ne Jawaab Diya Ki Meine Jahaalat Ke Zamane Mein Mantar Foonka Tha Jiske Muavaze Mein Yah Doodh Aaj Unhone Diya Hai. Hazrat Aboo Bakr Siddiq Raziyallahu Anhu Ne Yah Sun Kar Apne Halaq Mein Ungli Daali Aur Qai (Ulti) Kar Diya, Qai Ke Baad Aapne Nihaayat Aajizi Se Darbaare Ilaahi Mein Arz Kiya Ki Aey Mere Maula Jis Par Mein Qaadir Tha Vah Meine Kar Diya, Iska Thoda Bahut Hissa Jo Rago Mein Rah Gaya Hai Vah Maaf Farma De'.

Yah Riwayat Is Baat Ki Mazboot Daleel Hai Ki Taqwe Par Nazar Rakhne Wale Har Shakhs Ke Liye Zaruri Hai Ki Giza Ki Poori Tarah Chhaan Been Kare Aur Fir Use Istemaal Mein Laaye.

Sawaal: Tumhare Is Bayaan Se Saabit Hota Hai Ki Taqwa Hukme Sharah Ke Khilaaf Hai?

Jawaab: Janna Chahiye Ki Zaahir Sharah Ki Buniyaad

Aasaani Wa Sahooliyat Par Hai Isliye Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ki:- 'Mein Aasaan Aur Har Baatil Se Juda Mazhab Dekar Bheja Gaya Hoon'.
(Musnad Imaam Ahmad)

Taqwa Sakhti Aur Ahtiyaat Par Tika Hai Yani Kaha Gaya Hai Ki Muttaqi Ka Maamla Doosri Hazaron Pecheedgiyon (Mushkilon) Mein Fasne Se Zyada Sakht Hai, Fir Yah Khyaal Na Karo Ki Taqwa Sharah Se Koi Alag Cheez Hai Balki Asal Mein Donon Ek Hain Lekin Sharah Ke Hukm Do Hain, Ek Jawaaz Yani Jaez Ka Hukm Doosra Ahtiyaat Wa Afzaliyat Ka Hukm. Jaez Hukm Ko Hukme Sharah Aur Afzal Wa Zyada Ahtiyaat Ke Hukm Ka Naam Taqwa Hai, To Ye Donon Hukm Ek Doosre Se Juda Hone Ke Bavajood Asal Mein Ek Hain, Is Farq Ko Achchi Tarah Zahan Mein Bitha Lein.

Sawaal: Jab Har Shay Ki Tafteesh Aur Chhaan Been Zaruri Hai To Is Zamane Mein Kisi Cheez Ko Istemaal Karna Taqwe Wale Ke Liye Mushkil Aur Fasaad Se Khaali Nahi Halanki Zaruri Cheezon Ka Istemaal Iske Liye Laazimi Hai?
Jawaab: Janna Chahiye Ki Taqwa Ek Sakht Raasta Hai Jo Shakhs Is Par Chalne Ka Iraada Kare Uske Liye Zaruri Hai Ki Apne Nafs Aur Dil Ko Musibatein Aur Mushkilein Bardasht Karne Par Mazboot Kare, Warna Taqwe Ka Raasta Tay Nahi Kar Sakta. Isi Diqqat Ki Wajah Se Bahut Se Taqwe Wale Aur Pahle Ke Sufiya Shaharo Wa Aabaadiyon Ko Chhod Kar Lebnaan Ke Pahaad Par Chale Gaye Aur Saari Umr Ghaas Wa Jungli Fal Wagaira Kha Kar Guzaari

Jinmein Kisi Qism Ka Shubah Nahi. To Taqwe Ka Martaba Haasil Karne Ki Himmat Jismein Ho Use Chahiye Mushkilon, Musibaton Aur Haadso Ko Bardasht Kare Aur Aafaton Ke Pesh Aane Par Sabr Kare Aur Un Upar Zikr Huye Logon Ka Tareeqa Ikhtiyaar Kare Lekin Jo Logon Mein Rahne Aur Vahi Cheezein Istemaal Karne Par Majboor Ho Jo Vo Istemaal Karte Hain To Use Chahiye Ki Itna Thoda Istemaal Kare Jitna Sakht Zarurat Ke Waqt Murdaar Istemaal Karne Ki Izaazt Hai Sirf Itna Hi Istemaal Kare Jisse ALLAH Ta'ala Ki Ibaadat Qaayam Rakh Sake Is Qadr Istemaal Par Use Mazoor (Majboor) Samjha Jayega Aur Yah Andaaza Uske Liye Nuqsaan Deh Nahi Hoga Agarche Usmein Kisi Qism Ka Shubah Ho, Isliye Hazrat Hasan Basri Rahmatullah Alaih Ne Farmaya Ki- 'Choonki Bazaaro Mein Haraam Wa Halaal Mein Tameez Uth Chuki Hai Isliye Sirf Zaruri Rozi Ko Hi Kaafi Samajhna Laazim Hai'.

Meine Suna Hai Ki Hazrat Wahab Ibne Vard Rahmatullah Alaih Ek Ek Ya Do Do Ya Teen Teen Din Bhookhe Rahte The Fir Ek Roti Lete The Aur Dua Karte The- 'Aey ALLAH Too Jaanta Hai Ki Mein Bagair Giza Ke Teri Ibaadat Ki Taaqat Nahi Rakhta Aur Mujhe Kamzori Ka Dar (Fear) Hai Agar Aisa Na Hota To Mein Yah Bhi Na Khata. Aey ALLAH Agar Is Roti Mein Koi Kharaabi Ya Haraam Ho To Mujhe Is Khane Par Na Pakadna'. Is Dua Ke Baad Aap Roti Ko Paani Mein Bhigote The Aur Khate The.

Mein Kahta Hoon Ki Ye Do Tareeqe Taqwe Wale Logon

Mein Sabse Buland Taqwe Walo Ke Hain Lekin Jo Log In Se Taqwe Mein Km Hain Unke Liye Jahan Tak Ho Sake Ahtiyaat Zaruri Hai, Jitni Unmein Ahtiyaat Hogi Usi Qadr Unhein Taqwe Mein Hissa Milega. Mash'hoor Misaal Hai Ki Tum Jitni Mehnat Wa Koshish Karoge Utni Hi Tumhein Apni Muraad Mein Kamyaabi Hogi Aur ALLAH Ta'ala Kisi Nek Amal Karne Wale Ke Amal Ko Barbaad Nahi Karta Aur Log Jo Kuch Bhi Karte Hai Vah Sab Kuch Jaanta Hai.

Sawaal: Upar Zikr Hua Bayaan To Haraam Ke Mut'alliq Tha, Zara Halaal Ke Mut'alliq Bhi Bayaan Kar Deejiye Ki Kis Had Tak Uska Istemaal Fuzool Mein Daakhil Nahi Aur Kis Had Par Ja Kar Fuzool Ke Hukm Mein Daakhil Ho Jata Hai Jiski Wajah Se Bande Ko Qiyamat Ke Din Hisaab Ke Liye Roka Jayega Aur Hisaab Liya Jayega Aur Halaal Ke Istemaal Ki Mustahab Aur Munasib Miqdaar Kya Hai Jo Fuzool Mein Daakhil Nahi Aur Jiska Hisaab Wagaira Nahi Hoga?

Jawaab: Mubaah Teen Qism Ke Hain:- Pahla Vah Jo Shaano Shauqat, Badai Aur Numaish Ke Taur Par Istemaal Kiya Jaye Aise Istemaal Ka Zarur Qiyamat Ke Din Hisaab Hoga Aur Uske Hisaab Ke Liye Zarur Vahan Roka Jayega Aur Istemaal Karne Wale Ko Malaamat Aur Sharm Dilaai Jayegi, Aisa Istemaal Khuda Ta'ala Ko Napasand Aur Bura Hai Aur Aisa Istemaal Bande Ke Dil Mein Burai Paida Karta Hai Yani Shaano Shauqat Aur Badai Wagaira Jo Azaabe Dozakh Ka Sabab Hain Aur Is Tarah Ke Istemaal Ka Iraada Gunaah Hai.

Kyunki ALLAH Ta'ala Ne Qur'an Majeed Mein Ek Jagah Farmaya:-

"Ki Duniya Ki Zindagi To Nahi Magar Khel Kood Aur Aaraish Aur Tumhara Aapas Mein Badai Maarna Aur Maal Aur Aulaad Mein Ek Doosre Par Zyadti Chahana".

(Soorah Alhadeed, Aayat 20)

Aur Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Irshad Hai:- 'Jo Badai, Fakhr Aur Numaish Ki Garz Se Halaal Ki Talab Karega Qiyamat Ke Din Khuda Ko Apne Upar Gazabnaak Payega'. (Sho'abul Imaan)

To Upar Guzari Aayat Wa Hadees Mein Aise Maqsad Wa Iraade Par Waed (ALLAH Ke Hukm Ke Khilaaf Karne Par Saza) Sunai Gai Hain.

Mubaah Ki Doosri Qism Vah Jiska Istemaal Sirf Shahwat Ke Taur Par Ho, Aisa Istemaal Bhi Bura Hai Jis Par Roze Qiyamat Habs (Habs Yah Hai Ki Hisaab Lene Ke Liye Jannat Mein Daakhil Hone Se Rok Diya Jayega) Wa Hisaab Hoga Kyunki Rab Ta'ala Ka Farman Hai:-

"Fir Beshak Zarur Us Din Tum Se Ni'amaton Ki Pursish Hogi". (Soorah Takaasur, Aayat 8)

Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya:- 'Aur Halaal Ke Istemaal Par Roze Qiyamat Hisaab Hoga'. (Musnadul Firdaus)

Teesri Qism Halaal Wa Mubaah Ki Yah Hai Ki Majbooran Zarurat Ke Laayaq Cheez Istemaal Ki Jaaye, Jisse Rab Ta'ala Ki Ibaadat Baja Laai Ja Sake, Itna Andaaza Hi Behtar, Mustahab Aur Munasib Hai, Itne Istemaal Par Koi Hisaab Wa Azaab Nahi Hoga Balki Itna Thoda Istemaal

Sawaab Ki Tareef Ki Wajah Hai.
Kyunki ALLAH Ta'ala Farmata Hai:-
"Aiso Ko Unki Kamai Se Hissa Hai".
(Soorah Albakraah, Aayat 203)

Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya:- 'Jisne Sawaal Se Bachne Ke Liye Aur Apne Padosi Ki Madad Ke Liye Aur Apne Ghar Walo Ki Parvarish Ke Liye Halaal Duniya Talab Ki, Qiyamat Ke Roz Uska Chehra Chaudahvi Raat Ke Chand Ki Tarah Chamak Raha Hoga'.
(Sho'abul Imaan)

Aise Bando Ki Yah Shaan Wa Fazeelat Isliye Hai Ki Uska Iraada Nek Aur Khaalis ALLAH Ke Liye Hota Hai.

Sawaal: Mubaah Aur Halaal Cheezon Ka Istemaal Kin Sharto Se Neki Aur Khair Ban Jata Hai?
Jawaab: Mubaah Aur Halaal Cheezon Ka Istemaal Do Sharto Se Neki Aur Khair Banata Hai-
(1) Ek Haal
(2) Doosra Qasd Wa Iraada.

Haal Se Muraad Yah Hai Ki Halaal Wa Mubaah Ujr Wa Majboori Ke Waqt Istemaal Kiya Jaye, Ujr Wa Majboori Ki Soorat Yah Hai Ki Aisa Mauqa Ho Ki Agar Halaal Ko Istemaal Mein Na Laaya Jaye Shar'an Giraft Ho Vah Is Tarah Ki Mubaah Cheez Ke Istemaal Na Karne Ki Wajah Se Badan Itna Kamzor Ho Jaye Ki Farz, Sunnat Ya Nafl Ada Na Kar Sake, To Aisi Soorat Mein Mubaah Ka Istemaal Mubaah Ke Tark Kar Dene Se Afzal Hai Agarche Duniya Ke Mubaah Ko Istemaal Mein Na Laana Behtar Aur Afzal Hai

Magar Ujr Ki Soorat Mein Istemaal Hi Behtar Wa Afzal Hai.

Qasd Wa Iraade Se Muraad Yah Hai Ki Halaal Ke Istemaal Ka Maqsad Aakhirat Ke Safar Ka Tosha Taiyar Karna Aur Khuda Ki Ibaadat Ke Liye Quvvat Wa Salaahiyat Haasil Karna Ho, Is Tarah Ki Istemaal Ke Waqt Dil Mein Yah Baat Laaye Ki Agar Mera Maqsad Khuda Ta'ala Ki Ibaada Na Hota To Mein Isko Istemaal Na Karta, Yah Iske Istemaal Ki Doosri Wajah Hai To Jis Mubaah Ke Istemaal Mein Ye Donon Amr Paaye Jayenge Aisa Istemaal Mustahab, Neki Aur Khair Shumaar Hoga Aur Agar Kisi Maqaam Par Ujr Ya Majboori Ki Haalat To Ho Magar Upar Guzara Iraada Na Ho Yahan Iraada To Hai Magar Ujr Ki Haalat Na Ho To Vahan Mubaah Ka Istemaal Neki Ya Mustahab Mein Shumaar Na Hoga.

Fir Is Neki Aur Behtari Ka Darja Haasil Karne Aur Us Par Jame Rahne Ke Liye Nazar Aur Nek Iraade Ki Zarurat Hai Yani Jab Bhi Halaal Ya Mubaah Cheez Ko Istemaal Mein Laane Lage To Yah Iraada Kar Le Ki Mein Ibaadat Ke Liye Taaqat Haasil Karne Ki Garz Se Isko Istemaal Karne Laga Hoon, Agar Kahi Khuda Na Khwaasta Is Iraade Mein Bhool Ho Jaye To Yaad Aane Par Kar Le Hamare Shaikh Ne Farmaya Hai Ki Yahan Teen Umoor Ho Gaye Jinka Aitebaar Karna Zaruri Hai, Do(2) To Is Istemaal Ko Neki Mein Daakhil Karne Ke Liye Yani Iraada Aur Ujr Ki Haalat Aur Teesra Hamesha Us Iraade Ko Isteqaamat Ke Liye Lihaaz Mein Rakhna. Is Baat Ko Achchi Tarah Zahan Mein Bitha Lo.

Sawaal: Halaal Ka Vah Istemaal Jo Shohrat Ki Garz Se Ho Gunaah Ya Azaab Ki Wajah Hai Ya Nahi? Aur Ujr Ki Haalat Mein Mubaah Ka Istemaal Farz Ya Zaruri Hai Ya Nahi?
Jawaab: Ujr Ki Haalat Mein Mubaah Ka Istemaal Afzal, Khair Aur Mustahab Hai, Farz Aur Wajib Nahi Aur Sirf Nafsaani Khwaahish Ki Garz Se Jo Istemaal Ho Vah Bura Aur Napasandida Hai Usse Mumaan'at Khabardaar Karne Aur Behtari Ke Taur Par Hai. Yah Gunaah Ya Azaab Ki Wajah Nahi, Haan Roze Qiyamat Iske Hisaab Ke Liye Bande Ko Roka Jayega Aur Use Malaamat Ki Jayegi Aur Sharm Dilaai Jayegi.

Sawaal: Ye Habs Wa Hisaab Kya Cheezein Hain Jinka Bande Ko Saamna Karna Padega?
Jawaab: Hisaab Yah Hai Ki Qiyamat Ke Din Tum Se Poochha Jayega Ki Tumne Yah Shay Kis Tarah Haasil Ki Aur Use Kahan Kharch Kiya Aur Kis Neeyat Se Kharch Kiya? Aur Habs Yah Hai Ki Hisaab Lene Ke Liye Jannat Mein Daakhil Hone Se Rok Diya Jayega Aur Habs Maidaan E Mahshar Mein Hoga Jab Tamam Makhlooq Par Wahshat Chhai Hogi Aur Log Tangi Aur Pyaas Ki Haalat Mein Khade Honge Aur Yah Bahut Badi Aazmaish Ka Waqt Hoga.

Sawaal: Jab ALLAH Ta'ala Ne Halaal Ke Istemaal Ki Izaazt Di Hai To Malaamat Aur Sharm Dilaana Kyun Hoga?
Jawaab: Yah Malaamat Aur Sharm Dilaana Tarke Adab Ki Wajah Se Hoga, Jaise Vah Shakhs Jo Badshah Ke

Dastarkhwan Par Baithe Aur Adab Na Kare To Use Malaamat Ki Jati Hai Aur Sharm Dilaai Jati Hai Agarche Vah Khana Uske Liye Mubaah Wa Jaez Hota Hai. Mukhtasar Yah Ki ALLAH Ta'ala Ne Bande Ko Ibaadat Wa Bandagi Ke Liye Paida Farmaya Hai Isliye Bande Par Laazim Hai Ki Har Aitebaar Se Uska Banda Ita'at Guzaar Hokar Rahe Aur Har Kaam Ko Khuda Ki Marzi Ke Mutabiq Kare, Agar Vah Ibaadat Ya Uski Raza Ka Khyaal Na Rakhe Balki Apni Shahwat Ki Pairvi Kare Aur Apne Rab Ki Ibaadat Wa Ita'at Se Munh Ferne Wala Ho Jaaye Halanki Usmein Rab Ki Bandagi Wa Ibaadat Ki Taaqat Bhi Maujood Ho, Kisi Ujr Ki Wajah Se Rukavat Bhi Na Ho Aur Yah Duniya Hai Bhi Ibaadat Aur Ita'at Ki Jagah To Jo Shakhs In Tamam Cheezon Ke Hote Huye Shahwat Ki Pairvi Kare Vah Zarur Apne Maalik Wa Maula Ki Taraf Se Malaamat Wa Sharm Dilaane Ke Laayaq Hai.

Chhati Fasl

To Aey Azeez! Tujh Par Laazim Hai Ki Is Lambi Aur Sakht Ghaati Ko Paar Karne Mein Poori Tarah Koshish Kare Kyunki Ise Paar Karna Zyada Mushkil Hai Aur Mehnat Chahata Hai Aur Yah Ghaati Fitno Se Bhari Hui Hai Kyunki Jo Bhi Haq Ke Raaste Se Hat Kar Halaak Wa Tabaah Hua Hai Vah Duniya Ya Makhlooq Se Meljol Ya Nafs Ya Shaitaan Ki Wajah Se Hua Hai Aur Hamne Apni Kitaab 'Ihya Ul Uloom' Aur 'Kitaabul Asraar' Aur 'Al

Qurbatu Ilallaah' Wagaira Mein Is Qism Ke Waqiyaat Wa Masa'el Tahreer Kiye Hain Jo Is Ghaati Ko Paar Karne Mein Kaafi Madad Dete Hain.

Aur Is Kitaab 'Minhajul Aabideen' Mein Mera Maqsad Yah Tha Ki ALLAH Ta'ala Mujhe Nafs Ke Ilaaj Ke Raaz Aur Meri Islaah Aur Mere Zariye Islaah Ke Tareeqo Se Aagaah Kar De Isliye Meine Is Kitaab Mein Mukhtasar Magar Tamam Ma'ana Ke Jaame'a Yani Mukammal Nukto Ko Hi Liya Hai, Jo Shakhs Bhi Inmein Gaur Karega Vah Inhein Kaafi Payega Aur Ye Nafees Nukte Insha ALLAH Ta'ala Zarur Use Haq Ke Raaste Ki Taraf Rahnumai Karenge. Aur Yah Fasl Duniya, Makhlooq, Nafs Aur Shaitaan Se Chhutkara Dilaane Wale Nukto Ke Sath Khaas Hai, To Aey Azeez! Duniya Se Ta'alluq Rakhne Wali Cheezon Se Bachna Aur Zohad Ikhtiyaar Karna Tujh Par Laazim Aur Zaruri Hai Kyunki Too Teen Haal Se Khaali Nahi-

(1) Ya To Too Saahibe Baseerat Aur Aqal Wala Hai To Tere Liye Yahi Kaafi Hai Ki Duniya ALLAH Ta'ala Ki Dushman Hai Aur ALLAH Tera Dost Aur Habeeb Hai Aur Yah Ki Duniya Tere Aqal Ko Bakherne Wali Hai Halanki Aqal Hi Insaan Ka Asal Jauhar Hai.

(2) Aur Agar Too Himmat Wala Aur Ibaadat Mein Koshish Karne Wale Logon Mein Se Hai To Tere Liye Yahi Kaafi Hai Ki Duniya Apni Nahoosat Mein Is Had Tak Pahunch Chuki Hai Ki Vah Ibaadat Ke Iraade Se Baaz Rakhti Hai Aur Iski Fikr Tujhe Bandagi Wa Aamaale Khair Se Rokti Hai, Jab Duniya Ki Fikr Rukavat Hai To Khud Duniya Kis Qadr Rukavat Ki Wajah Hogi.

(3) Aur Agar Too Gaflat Walo Mein Se Hai Yani Tujh Mein Haq Ko Dekhne Ki Nazar Hi Nahi Aur Na Tujh Mein Neki Karne Ki Himmat, Is Soorat Mein Tere Liye Yahi Kaafi Hai Ki Tujhe Ek Din Is Duniya Se Juda Hona Padega Ya Yah Duniya Tujh Se Achanak Juda Ho Jayegi, Jaisa Ki Hazrat Hasan Basri Rahmatullah Alaih Ne Farmaya Hai- 'Agar Duniya Tere Liye Baaqi Rahegi To Too Uske Liye Baaqi Nahi Rahega, Isliye Talabe Duniya Mein Kya Fayda Ya Apni Azeez Umr Iski Talab Mein Barbaad Karne Se Kya Haasil Hoga'.

Ek Arabi Shayar Ne Kya Khoob Farmaya Hai Jiska Tarjuma Pesh Hai:-

• Maan Liya Ki Duniya Bahut Zyada Miqdaar Mein Teri Taraf Khinchi Chali Aa Rahi Hai Lekin Kya Yah Ek Din Fana Nahi Hogi.

• Tujhe Is Aesh Se Haqeeqi Ummeed Kya Ho Sakti Hai Jo Chand Din Ke Baad Fana Ho Jayegi Aur Jiska Aaram Anqareeb Takleef Aur Ranj Mein Tabdeel Ho Jayega.

• Is Duniya Ki Misaal Bilkul Saaye Jaisi Hai Jismein Too Zara Aaram Karta Hai Aur Fir Vah Saaya Vahan Se Khatm Ho Jata Hai.

To Aqalmand Ko Hargiz Munasib Nahi Ki Is Duniya Ke Dhokhe Mein Aaye, Ek Arabi Shayar Ne Bilkul Durust Kaha Hai Jiska Tarjuma Pesh Hai:-

• Duniya Khwaab Ki Tarah Hai Ya Zaael Aur Fana Ho Jane Wale Saaye Ki Tarah Aur Beshak Aqalmand Aisi Napayedaar Aur Faani Shay Se Dhokha Nahi Khata.

Iblees Ke Shar Se Bachna Zaruri Hai:

Baaqi Raha Shaitaan, To Uske Shar Se Apne Aapko Mahfooz Rakhne Ke Liye Sirf Yah Daleel Kaafi Hai Ki ALLAH Ta'ala Ne Apne Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ko Farmaya-

"Aur Tum Arz Karo Ki Aey Mere Rab Teri Panaah Shayateen Ke Waswaso Se Aur Aey Mere Rab Teri Panaah Ki Vah Mere Paas Aaye". (Soorah Momineen, Aayat 97,98)

To Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Jo Sabse Behtar, Sabse Zyada Aalim, Sabse Zyada Aqalmand Aur ALLAH Ta'ala Ke Yahan Sabse Zyada Buland Rutbe Wale Hain Vah Is Cheez Ke Mohtaaj Hain Ki Shaitaan Se Panaah Mange. To Too Jo Jahaalat, Aebo Aur Gaflat Ka Majmooa Hai Shaitaan Se Panaah Mangne Ka Mohtaaj Nahi? Zarur Mohtaaj Hai Aur Sakht Mohtaaj Hai.

Logon Se Meljol Ki Mazammat (Burai):

Lekin Logon Se Meljol Ke Maamle Mein Jo Kharaabi Hai To Iske Suboot Ko Sirf Yahi Kaafi Hai Ki Agar Too Unse Meljol Karega Aur Uski Khwaahishaat Ki Pairvi Karega To Gunahgaar Ho Jayega Aur Apni Aakhirat Ke Maamle Ko Kharaab Kar Dega Aur Agar Uski Khwaahishaat Ki Mukhalafat Karega To Unki Takleefein Sahane Aur Zyadtiyon Se Ranjeeda Hoga Aur Teri Duniya Ki Zindagi Kharaab Ho Jayegi Fir Unse Yah Bhi Ummeed Hai Ki Tere Jaani Dushman Ho Jayein Aur Is Tarah Too Unke Fitne Mein Mubtala Ho Jaaye Aur Agar Too Unse Meljol Achcha Rakhega To Vo Teri Tareef Wa Tazeem Karenge Aur Koi Shak Nahi Ki To Ujb Aur Khudpasandi Mein Mubtala Ho

Jayega Aur Agar Vah Teri Burai Karenge Aur Tujhe Kamtar Wa Zaleel Khyaal Karenge To Is Soorat Mein Too Kabhi Gamnaak Hoga Aur Kabhi Najaez Gussa Karega Aur Yah Tareef Wa Tauheen Donon Halaak Karne Wali Aafatein Hain.

Fir Tum Zara Yah To Yaad Karo Ki Jab Tumhein Qabr Mein Dafan Huye Sirf Teen Din Honge To Yah Log Tumhein Bilkul Bhoola Denge, Vahan Sirf Khuda Ta'ala Ki Zaat Maujood Hogi To Kya Yah Waazeh Nuqsaan Nahi Ki Too Aise Logon Ke Sath Baith Kar Apne Azeez Waqt Ko Barbaad Kar De Jinse Na Tujhe Fana Ki Ummeed Hai Aur Na Jinke Sath Zyada Der Tujhe Rahna Hai Aur Apne Pyaare Ki Ibaadat Wa Pairvi Ko Chhod De Jiski Taraf Aakhir Tujhe Palatna Hai Marne Ke Baad Sirf Vahi Hamesha Ke Liye Tera Sath Dega Aur Haqeeqat Mein Sab Ka Vahi Haajat Rawa (Yani Zaruratein Poori Karne Wala) Hai. Har Baat Mein Sirf Usi Par Bharosa Hona Chahiye Aur Har Haal Mein Har Sakhti Wa Mushkil Ke Waqt Usi Ki Taraf Rukh Karna Chahiye Vah Akela Hai Koi Uska Shareek Nahi.

Aey Azeez Insaan! Meri In Baato Aur Naseehato Ko Gaur Se Sun, Shayad Tujhe ALLAH Ta'ala Apni Meharbani Se Hidaayat Ki Raah Dikha De Aur ALLAH Ta'ala Hi Hidaayat Ka Maalik Hai.

Nafs Ki Mazammat (Burai) Ka Bayaan:

Nafs Ke Bura Hone Ka Yahi Suboot Kaafi Hai Ki Jo Too Din Raat Iske Haalat, Iske Bure Iraade Aur Iske Bahut Se Kaam Ya Baatein Khilaafe Sharah Dekh Raha Hai. Yah Nafs

Shahwat Ke Waqt Haiwaan Jaise Kaam Karta Hai, Gusse Ke Waqt Darinda Ban Jata Hai Aur Musibat Wa Takleef Ke Waqt Chhote Bachche Ki Tarah Rona Dhona Karta Hai Aur Aaram Ke Waqt Firaun Ban Jata Hai, Jab Bhookha Hota Hai To Pagal Ho Jata Hai Aur Jab Ser Hota Hai To Sarkash Ban Jata Hai, Agar Too Ise Ser Kare To Sarkashi Karta Hai Aur Agar Bhookha Rakhe To Cheekhta Hai Aur Be Sabri Dikhaata Hai. Yah Bilkul Isi Tarah Jaisa Shayar Ne Kaha Hai:

• Yah Nafs Manhoos Gadhe (Donkey) Ki Tarah Hai Jo Seri Ki Haalat Mein Kharmasti (Gadhe Ki Jaisi Masti) Mein Aakar Logon Ko Tabaah Karta Hai Aur Jab Bhookha Hota Hai To Haankta Hai.

Baaz Saaleheen (Nek Logon) Ne Bilkul Sahi Farmaya Hai Ki Is Khabees Nafs Ka Kameenapan Aur Jahaalat Ka Yah Aalam Hai Ki Jab Kisi Gunaah Ka Iraada Kare Ya Shahwat Par Uth Khada Ho To Too Ise Rokne Ki Koshish Kare Ya Khuda, Rasool, Tamam Nabi, Kalaame Paak Aur Nek Logon Ka Waaste Pesh Kare Ya Iske Saamne Maut, Qabr, Qiyamat, Jannat Aur Dozakh Tak Pesh Kare Tab Bhi Gunaah Se Baaz Nahi Aayega Aur Apni Shahwat Ko Tark Nahi Karega Fir Agar Ek Roti Kha Kar Doosri Se Ise Roke Taaki Yah Thahare Aur Khane Ki Hirs Ko Chhod De To Tujhe Uski Kameengi Aur Jahaalat Ka Andaaza Ho Jayega.

Isliye Aey Azeez! Isse Gaflat Na Karna Kyunki Iske Mut'alliq ALLAH Ta'ala Ne Farmaya Hai Jo Iski Haqeeqat Behtar Jaanta Hai:-

"Beshak Nafs To Burai Ka Bada Hukm Dene Wala Hai".

(Soorah Yoosuf, Aayat 53)

Hazrat Ahmad Ibne Arqam Balkhi Rahmatullah Alaih Se Manqool Hai Ki- 'Ek Dafa Mere Nafs Ne Jihaad Mein Shareek Hone Par Mujhe Majboor Kiya. Meine Dil Mein Kaha SubhanALLAH! Qur'an Mein To Aaya Hai Ki Nafs Burai Ki Targeeb Deta Hai Aur Mera Nafs Mujhe Nek Kaam Ki Targeeb De Aisa Hargiz Nahi Ho Sakta Balki Iska Asal Maqsad Yah Hai Ki Logon Se Mel Jol Karke Tanhai Aur Goshanasheeni Ki Wahshat Ko Door Kare Aur Logon Se Khalat Malat Hokar Raahat Haasil Kare Aur Unke Saamne Apni Goshanasheeni Aur Buzurgi Ka Charcha Karke Apni Tazeem Aur Apna Ahatraam Aur Ikraam Karaye. Chunanche Meine Nafs Ko Jawaab Diya Ki Mein Tujhe Hargiz Aabaadi Mein Nahi Le Jaonga Aur Kisi Jaan Pahchaan Ki Jagah Tujhe Nahi Le Jaonga To Vah Is Jawaab Par Raazi Ho Gaya Lekin Mujhe Fir Gumaan Hua Ki Yah Apne Khilaaf Baat Par Kaise Razamand Ho Sakta Hai Aur Meine Apne Dil Mein Kaha Ki Khuda Ka Kalaam Sachcha Hai (Ki Nafs Burai Ki Tarah Hi Jata Hai) To Meine Usse Kaha Ki Mein Dushman Se Jihaad Wa Qataal Karne Ko Taiyar Hoon Lekin Mera Awwaleen Dushman Too Hai Isliye Pahle Muqabla Tujh Se Hoga. Mere Is Jawaab Par Bhi Nafs Ne Bura Na Maana, Meine Chand Cheezein Aur Shumaar Ki Jo Iske Khilaaf Thi Vah Is Par Bhi Gussa Na Hua, Mein Dil Mein Hairaan Hua Aur Darbaare Khudavandi Mein Dua Karne Laga Ki Aey Baari Ta'ala! Mein Nafs Ko Baharhaal Jhoota Samajhta Hoon Aur Tujhe Sachcha, Mujhe Iski Asal Haqeeqat Bata, To Kashf Ki

Haalat Mein Meine Suna Ki Nafs Kah Raha Tha 'Aey Ahmad! Too Mujhe Har Roz Shahwato Se Rok Kar Qatl Karta Hai Aur Har Baat Mein Meri Mukhalafat Karke Too Mujhe Tang Aur Pareshan Karta Hai Aur Mere Is Qatl Aur Takleef Ka Kisi Ko Pata Nahi Hota Agar Too Jihaad Mein Shirkat Karega To Sirf Ek Baar Hi Mujhe Qatl Karega Baad Mein Mujhe Tujhse Hamesha Ke Liye Nijaat Mil Jayegi Aur Mein Logon Mein Is Baat Ka Charcha Karunga Ki Ahmad Ne Shahaadat Ka Darja Paaya Is Tarah Mera Hi Charcha Hoga Aur Mujhe Hi Sharf Haasil Hoga'. Hazrat Ahmad Ibne Arqam Balkhi Rahmatullah Alaih Farmate Hain Ki Iske Is Jawaab Se Meine Pukhta Iraada Kar Liya Ki Hargiz Jihaad Mein Shirkat Nahi Karunga. Chunanche Meine Is Saal Jihaad Mein Shirkat Na Ki.

Aey Azeez! Zara Gaur Kar Ki Nafs Kitna Dhokhebaaz Aur Makkaar Hai Ki Maut Ke Baad Bhi Tere Achche Aamaal Ko Riya Ke Zariye Barbaad Karta Hai, Ek Arabi Shayar Ne Bahut Hi Achcha Kaha Hai Jiska Tarjuma Pesh Hai:

• Apne Nafs Ki Ayyariyon Se Bach Aur Uski Dhokhebaaziyon Se Be Khauf Na Ho Kyunki Nafs Ki Khabaasat 70 Shaitaano Ki Khabaasat Se Bhi Zyada Hai.

Isliye Is Dhokhebaaz, Gunahon Mein Mubtala Karne Wale Nafs Khabees Se Chaukanna Rah Aur Har Waqt Aur Har Haal Mein Apne Nafs Ko Uski Mukhalafat Par Mazboot Rakh Insha ALLAH Ta'ala Too Iski Aafaton Se Mahfooz Rahega Aur Tujhe Durust Raasta Naseeb Hoga Fir Aey Azeez! Tujh Par Laazim Hai Ki Ise Shahwaato Aur

Gunahon Se Baaz Rakhne Ke Liye Taqwe Ki Lagaam De Is Lagaam Ke Siwa Iska Koi Ilaaj Nahi.

Aey Azeez! Too Jaan Mein Nafs Ko Baaz Rakhne Ka Ek Nafees Qaayda Bayaan Karta Hoon Vah Yah Hai Ki Ibaadat Do Qism Ki Hai Ek 'Mamooraat' (Yani Jinke Karne Ka Hukm Hai) Doosre 'Manhiyyaat' (Yani Vah Cheezein Jinse Bachna Zaruri Hai) Aur Mamooraat Ke Baja Laane Aur Manhiyyaat Se Bachne Ka Naam Taqwa Hai.

Lekin Manhiyyaat Se Bachna Bande Ke Liye Har Haal Mein Afzal, Zyada Hifazat Ka Sabab, Zyada Behtar Wa Aala Hai, Mamooraat Ke Muqable Mein Is Pahloo Ki Ahmiyat Zyada Hai. Isiliye Mujaahida Wa Riyaazat Ke Mubtadi Shuru Shuru Mein Mamooraat Par Zyada Zor Dete Hain Vah Din Ko Roze Se Hote Hain Aur Raat Ko Nawaafil Mein Khade Rahte Hain.

Aur Kaamil Wa Ahle Baseerat (Nigaah Wale) Hazraat Manhiyyaat (Shariyat Mein Mana Kiye Gaye Kaamo) Se Bachne Ki Zyada Pabandi Karte Hain Chunanche Vah Apne Dilo Ko Gairullah Ke Khyaal Se Mahfooz Rakhne Ki Koshish Karte Hai, Apne Shikamo Ko Zarurat Se Zyada Khuraak Se Mahfooz Rakhte Hain, Apni Zabaano Ko Lagviyaat Aur Behooda Guftagoo Se Bachaate Hain Aur Apni Nazaron Ko Be Matlab Cheezon Se Bachaate Hain Isiliye Aabid Saani Ne Hazrat Sayyadna Yoonus Aabid Rahmatullah Alaih Ko Kaha (Aur Un Aabidon Ki Tadad 7 Thi) Ki Aey Yoonus! Baaz Log Vo Hain Jinko Sab Se Zyada Pyaar Namazon Se Hai, Chunanche Vah Namazon Par Kisi Aur Amal Ko Tarjeeh Nahi Dete, Vah Ibaadat Ke Sutoon

Hain, Vo Poori Tarah Sidq Wa Tavakkul Par Qaayam Rahte Hain Aur Har Waqt Darbaare Khudavandi Mein Girya Wa Zaari Wa Dua Mein Mashgool Rahte Hain Aur Baaz Vo Hain Jinhein Sabse Zyada Roze Se Muhabbat Hai Chunanche Vo Roze Par Kisi Aur Amal Ko Tarjeeh Nahi Dete Aur Baaz Vo Hain Jo Sadqe Ko Sabse Zyada Azeez Khyaal Karte Hain, Aey Yoonus! Mein Tujhe In Teeno Namaz, Roza Aur Sadqa Ki Tafseel Batata Hoon Ki Inse Kya Muraad Hai? Namaz Se Muraad Yah Hai Ki Too Hamesha Takleefein Aur Musibatein Pesh Aane Par Sabr Ki Namaz Ada Karta Rahe Aur Hamesha Khuda Ke Ahkaam Baja Laane Mein Qaayam Rahe. Roze Se Muraad Yah Hai Ki Too Har Burai Se Apne Aapko Roke Rakhe. Sadqe Se Muraad Yah Hai Ki Teri Taraf Se Kisi Ko Takleef Na Pahunche Kyunki Too Isse Aala Cheez Ka Sadqa Nahi Kar Sakta, Kisi Ko Takleef Na Dena Hi Bahut Bada Sadqa Hai Aur Sabse Zyada Pakeeza Kaam Hai.

Upar Guzare Bayaan Se Jab Tujh Par Raushan Ho Gaya Ki Manhiyyaat Se Bachna Zyada Aham Aur Uski Riyaayat Aur Koshish Zyada Behtar Wa Munasib Hai To Agar Tujhe Donon Qism Ki Ibaadatein Yani Awaamir (Yani Jin Kaamo Ko Karne Ke Liye Kaha Gaya Hai) Ko Baja Laana Aur Manhiyyaat Se Bachaav, Haasil Ho Jayein Aur Too Donon Ka Paband Ho Jaaye, To Too Ibaadat Ke Maamle Mein Kamaal Tak Pahunch Gaya Aur Teri Muraad Haasil Ho Gai Aur Aafaton Se Mahfooz Ho Gaya Aur Asal Ganeemat Tere Hath Aa Gai. Aur Agar Donon Qism Ki Ibaadatein Tujhe Haasil Na Ho Sakein To Chahiye Ki Too Gunahon Se

Bachna Ikhtiyaar Kare. Yah Karne Se Too Maafi Aur Gunaah Se Mahfooz Rahega Aur Agar Too Yah Ikhtiyaar Na Kare Aur Gunahon Wa Buraiyon Se Na Bache To Saari Raat Nawaafil Ada Karne, Din Ko Roza Rakhne Aur Doosre Mustahab Kaamo Mein Mashgool Hone Se Tujh Ko Koi Fayda Nahi Pahunchega, Teri Yah Raat Ko Jaagne Ki Mashaqqatein Bekaar Hongi Kyunki Gunahon Aur Buraiyon Se Na Bachne Ki Wajah Se Teri Nekiyan Sath Sath Barbaad Hoti Jayengi Aur Din Ko Roza Rakh Kar Jab Too Geebat, Jhoot Aur Doosri Behooda Guftagoo Se Parhez Na Karega To Tere Is Roze Ka Kya Fayda Pahunchega.

Hazrat Ibne Abbas Raziyallahu Anhu Se Kisi Ne Poochha Ki In Do Aadmiyon Mein Afzal Kaun Hai Ek Vah Jo Nekiyan Bhi Zyada Kare Aur Gunaah Bhi Zyada Kare, Doosra Vah Jo Nekiyan Bhi Km Kare Aur Gunaah Bhi Km Kare? Aapne Jawaab Diya Donon Barabar Hain. Hamne Yah Jo Kaha Hai Ki Zyada Nekiyan Karne Ke Bajaye Gunahon Se Bachna Zyada Zaruri Wa Aham Hai To Iski Misaal Mareez Ki Si Hai Ki Uske Ilaaj Ke Do Pahloo Hain Ek Pahloo Mareez Ko Dawa Dena Doosra Pahloo Mareez Ka Nuqsaan Deh Cheezon Se Parhez Karna, To Agar Donon Cheezein Mareez Ke Liye Haasil Ho Jayein To Beemaar Jald Sehatmand Aur Tandurust Ho Jayega Aur Agar Donon Pahloo Maujood Na Ho To Parhez Behtar Wa Afzal Hai Aur Aisi Dawa Qatai Koi Fayda Nahi Deti Jiske Sath Bad Parhezi Ko Bhi Jaari Rakha Jaye Lekin Dawa Na Ho Magar Parhez Ho To Yah Zarur Faydemand Hai, Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Irshad Hai Ki- 'Har Beemari Ki Asal Parhez

Hai'. Huzoor Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Irshad Ka Matlab Yah Hai Ki Parhez Bajaye Khud Ek Behtareen Ilaaj Hai Iske Hote Huye Kisi Aur Ilaaj Ki Zarurat Nahi Padti, Isiliye Suna Gaya Hai Ki Hindustan Ke Logon Ke Nazdeek Beemar Ka Sabse Bada Behtar Ilaaj Beemar Ka Khane Peene Aur Kaam Kaaj Se Parhez Karaana Hai, Inke Yahan Sirf Parhez Se Hi Aksar Mareez Sehat Pa Jata Hai.

Hamare Is Upar Guzare Bayaan Se Tujh Par Raushan Aur Saaf Ho Gaya Ki Taqwa Hi Asal Jauhar Hai Aur Aakhirat Ki Nijaat Ka Zariya Hai, Insanon Mein Muttaqi Logon Ka Darja Hi Sabse Uncha Aur Buland Hai, Isiliye Aey Azeez Tujh Par Laazim Hai Ki Apne Andar Taqwa Paida Karne Ke Liye Poori Koshish Aur Jaddojahad Kare.

Saatvi Fasl

Fir Tujh Par Chaar Aaza (Jism Ke Hisso) Ki Dekhbhaal Bhi Laazim Wa Zaruri Hai Kyunki Jism Mein Yahi Chaar Uzv Bade Aur Asal Hain.

Aankh Ki Hifazat:

Sabse Pahle Aankh, Iski Dekhbhaal Isliye Zaruri Wa Laazmi Hai Ki Deen Wa Duniya Ke Kaamo Ka Daromadaar Dil Par Hai Aur Dil Ki Kharaabi Aur Ismein Waswase Wagaira Aksar Aankh Hi Ki Wajah Se Paida Hote Hain Isliye Hazrat Ali Ne Farmaya Hai Ki 'Jo Shakhs Apni Aankh Ki Hifazat Nahi Karta Uska Dil Be Qeemat Hota Hai Yani

Usmein Koi Kamaal Wa Noor Wagaira Nahi Aa Sakta'.

Zabaan Ki Hifazat:

Doosra Uzv Zabaan, Iski Hifazat Aur Dhyaan Rakhna Isliye Zaruri Aur Aham Hai Ki Tumhari Ibaadat Aur Ta'at Ka Nafa, Fal Aur Sila Isi Ki Hifazat Se Waabasta Hai Aur Ibaadat Mein Waswase Ibaadat Ka Kharaab Hona Bhi Aksar Isi Zabaan Ki Wajah Se Hota Hai Kyunki Bana Aur Saja Kar Baatcheet Aur Geebat Wagaira Agar Ek Lafz Hi Ho Teri Saal Ki Balki 15 Saal Ki Ibaadat Wa Riyaazat Ko Tabaah Wa Barbaad Kar Deti Hai Isiliye Baaz Buzurgon Ne Farmaya Hai Ki- 'Sabse Zyada Qaid Wa Band Mein Rakhna Jis Cheez Ko Zaruri Hai Vah Zabaan Hai'.(Sho'abul Imaan)

Riwayat Hai Ki 7 Aabidon Mein Se Ek Aabid Ne Kaha Aey Yoonus Rahmatullah Alaih Jo Log Poori Mehnat Aur Koshish Se Ibaadat Mein Mashgool Rahte Hain Unko Ibaadat Par Jo Istiqaamat (Mazbooti) Naseeb Hoti Hai Vah Zabaan Ki Poori Tarah Nigahdaasht Ka Nateeja Hai. Fir Us Aabid Ne Kaha Zabaan Ki Hifazat Se Pasandida Tere Nazdeek Koi Cheez Nahi Honi Chahiye Kyunki Dil Ko Har Qism Ke Waswaso Se Paak Rakhne Ka Zariya Yahi Hai.

Fir Too Zara Zindagi Ke Vah Qeemati Lamhe To Yaad Kar Jo Too Ne Behooda Baato Mein Barbaad Kiye Hain Agar Too Un Azeez Lamhaat Mein Tauba Wa Istigfaar Karta To Shayad Kisi Nek Ghadi Mein Teri Tauba Qabool Ho Jati Aur Tere Gunaah Bakhsh Diye Jate Aur Tujhe Nafa Hota, Ya Un Lamhaat Mein 'La Ilaaha Illallaah' Ka Wird Hi Karta Rahta To Tujhe Be Hisaab Ajr Wa Sawaab Milta, Ya

Un Lamho Mein Yah Dua Karta 'Aey ALLAH Mein Tujh Se Aafiyat Aur Salaamati Ka Sawaal Karta Hoon' Shayad Kisi Mubarak Ghadi Mein Yah Alfaaz Tere Munh Se Nikalte Aur Teri Dua Qabool Ho Jati, Is Tarah Too Duniya Wa Aakhirat Ki Aafaton Se Chhutkara Pa Jata, To Kya Behooda Baato Mein Zindagi Ke Lamhaat Ka Barbaad Karna Saaf Taur Par Nuqsaan Ki Baat Nahi? In Waqto Mein Agar Zabaan Ko Auraad Wa Wazaif Mein Apne Aapko Mashgool Rakhta To Bade Bade Fayde Haasil Hote. Aur Apne Nafs Aur Waqt Ko Fuzool Kaamo Mein Na Laga, Taaki Roze Qiyamat Tujhe Sharmindagi Na Ho Aur Maidaan E Mahshar Mein Hisaab Ke Liye Zyada Der Na Rukna Pada, Is Mazmoon Ko Ek Shayar Ne Achche Pairaaye Mein Ada Kiya Jiska Tarjuma Pesh Hai:

• Jab Too Zabaan Se Kisi Baatil Baat Kahne Ka Iraada Kare To Is Baatil Se Zabaan Ko Rok Aur Uski Jagah Khuda Ki Tasbeeh Kar.

Pet Ki Hifazat:

Teesra Uzv Jiski Hifazat Aur Nigahdaasht Zaruri Hai Vah Pet Hai, Uski Nigahdaasht Is Waaste Zaruri Hai Ki Banda Duniya Mein Ibaadat Ke Liye Aaya Hai Aur Giza Amal Ke Liye Beej Wa Paani Ki Tarah Hai Jaisa Beej Aur Jis Hisaab Se Use Paani Diya Jayega Vaisa Hi Beej Ugega Aur Jab Beej Kharaab Ho To Usse Kheti Achchi Nahi Hogi Balki Aise Beej Se Yah Khatra Hai Ki Shayad Vah Teri Zameen Hi Hamesha Ke Liye Kharaab Kar De Aur Aainda Kheti Ke Qaabil Na Rahe Isiliye Hazrat Maroof Karkhi Rahmatullah

Alaih Ne Farmaya Hai Ki- 'Jab Too Roze Rakhe To Is Baat Ka Khyaal Rakh Ki Kis Cheez Se Iftaar Karta Hai Aur Kiske Paas Iftaar Karta Hai Aur Kiske Khane Se Iftaar Karta Hai Kyunki Bahut Dafa Aisa Hota Hai Ki Sirf Ek Kharaab Luqme Se Dil Ki Kaifiyat Kharaab Ho Jati Hai Aur Fir Saari Umr Vah Apni Asali Haalat Par Nahi Aa Sakta Aur Bahut Dafa Aisa Hota Hai Ki Sirf Ek Kharaab Luqma Pet Mein Jane Se Ek Saal Tak Namaze Tahajjud Namaz Ada Karne Se Insaan Mahroom Ho Jata Hai Aur Bahut Dafa Aisa Hota Hai Ki Sirf Ek Dafa Bad Nazar Dekhne Se Banda Ek Arse Tak Tilaawate Qur'an E Paak Se Mahroom Ho Jata Hai, Aur Banda Kabhi Aisa Luqma Kha Leta Hai Ki Jiske Sabab Ek Saal Tak Ibaadat Se Mahroom Ho Jata Hai'.

Isliye Aey Azeez! Agar Too Islaahe Qalb Aur Ibaadat Ki Taufeeq Chahata Hai To Tujh Par Laazim Hai Ki Apni Giza Ke Baare Mein Sakht Ahtiyaat Kare, Yah Asal Giza Ke Mut'alliq Hukm Hai, Fir Ismein Darja E Istehbaab (Pasandida Darje) Par Bhi Nigaah Rakhna Zaruri Hai Warna Too Giza Uthaane Wala Tattoo Ho Jayega Aur Zamane Ka Gulaam Ho Jayega Kyunki Hamein Yaqeen Hai Balki Hamne Kai Baar Mushaahida Kiya Hai Ki Pet Bhar Kar Khane Se Ibaadat Qat'an Nahi Ho Sakti Aur Agar Nafs Ka Majboor Karke Aur Heele Bahaane Se Ibaadat Ki Taraf Lagaya Bhi Jaye To Aisi Ibaadat Mein Bilkul Lazzat Wa Mithaas Nahi Hoti. Isiliye Baaz Nek Logon Ne Farmaya Hai Ki Agar Too Pet Bhar Ke Khane Ka Aadi Hai To Ibaadat Ki Mithaas Ki Ummeed Na Rakh Aur Dil Mein Bagair Ibaadat Noor Kaise Aa Sakta Hai Ya Us Ibaadat Se Bhi Kaise Noor

Aa Sakta Hai Jo Be Lazzat Aur Be Zauq Hai.

Isiliye Hazrat Ibrahim Ibne Ad'ham Rahmatullah Alaih Ne Farmaya Hai Ki- 'Mein Lebnaan Ke Pahaad Mein Bahut Se ALLAH Walo Ki Sohbat Mein Raha Hoon Unmein Se Har Ek Yahi Waseeyat Kiya Karta Tha Ki Aey Ibrahim! Jab Too Ahle Duniya Ke Paas Jaye To Unko Chaar Baato Ki Naseehat Karna-

(1) Jo Pet Bhar Kar Khayega Use Ibaadat Mein Lazzat Naseeb Nahi Hogi.

(2) Jo Zyada Soyega Uski Umr Mein Barkat Nahi Hogi.

(3) Jo Logon Ki Khushnoodi Chahe Vah ALLAH Ki Khushnoodi Se Na Ummeed Ho Jaye.

(4) Jo Geebat Aur Fuzool Baatein Zyada Karega Vah Deene Islaam Par Nahi Marega.

Hazrat Sahal Ibne Tustari Abdullah Rahmatullah Alaih Ne Farmaya Hai Ki- Tamam Nekiyan Inhi Chaar Baato Mein Band Hain-

(1) Shikam Ko Khaali Rakhna

(2) Khamoshi

(3) Makhlooq Se Kanaara Kashi

(4) Shab Bedaari

Baaz Saaleheen Ne Farmaya Hai Ki- 'Bhookh Hamara Sarmaaya Hai'. Is Qaul Ke Ma'ana Yah Hain Ki Hamein Jo Faraagat, Salaamati, Ibaadat, Halaawat (Mithaas), Ilm Aur Amale Naafea (Fayda Dene Wala Amal) Naseeb Hota Hai Vah Sab Bhookh Ke Sabab Aur Sabr Ki Barkat Se Hota Hai.

Dil Ki Hifazat:

Chautha Uzv Jiski Hifazat Aur Nigahdaasht Bahut Zaruri Hai Vah Dil Hai Kyunki Yah Tamam Jism Ka Asal Hai, Chunanche Agar Tera Dil Kharaab Ho To Tere Tamam Aaza Kharaab Honge Aur Agar Too Iski Islaah Kar Le To Baaqi Sab Aaza Ki Islaah Ho Jayegi Kyunki Dil Darakht Ke Tane Ki Tarah Hai Aur Baaqi Aaza Shaakho Ki Tarah Aur Shaakho Ki Islaah Ya Kharaabi Darakht Ke Tane Par Mauqoof Hai To Agar Teri Aankh, Zabaan, Pet Wagaira Durust Ho To Iska Matlab Yah Hai Ki Tera Dil Durust Hai Aur Iski Islaah Ho Chuki Hai Aur Agar Aankh, Zabaan, Pet Wagaira Gunahon Ki Taraf Raagib Ho To Samajh Le Ki Tera Dil Kharaab Hai.

Fir Tujhe Yaqeen Karna Chahiye Ki Dil Ka Fasaad Aur Sangeen Hai Isliye Qalb Ki Islaah Ki Taraf Poori Tavajjoh De Taaki Tamam Aaza Ki Islaah Ho Jaye Aur Taaki Too Ruhani Raahat Mahsoos Kare.

Fir Qalb Ki Islaah Nihaayat Mushkil Aur Dushwar Hai Kyunki Iski Kharaabi Khatre Wa Waswase Hain Jinka Paida Hona Bande Ke Ikhtiyaar Mein Nahi, Isliye Iski Islaah Mein Poori Hoshiyari, Bedaari Aur Bahut Zyada Jaddojahad Ki Zarurat Hai, Aisi Hi Wajaho Ke Wajah Se Mujaahida Karne Wale Riyaazat Islaahe Qalb Ko Zyada Dushwar Khyaal Karte Hain Aur Nigaah Wale Iski Islaah Ka Zyada Ahtemaam Karte Hain, Chunanche Hazrat Bayazeed Bustaami Rahmatullah Alaih Se Manqool Hai Ki Aapne Farmaya Ki- 'Meine Apne Dil, Zabaan Aur Nafs Ki Islaah Par 10-10 Baras Kharch Kiye, Unmein Dil Ki Islaah Mujhe

Sabse Zyada Mushkil Maloom Hui'.

Fir Qalb Ki Islaah Ke Silsile Mein Chaar Cheezein Jo Ham Peechhe Zikr Kar Aayein Hain Yani Lambi Ummeedein, Aamaal Mein Jaldbaazi, Hasad Aur Takabbur Se Bachna Aur Kanaara Kash Hona Laazim Hai.

Is Maqaam Par In Chaar Cheezon Se Bachne Ko Khaas Hamne Isliye Kaha Hai Ki Agarche Aam Log Bhi Inmein Mubtala Hain Magar Ibaadat Guzaar Log Khaas Taur Par Inmein Mubtala Hain Isliye Ye Chaar Cheezein Zyada Buri Hain, Aisa Aam Taur Par Hota Hai Ki Ibaadat Karne Wala Kisi Lambi Ummeed Mein Mubtala Rahta Hai Aur Vah Use Ek Achchi Neeyat Khyaal Kar Raha Hota Hai Aur Aakhir Mein Vah Uski Wajah Se Amal Mein Susti Aur Kaahili Mein Giraftaar Ho Jata Hai Aur Kabhi Aisa Hota Hai Ki Vah Buland Rutba Haasil Karne Mein Jaldbaazi Se Kaam Leta Hai Aur Jald Haasil Na Hone Ki Wajah Se Hamesha Ke Liye Uska Dil Sard Pad Jata Hai Aur Baaz Dafa Kisi Buzurg Se Dua Karata Hai Jald Qabool Na Hone Ki Wajah Se Bhi Gamgeen Hota Hai Ya Baaz Dafa Kisi Ke Haq Mein Bad Dua Karta Hai Aur Baad Mein Pashemaan Rahta Hai Aur Baaz Dafa Apne Ham Umro Se Maal Aulaad Wagaira Par Hasad Karta Hai Aur Baaz Waqt Hasad Ki Aafat Mein Giraftaar Ho Kar Aise Aise Bure Kaam Kar Guzarta Hai Jinke Karne Ki Ek Faasiq Wa Faajir Aadmi Ko Bhi Jur'at Nahi Hoti, Isi Bina Par Hazrat Sufiyaan Sauri Rahmatullah Alaih Ne Farmaya Hai Ki- 'Mujhe Apni Jaan Ke Mut'alliq Sabse Zyada Khatra Ulma Aur Ibaadat Guzaar Logon Se Hai'. Logon Ne Aapki Is Baat Ka Bura Maana To Aapne

Jawaab Diya Ki Yah Baat Meine Apni Taraf Se Nahi Kahi Balki Yah Hazrat Ibrahim Nakhai Rahmatullah Alaih Ne Farmaya Hai.

Hazrat Ata Rahmatullah Alaih Se Marvi Hai Ki Ek Dafa Hazrat Sufiyaan Sauri Rahmatullah Alaih Ne Mujhe Kaha Ki- 'Ibaadat Guzaar Logon Se Khatre Mein Raho Aur Unki Tarah Mujh Se Bhi Khatre Mein Raho Kyunki Baaz Waqt Mein Ek Anaar Ke Mut'alliq Kahoonga Yah Meetha Hai, Doosra Kahega Ki Nahi Yah Tursh Hai, Isi Mamooli Baat Se Hamara Takraar Badh Jayega Aur Koi Baed Nahi Ki Ek Doosre Ke Qatl Tak Ki Naubat Pahunch Jaaye'.

Hazrat Maalik Ibne Deenar Rahmatullah Alaih Farmate Hain Ki- 'Mein Ibaadat Guzaar Ki Gawaahi Doosre Ke Haq Mein To Qubool Karne Ko Taiyar Hoon Lekin Unke Apne Andar Ek Doosre Ke Mut'alliq Unki Shahaadat Qubool Karne Ko Taiyar Nahi Kyunki Meine Unhein Ek Doosre Ke Mut'alliq Hasad Se Bhara Hua Paaya Hai'.

Mazkoor Hai Ki Hazrat Fuzail Rahmatullah Alaih Ne Apne Ladke Ko Farmaya Ki Mujhe Ibaadat Guzaar Aur Rasmi Sufiyon Se Door Koi Makaan Khareed De Kyunki Mujhe Is Qaum Mein Rahne Se Kya Fayda Jo Meri Lagzish Dekh Kar Uska Charcha Karein Aur Mujhe Aaram Mein Dekh Kar Hasad Karein.

Tumne Bhi Dekha Hoga Ki Khushk Aabid Aur Rasmi Soofi Takabbur Se Pesh Aate Hain, Doosre Ko Haqeer Khyaal Karte Hain, Takabbur Ki Wajah Se Apne Rukhsar Ko Tedha Rakhte Hain Aur Logon Se Munh Bisoore Rakhte Hain Goya Ki Do Rak'at Namaz Padh Kar Logon Par

Ahsaan Karte Hain Ya Shayad Unhein Dozakh Se Najaat Aur Jannat Ke Daakhile Ka Parwaana Mil Chuka Hai, Ya Unko Yaqeen Ho Chuka Hai Ki Ham Hi Nekbakht Hain Baaqi Sab Bad Bakht Wa Shaqi Hain Fir Vo Un Tamam Buraiyon Ke Hote Huye Libaas Aajiz Aur Mutwaazea Logon Jaisa Pahne Hain Jaise Soof (Mota Ooni Kapda Jo Soofi Log Pahante Hain) Wagaira Aur Banaavat Se Khamoshi Wa Kamzori Ka Izhaar Karte Hain Halanki Aise Libaas Aur Khamoshi Wagaira Ka Takabbur Aur Guroor Se Kya Ta'alluq Balki Ye Cheezein To Takabbur Wa Guroor Ke Ulat Hain Lekin In Andho Ko Samajh Nahi.

Mazkoor Hai Ki Ek Dafa Farqad Sanji, Hazrat Hasan Basri Raziyallahu Anhu Ke Paas Aaya Vah Us Waqt Ek Durveshaana Gudadhi Pahne Huye Tha Aur Hazrat Hasan Basri Raziyallahu Anhu Naya Joda Pahne Huye The. Vah Baar Baar Hazrat Hasan Basri Raziyallahu Anhu Ke Kapdo Ko Dekhta Tha Aur Hath Lagata Tha. Aapne Farmaya Too Baar Baar Mere Libaas Ko Kya Dekhta Hai Sun Le Mera Libaas Ahle Jannat Ka Libaas Hai Aur Tera Libaas Dozakhiyon Ka Libaas Hai. Hazrat Hasan Basri Raziyallahu Anhu Ne Farmaya Mujh Tak Baat Pahunchi Hai Ki Aksar Ahle Dozakh Gudadhi Pahne Honge Fir Hazrat Hasan Basri Raziyallahu Anhu Ne Farmaya Ki In Logon Ne Kapdo Mein To Zohad Ikhtiyaar Kiya Hai Magar Seeno Mein Takabbur Aur Guroor Ko Jagah De Rakhi Hai, Qasam Khuda Ki Khushposh (Achche Kapde Pahne Huye) Magar Saaf Dil Wale Log Rasmi Gudadhi Pahanne Walo Se 1000 Darja Behtar Hain. Hazrat Zunnoon Misri Rahmatullah Alaih Ke

Neeche Likhe Ash'aar Bhi Isi Mazmoon Ki Taraf Ishaara Karte Hain Jinka Tarjuma Pesh Hai:

• Baaz Log Sufiyon Ka Sa Libaas Pahante Hain Aur Azraahe Jahaalat Doosro Ko Hiqaarat Ki Nazar Se Dekhte Hain Aur Baaz Log To Fuzool Hi Soof Ka Libaas Pahante Hain.

• Aise Jaahil Soofi Doosro Ke Saamne Apne Aapko Kamzor Wa Naatva Zaahir Karte Hain Aur Doosro Ko Takabbur Se Dekhte Hain Halanki Aajizi Karne Walo Mein Takabbur Nahi Hota.

• Aise Soofi Yah Libaas Sirf Is Garz Se Pahante Hain Taaki Awaam Inhein Ameen Aur Nek Khyaal Karein Magar Dar Haqeeqat Inki Is Soofiyai Ka Maqsad Neki Aur Sharafat Nahi Hota.

• Durveshaana Libaas Se Inhein Khushnoodi E Khuda Maqsood Nahi Hoti Balki Vo Is Tarah Awaam Ko Dhokhadehi Aur Unke Sath Khayaanat Ki Raah Hamwaar Karte Hain.

To Aey Azeez! Too In Chaar Halaak Karne Wali Aafaton Se Bach Khaas Kar Takabbur Se Isliye Ki Doosri Teen Aafatein To Aisi Aafatein Hain Jinse Too Sirf Gunaah Aur Nafarmani Mein Mubtala Hoga Magar Takabbur Aisa Khatarnaak Marz Hai Jo Baaz Waqt Insaan Ko Kufr Wa Gumrahi Tak Pahuncha Deta Hai.

Takabbur Ke Silsile Mein To Iblees Aur Uski Gumrahi Ko Hargiz Na Bhool Uski Gumrahi Ka Aagaz Isi Se Hua Ki Usne Takabbur Kiya Aur Khuda Ke Hukm Ka Inkaar Kiya, Aur ALLAH Hi Ki Bargaah Bekas Panaah Mein Dua Karni Chahiye Ki Hamein Apne Fazl Se Har Gumrahi Aur Lagzish

Se Bachaye.

Aathvi Fasl

Khulasa Yah Hai Ki Jab Too Aqal Wa Samajhdari Se Dekhega To Tujhe Maloom Ho Jayega Ki Duniya Faani Hai Aur Ismein Mashgool Hone Ka Nuqsaan, Nafa Se Zyada Aur Duniya Mein Pesh Aane Wali Pareshaniyan Uski Raahat Se Zyada Hain, Jaise Duniya Ke Haasil Karne Ke Liye Jism Ka Thaka Daalna Aur Dil Ka Duniya Ke Kaamo Mein Giraftaar Rahna Aur Fir Aakhirat Mein Har Har Cheez Ka Hisaab Aur Aisa Dardnaak Azaab Jiske Bardasht Ki Tujh Mein Hargiz Taaqat Nahi. To Jab Tujhe Achchi Tarah Maloom Ho Gaya Ki Duniya Aur Samaane Duniya Mein Ghaata Hi Ghaata Hai To Tujh Par Laazim Hai Ki Iski Cheezein Sirf Isi Qadr Istemaal Mein Laaye Jisse Khuda Ta'ala Ki Ibaadat Baja Laata Rahe Aur Ni'amatein Aur Lazzatein Haasil Karne Ke Liye Hamesha Rahne Wali Jannat Ka Intazaar Karta Rahe Jahan ALLAH Paak Ka Qurb Bhi Haasil Hoga.

Aur Jab Tujhe Yah Bhi Achchi Tarah Maloom Ho Gaya Ki Makhlooq Mein Wafadari Nahi Aur Iski Taraf Se Madad Ke Bajaye Takleef Aur Dukh Zyada Pahunchta Hai To Tujhe Chahiye Ki Logon Se Siwaye Sakht Zarurat Ke Meljol Na Kare, Nek Baato Mein Unse Nafa Haasil Kar Magar Nuqsaan Deh Cheezon Mein Unse Bach Aur Us Khuda Se Dosti Laga Jiski Dosti Har Qism Ke Khasaare Se Paak Hai Aur Us Khuda Ki Ta'at Kar Jiski Ta'at Se Tujhe Pashemaani

Nahi Hogi Aur Is Kitaabe Muqaddas Ko Mash'ale Raah Bana Le Aur Iske Ahkaam Ko Poori Pabandi Se Baja Laata Rah, Aisa Karne Se Zarur Vah Teri Har Haal Mein Dastgeeri Karega, Tujh Par Tere Waham Wa Gumaan Se Zyada In'aam Wa Ikraam Ki Baarish Karega Aur Duniya Wa Aakhirat Mein Har Mushkil Waqt Mein Teri Faryaad Rasi Karega, Jaisa Ki Nabi E Kareem Ra'oofo Raheem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Irshad E Giraami Hai- 'Hamesha Khuda Hi Ki Yaad Mein Dooba Rah Taaki Jidher Too Mut'vajjeh Ho Udher Hi Tujhe Uske Jalwe Nazar Aayein'.(Tirmizi Shareef)

Aur Jab Ki Tujhe Yah Bhi Achchi Tarah Maloom Ho Gaya Ki Shaitaan Khabees Hai Aur Teri Adaawat Par Har Waqt Kamar Kase Huye Hai To Is Laen Kutte Se Bachne Ke Liye Har Waqt Khuda Se Panaah Mangta Rah Aur Kisi Waqt Bhi Uski Makkariyon Aur Ayyariyon Se Gaafil Na Ho Balki Khuda Ta'ala Ke Zikr Se Is Kutte Ko Bhaga De, Jab Too Mardane Khuda Jaisa Iraada Wa Yaqeen Apne Andar Paida Kar Lega To Ba Fazle Khuda Us Laen Ke Daanv Tujhe Kuch Nuqsaan Nahi Pahuncha Sakenge.

Jaisa Ki Rab Ta'ala Ne Khud Farmaya Hai:-

"Beshak Shaitaan Ka Koi Qaboo Un Par Nahi Jo Imaan Laaye Aur Apne Rab Hi Par Bharosa Rakhte Hain".

(Soorah An Nahal, Aayat 99)

Aboo Haazim Rahmatullah Alaih Ne Bilkul Durust Farmaya Hai Ki Duniya Ki Haqeeqat To Yah Hai Ki Jo Guzar Gai Vah Goya Ek Khwaab Tha Aur Jo Baaqi Hai Vah Nafsaani Khwaahishaat Mein Kharch Ho Rahi Hai Aur Shaitaan Ki Haqeeqat Yah Hai Ki Jab Tak Vah Khuda Ka

Farmabardar Raha To Usse Khuda Ka Nafa Na Hua Aur Jab Nafarman Hua To Uska Kuch Bigaad Na Saka.

Aur Jab Too Ne Jaan Liya Ki Yah Nafs Intehai Nadaan Hai Aur Nuqsaan Deh Cheezon Par Farefta Hai Aur Too Ne Aqalmand Aur Nateejo Par Nazar Rakhne Wale Ulma Ki Tarah Nafs Ke Haalat Par Gaur Kiya, In Logon Ki Tarah Khaatir Na Ki Jo Jaahil Hain Aur Sirf Zamana E Haal Yani Maujooda Par Hi Nazar Rakhte Hain, Iske Marzo Aur Aebo Ko Nahi Dekhte Aur Zohad Wa Taqwe Ki Kadvi Dawa Se Bhaagte Hain, To Jab Too Ne Nafs Ko Taqwe Ki Lagaam De Di Is Tarah Ki Fuzool Cheezon Se Use Roka Jaise Fuzool Kalaam, Najaez Nazar, Zarurat Se Zyada Khana Aur Use Un Qavi Cheezon Se Roka Jinmein Yah Giraftaar Hai Jaise Lambi Ummeedein, Jaldbaazi, Musalman Ke Sath Hasad, Takabbur Aur Shahwat Wa Hirs Ke Taur Par Khana Aur Sirf Vahi Cheezein Use Di Jo Zaruri Hain, Bekaar Baato Se Use Bachaya Kyunki Jab Insaan Zohad Wa Taqwe Ki Zindagi Ikhtiyaar Karta Hai To ALLAH Ta'ala Apne Maqbool Bando Ki Tarah Is Insaan Ko Bhi Apni Rahmat Apne Fazl Se Uske Imaan Ko Nuqsaan Dene Wali Cheezon Se Bacha Leta Hai, Jab Khuda Zohad Wa Taqwa Ikhtiyaar Karne Se Insaan Ke Kaamo Ka Khud Kafeel Ban Jata Hai To Fuzool Aur Bekaar Cheezon Mein Mashgool Hone Ki Kya Haajat Hai.

Baaz Nek Logon Ne Farmaya Hai Ki 'Mere Liye Taqwa Aasaan Hai Kyunki Mujhe Kisi Cheez Ke Jaez Wa Najaez Hone Mein Shak Hota Hai To Mein Use Tark Kar Deta Hoon Kyunki Mera Nafs Mera Farmabardar Ho Chuka Hai

Aur Jo Aadat Mein Use Daloo Vah Uska Aadi Ban Jata Hai' Aur Beshak Nafs Ki Haalat Yahi Hai Jo Ek Arabi Shayar Ne Is Sher Mein Bayaan Ki Jiska Tarjuma Pesh Hai:

• Nafs Ko Jab Too Kisi Taraf Raagib Kare To Raagib Ho Jata Hai Aur Jab Thodi Cheez Par Kifayat Karne Ka Use Aadi Bana Le To Vah Usi Par Saabir Ho Jata Hai.

Ek Aur Shakhs Ne Kaha Hai Ki- 'Is Nafs Ko Too Jis Cheez Ka Aadi Banayega Vah Usi Ka Aadi Ban Jayega'.

Ek Shayar Ne Yoon Kaha Hai Jiska Tarjuma Pesh Hai:-

• Meine Duniyavi Lazzato Se Apne Aapko Roka Yahan Tak Ki Vah Mujhse Alaahida Ho Gai Aur Meine Nafs Ko Sabr Ka Aadi Banaya To Vah Uska Aadi Ban Gaya.

• Nafs Vahi Haalat Ikhtiyaar Karta Hai Jis Par Insaan Use Rakhe, Agar Ise Khoob Khilaya Jaye To Iski Shahwatein Josh Mein Aati Hain Aur Agar Zarurat Ke Mutabiq Ise Giza Di Jaye To Isi Par Mutma'en Ho Jata Hai.

To Jab Tujhe Vo Tamam Baatein Maloom Ho Gai Aur Too Unka Aamil Bhi Ban Gaya Jo Hamne Bayaan Ki Hain To Beshak Too Zaahidon Mein Shamil Ho Gaya Aur Aakhirat Ki Taraf Mut'vajjeh Hone Wale Logon Mein Se Ho Gaya.

Aey Azeez! Too Jaan Le Jis Par Zaahid Ka Lafz Bolna Durust Ho Gaya Goya Usmein Hazaron Achchi Sifatein Aa Gai. Isi Tarah Jab Too Zaahidon Mein Shamil Ho Gaya To Too Bhi Makhlooq Se Kanaara Kashi Karne Wale Aur Sabse Muhabbat Ka Rishta Jodne Wale Aur Uski Sachchi Ta'at Karne Wale Logon Mein Shamil Ho Gaya Aur Too Bhi Un Logon Mein Se Ho Jayega Jinki Tareef Ek Arabi Shayar Ne

Apne Sher Mein Yoon Ki Hai Jiska Tarjuma Pesh Hai:
• Ek Qaum Vah Hai Jo Duniyavi Aesh Wa Ishrat Mein Masroof Hai Aur Ek Vo Khaalis Bande Hain Jo Sabse Alaihida Hokar Sirf Apne Maula Ke Ho Gaye.
• Khuda Ne Apne Fazl Se Unhein Apne Aastaan-E-Raza Par Jagah De Di Hai Aur Tamam Makhlooq Se Unhein Beparwah Kar Diya Hai.
• Raat Ko Safein Banaye Apne Maula Ke Darbaar Mein Ibaadat Ki Haalat Mein Khade Rahte Hain Aur Rab Ta'ala Ki Nazare Inaayat Unki Nigahbaani Karti Rahti Hai.
• Unhein Us Waqt Ki Mubarak Ho Jab Unka Maula Unhein Apne In'aam Wa Ikraam Se Nawazega.

To Jab Too Hamare Bayaan Kiye Huye Zohad Wa Taqwe Ke Tamam Taqaazo Par Poori Tarah Amal Karne Lagega To Khuda Ki Raah Mein Nafs Se Jihaad Karne Wale Zaahidon Aur Khuda Ke Un Khaas Bando Mein Se Ho Jayega Jinki Sifat Mein Rab Ta'ala Ne Yoon Irshad Farmaya Hai:
"Beshak Mere Bando Par Tera Kuch Qaboo Nahi".
(Soorah Alhajar, Aayat 42)

Ab Tera Un Parhezgaar Logon Mein Naam Darj Ho Jayega Jinko Donon Jahan Ki Sa'adat Haasil Hai Aur Ab Too Bahut Se Muqarrabeen Firishton Se Bhi Afzal Ho Jayega Kyunki Firishte Shahwaton Aur Khabees Nafs Se Paak Hain Isliye Unka Gunahon Se Bache Rahna Zyada Kamaal Nahi.

Aur Jab Too Hamari Bayaan Ki Gai Hidayaat Ka Aamil Ho Gaya To Too Ne Ye Teesri Lambi Aur Mushkil Ghaati

Bhi Paar Ka Li Aur Too Tamam Rukavaton Se Aage Nikal Kar Apne Asal Maqsad Ke Qareeb Ho Gaya Aur Jab Khuda Ta'ala Ki Madad Shamile Haal Ho To Fir Koi Mushkil Nahi.

Ham Khuda Hi Se Sawaal Karte Hain Vah Behtar Mushkilon Ko Hal Karne Wala Hai Ki Vah Hamein Aur Tumhein Apni Madad Aur Taufeeq Ke Qile Mein Mahfooz Kar Le Kyunki Vah Har Mushkil Mein Aasaani Ata Farmane Ke Liye Kaafi Hai Aur Har Mushkil Mein Dar Haqeeqat Usi Se Madad Talab Karni Chahiye Kyunki Vahi Har Shay Ka Khaaliq Hai Aur Usi Ke Daste Qudrat Mein Haqeeqatan Ikhtiyaar Hai Aur Vah Sab Kuch Kar Sakta Hai. Is Teesre Baab Mein Jo Zaruri Umoor Hamne Bayaan Karne The Vo Yahi The.

Muhammad Ahmad Ki Zaruri Raay:

Imaam Sahab Ne Is Rukavat Ke Bayaan Mein Bataya Ki Nafs Ki Wajah Se Hi Gunaah Ho Rahe Hain Aur Qiyamat Tak Gunaah Hote Rahenge Kyunki Yah Hamesha Burai Ka Hukm Deta Hai To Nafs Par Qaboo Karna Bahut Zaruri Hai Aur Yah Kaam Kaise Kiya Ja Sakta Hai Vah Aapko Imaam Sahab Ne Bataya Ab Amal Karna Hamara Kaam Hai Aur Dozakh Ke Azaab Se Bachne Ke Liye Amal Bahut Zaruri Hai Lihaza Nafs Ki Islaah Ke Liye Is Bayaan Ko Baar Baar Padhiye.

Chauthi Ghaati: Dushwariyon Ki Ghaati

Fir Aey Ibaadat Ke Taalib! Tujhe ALLAH Ta'ala Taufeeq De In Dushwariyon Se Bachna Aur Unke Raaste Band Karna Bhi Tujh Par Laazim Aur Zaruri Hai Taaki Tujhe Asal Maqsood Se Na Roke Aur Ham Pahle Bayaan Kar Chuke Hain Ki Awaariz (Dushwariyon) Chaar Hain.

Pahla Aariza (Dushwari)

Rizq Aur Nafs Ka Rizq Ke Mut'alliq Sawaal:

Is Pareshaani Se Nijaat Ki Yah Soorat Hai Ki Too Rizq Ke Baare Mein Khuda E Ta'ala Par Tavakkul Aur Bharosa Kare Yah Tavakkul Do Wajah Se Laazim Wa Zaruri Hai.

Pahli Wajah To Yah Hai Ki Too Ibaadat Ke Waaste Faarig Ho Sake Aur Jaisa Ki Uska Haq Hai Nek Kaam Kar Sake Isliye Jo Shakhs Rizq Ke Baare Mein Khuda Ta'ala Par Bharosa Karne Wala Na Ho Zarur Khuda Ta'ala Ki Ibaadat Chhod Kar Rozi Ki Talaash Aur Rizq Ke Haasil Karne Ke Zariye Mein Mashgool Hoga, Ya To Zaahiri Jism Se Mashgool Hoga Ya Khyalaat Ke Taur Par.

Zaahiri Jism Ke Aitebaar Se To Is Tarah, Ki Rozi Ki Talaash Mein Maara Maara Firega Aur Badan Se Mehnat Wa Mazdoori Karke Kamaane Ki Koshish Karega Jaise Aam Logon Ka Haal Hai. Aur Khyalaat Ke Taur Par Is Tarah, Ki Rizq Ke Talaash Karne Ki Tadbeerein Sochega, Tarah Tarah Ke Iraade Karega Aur Alag Alag Tarah Ke Waswase Uske Dil Mein Aayenge Jaise Vo Log Jo Rizq Ki Tadbeerein Sochne

Mein Giraftaar Hain.

Aur Ibaadat Jaise Ki Uska Haq Hai Us Waqt Ho Sakti Hai Jab Dil Aur Badan Uske Liye Faarig Ho Aur Aisi Faraagat Sirf Mutavakkileen (Khuda Par Bharosa Karne Wale Logon) Ko Hi Aa Sakti Hai Balki Mein Kahta Hoon Ki Bahut Se Kamzor Aiteqaad Ke Log Us Waqt Tak Mutma'en Nahi Hote Jab Tak Unhein Rizq Ya Kuch Rupya Paisa Hath Na Aa Jaye To Aise Kamzor Aiteqaad Ke Log Duniya Wa Aakhirat Mein Apne Asal Maqsood Se Rah Jate Hain. Meine Bahut Dafa Apne Shaikh Aboo Muhammad Rahmatullah Alaih Se Suna Ki Aap Farmaya Karte The:- 'Jahan Mein Do Shakhs Hi Kamyaab Hote Hain, Ek Himmat Wala Aadmi Aur Doosra Mutavakkil (Khuda Par Bharosa Karne Wala)'.

Mein Kahta Hoon Ki Yah Ek Jaame'a Fiqra Hai Kyunki Himmat Wala Shakhs Apne Iraade Ki Quvvat Aur Dil Ki Himmat Se Jis Kaam Ka Iraada Karta Hai Use Kar Guzarta Hai Aur Koi Cheez Uske Raaste Mein Rukavat Nahi Banati Aur Mutavakkil (Khuda Par Bharosa Karne Wala) Shakhs Isliye Kamyaab Hai Ki Vah Wada E Khudavandi Par Apni Baseerat Aur Kaamil Yaqeen Se Bharosa Rakhta Hai Aur Har Kaam Karte Waqt ALLAH Ta'ala Par Kaamil Bharosa Hota Hai Vah Apna Iraada Poora Karne Mein Kisi Insaan Se Nahi Darta Aur Na Shaitaani Waswase Uske Liye Rukavat Ban Sakte Hain Isliye Vah Apne Maqsad Aur Matlab Mein Kamyaab Ho Jata Hai.

Lekin Kamzor Tabiyat Aur Kamzor Aiteqaad Ka Aadmi Hamesha Khuda Ta'ala Par Tavakkul Aur Bharosa Karne

Mein Kashmakash Mein Rahta Hai. Aur Hamesha Uske Dimaag Mein Futoor Aur Tabiyat Par Pareshaani Musallat Rahti Hai Aur Bandhe Huye Gadhe (Donkey) Ya Pinjare Mein Band Parinde Ki Tarah Intazaar Karta Rahta Hai. Isi Bure Khyaal Mein Umr Guzar Jati Hai Aisa Shakhs Koi Bada Tareef Ke Qaabil Aur Achcha Kaam Nahi Kar Sakta. Agar Kahi Karne Ka Iraada Bhi Kare To Usmein Nakaam Rahta Hai Aur Use Poora Nahi Kar Sakta. Tum Dekhte Nahi Ki Duniyavi Buland Maraatib Haasil Karne Wale Bhi Badi Post Aur Buland Rutba Us Waqt Tak Haasil Nahi Kar Sakte Jab Tak Apni Jaan, Maal, Aur Apne Ghar Walo Se Tavajjoh Hata Kar Apne Maqsad Ki Taraf Mut'vajjeh Na Ho.

Maslan Vo Log Jo Kisi Zameen Ke Badshah Banate Hain Unhein Iske Liye Jung Karni Padti Hai, Dushmano Ko Kuchalna Padta Hai Yani Ya To Dushman Ko Halaak Karna Padta Hai Ya Apna Farmabardar Banana Padta Hai Tab Ja Kar Vah Badshah Banate Hain Ya Iqtidaar Haasil Karte Hain.

Manqool Hai Ki Jab Hazrat Ameer Muawiya Ne Junge Saffeen Ke Din Apne Aur Hazrat Ali Ki Safo Ko Ek Doosre Ke Muqabil Khade Dekha To Farmaya 'Jo Badi Cheez Ka Iraada Karta Hai Use Badi Badi Mushkilaat Pesh Aati Hain'.

Aur Taajir Log Khushki Aur Tari Ke Nihaayat Khatarnaak Safar Ikhtiyaar Karte Hain, Apni Jaano Aur Apne Maalo Ko Poorab(East) Se Pachchhim(West) Aur Pachchhim Se Poorab Tak Le Jate Hain Aur Dilo Ko Nafa Ya Nuqsaan Par Qaayam Karte Hain Tab Jakar Bade

Munaafe, Bahut Maal Aur Badi Badi Aala Qeemati Cheezon Ke Maalik Banate Hain. Baaqi Raha Chhote Darje Ke Aam Dukandaar Jo Dil Ke Kamzor Aur Iraade Ke Kachche Hain Vah Itni Himmat Nahi Karte Ki Door Daraaz Ka Safar Ikhtiyaar Karein Balki Haqeer Maal Ke Sath Hi Dil Lagaye Rakhte Hain Aise Log Saari Umr Makaan Se Dukaan Tak Aur Dukaan Se Makaan Tak Hi Mahdood Rahte Hain Isi Bina Par Vah Badshahon Jaise Bade Martabe Par Nahi Pahunch Sakte Aur Na Hi Vo Bade Taajiron Ki Tarah Kaafi Sarmaaya Haasil Kar Sakte Hain Aise Aadmiyon Ko Shaam Ko Agar Ek Dirham Hi Nafa Ho To Use Kaafi Samajhte Hain. Ye Log Itne Km Nafe Par Isliye Khush Ho Jate Hain Ki Unki Himmat Aur Nazar Ki Wus'at Hi Itni Hoti Hai, Yah Duniya Aur Duniya Walo Ka Haal Hai Lekin Vo Muqaddas Log Jo Aakhirat Ki Najaat Chahate Hain Unka Asal Sarmaaya Yahi Tavakkul Aur Dil Ko Khuda Ke Siwa Doosri Cheezon Se Hata Lena Hai.

Jaisa Ki Haq Hai Vaisa Hi Jab Yah Log Tavakkul Ki Sifat Apne Andar Haasil Kar Lete Hain Aur Us Par Mazbooti Se Qaayam Ho Jate Hain To Vah Khuda Ki Ibaadat Mein Har Cheez Se Faarig Hokar Mashgool Ho Jate Hain, Makhlooq Se Kanaara Kashi Ko Apna Dastoor Bana Lete Hain, Veeran Sahrao Mein, Pahadon Ki Chotiyon Par Aur Khatarnaak Ghatiyon Mein Zindagi Basar Karna Unke Liye Aasaan Ho Jata Hai To Aise Log Sabse Taaqatwar Aur Himmat Wale Ho Jate Hain Dar Haqeeqat Yahi Himmat Wale Log Deen Ke Sutoon, Tamam Logon Mein Izzat Wale Aur Khudai Zameen Ke Badshah Kahlaane Ke Haqdaar Hote Hain

Kyunki Yah Log Jahan Chahate Hain Jate Hain Jahan Chahate Qayaam Karte Hain Aur Ilm Wa Amal Ki Mushkil Tareen Manzilon Ko Tay Karte Hain Koi Cheez Inke Maqsad Mein Rukavat Nahi Ho Sakti Saari Zameen Inke Saamne Hoti Hai Aur Maazi (Yani Guzara Zamana), Haal (Maujooda Zamana) Aur Mustaqbil (Aane Wala Zamana) Inke Liye Ek Hota Hai, Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Irshad Mein Isi Taraf Ishaara Farmaya Hai Chunanche Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Farmate Hain- 'Jo Shakhs Yah Chahe Ki Sabse Zyada Taaqatwar Ho Jaye To Use Chahiye Ki ALLAH Par Tavakkul Kare Aur Jo Chahe Ki Sabse Ba Izzat Ho Jaye To Use Chahiye Ki Taqwa Ikhtiyaar Kare Aur Jo Chahe Ki Sab Logon Se Zyada Daulatmand Ho To Use Chahiye Ki Apne Paas Maujood Cheez Se Zyada Us Cheez Par Aitemaad Kare Jo Khuda Ke Daste Qudrat Mein Hai'.

Hazrat Sulaimanul Khawwaas Rahmatullah Alaih Ne Farmaya- 'Agar Koi Shakhs Sachchi Neeyat Se ALLAH Subhanahoo Ta'ala Par Tavakkul Kare To Ameer Aur Gair Ameer Sab Uske Mohtaaj Ho Jayenge Aur Vah Kisi Ka Mohtaaj Nahi Hoga Ki Uska Maalik Tamam Zameen Wa Aasmaan Ke Khazanon Ka Maalik Hai'.

Hazrat Ibrahim Khawwaas Rahmatullah Alaih Farmate Hain Ki- Ek Dafa Meine Ek Jungle Mein Ek Khubsoorat Gulaam Dekha To Meine Usse Kaha Aey Gulaam! Too Kaha Ja Raha Hai? Usne Jawaab Diya Makka. Meine Kaha Bagair Safar Kharch Aur Bagair Sawaari Ke? To Usne Kaha Aey Kamzor Aiteqaad Wale! Vah Zaat Jo 7 Aasmanon Aur 7 Zameenon Ki Muhaafiz Hai Use Taaqat Nahi Ki Bagair

Safar Ke Samaan Aur Bagair Sawaari Ke Mujhe Makka Pahuncha De? Hazrat Ibrahim Khawwaas Rahmatullah Alaih Farmate Hain Ki Mein Jab Makka E Muazzama Mein Daakhil Hua To Dekha Ki Vah Gulaam Tawaaf Kar Raha Hai Aur Ye Ash'aar Padh Raha Hai Jinka Tarjuma Pesh Hai:-

• Aey Meri Jaan! Hamesha Sair Wa Siyaahat Mein Rah Aur Khuda Ke Siwa Kisi Ko Apna Dost Na Bana Aur Aey Nafs! Gam E Aakhirat Mein Apni Jaan De De.

Jab Usne Mujhe Dekha To Kahne Laga 'Aey Shaikh! Too Abhi Tak Zaeful Aiteqaadi (Aiteqaad Ki Kamzori) Mein Giraftaar Hai'.

Hazrat Aboo Mutee'a Rahmatullah Alaih Ne Hazrat Haatim Asam Rahmatullah Alaih Ko Farmaya Ki Meine Suna Hai Ki Aap Nihaayat Khaufnaak Junglo Mein Bagair Kharch Ke Sirf Khuda Ke Tavakkul Par Firte Rahte Hain Aur Tay Karte Rahte Hain. To Hazrat Haatim Asam Rahmatullah Alaih Ne Farmaya Ki 'Mera Safar Ka Samaan Wa Kharch Chaar Cheezein Hain. Hazrat Aboo Mutee'a Rahmatullah Alaih Ne Poochha Vo Kaun Si Hain? To Hazrat Haatim Asam Rahmatullah Alaih Ne Jawaab Diya Ki-

1. Ek Yah Ki Mujhe Yaqeen Hai Ki Duniya Wa Aakhirat Khuda Ki Milk Hai.
2. Doosri Yah Ki Tamam Makhlooq Khuda Ki Mutee'a Wa Farmabardar Hai
3. Teesri Yah Ki Rizq Aur Rizq Ke Tamam Asbaab Khuda Ke Hath Mein Hain

4. Chauthi Yah Ki Khuda Ki Qaza Tamam Duniya Mein Naafiz Yani Jaari Hai'.

Ek Shayar Ne Bahut Achcha Kaha Hai Jiska Tarjuma Pesh Hai:

• Mein Dekhta Hoo Jaahid Log Aaram Wa Raahat Mein Hain, Unke Dil Duniya Ki Muhabbat Se Hat Chuke Hain.

• Jab Mein Unhein Dekhta Hoon To Ek Aisi Qaum Ko Dekhta Hoon Jo Zameen Ki Badshah Hai Unki Nishaani Sakhaawat Hai.

Tavakkul Karne Ki Doosri Wajah Yah Hai Ki Uske Tark Karne Mein Bada Khatra Aur Bahut Nuqsaan Hai, Mein Kahta Hoon Ki Kya Khuda Ta'ala Ne Insaan Ki Paidaish Ke Sath Uske Rizq Ka Zikr Nahi Kiya? Yani Kiya Hai Chunanche Irshad Farmaya:-

"Tumhein Paida Kiya Fir Tumhein Rozi Di".
(Soorah Rum, Aayat 40)

Isse Maloom Hua Ki Jis Tarah Vah Khaaliq Hai Raaziq Bhi Hai, Fir Sirf Isi Qadr Par Kifayat Na Ki Balki Saaf Taur Par Rizq Ka Waada Farmaya Chunanche Farmaya:-

"Beshak ALLAH Hi Bada Rizq Dene Wala Hai".
(Soorah Zariyaat, Aayat 58)

Fir Sirf Waada Hi Na Kiya Balki Saaf Taur Par Rizq Ka Zimma Apne Par Liya Aur Farmaya:

"Aur Zameen Par Chalne Wala Koi Aisa Nahi Jiska Rizq ALLAH Ke Zimme Karam Par Na Ho".
(Soorah Hood, Aayat 6)

Fir Sirf Zimma Lene Ko Hi Kaafi Nahi Rakha Balki Us Par Qasam Khai Chunanche Irshad Farmaya:-

"To Aasmaan Aur Zameen Ke Rab Ki Qasam Beshak Yah Qur'an Haq Hai Vaisi Hi Zabaan Mein Jo Tum Bolte Ho". (Soorah Zariyaat, Aayat 23)

Fir Sirf Qasam Hi Kaafi Nahi Balki Nihaayat Waazeh Alfaaz Mein Tavakkul Ka Hukm Diya Aur Tavakkul Karne Ki Tambeeh Farmai (Yani Khabardaar Kiya), Chunanche Farmaya:-

"Aur Bharosa Karo Us Zinda Par Jo Kabhi Na Marega". (Soorah Furqaan, Aayat 58)

Doosri Jagah Farmaya:-

"Aur ALLAH Hi Par Bharosa Karo Agar Tumhein Imaan Hai". (Soorah Almaaedah, Aayat 23)

To Jo Shakhs Khuda Ke Qaul Par Aitebaar Na Kare Uske Waade Ko Kaafi Na Samjhe Aur Uske Zimma Lene Par Mutma'en Na Ho Fir Uske Waade, Waed Aur Hukm Ki Koi Parwaah Na Kare, To Aise Shakhs Ke Manhoos Aur Bure Hone Mein Kya Shak Ho Sakta Hai Aur Aisa Shakhs Jin Tangiyon Aur Pareshaniyon Mein Giraftaar Hota Hai Vah Kisse Chhupi Hai, Yah Ek Bahut Sakht Baat Hai Jisse Aam Duniya Gaafil Hai.

Ek Dafa Sarkare Do Aalam Noore Mujassam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Hazrat Abdullah Ibne Umar Raziyallahu Anhu Se Farmaya Ki- 'Aey Ibne Umar Tera Us Waqt Kya Haal Hoga Jab Too Aisi Qaum Mein Hoga Jo Kamzor Yaqeen Ki Wajah Se Qahat (Sookha) Ke Khauf Se Rizq Ka Zakheera Banayegi'.

Hazrat Hasan Basri Raziyallahu Anhu Farmate Hain Ki- 'Laanat Ho Us Qaum Par Jise Khuda Ki Qasamo Par Bhi

Aitebaar Na Aaya Jab (Aayat Jiska Tarjuma Hai- To Aasmaan Aur Zameen Ke Rab Ki Qasam) Naazil Hui To Firishton Ne Kaha Halaakat Ho Ibne Aadam Ke Liye Ki Usne Rab Ko Naraz Kiya Yahan Tak Ki Usne Rizq Dene Par Qasam Khai'.

Hazrat Owais Qarni Raziyallahu Anhu Ne Farmaya- 'Ki Agar Too Khuda Ki Itni Ibaadat Kare Jitni Zameen Wa Aasmaan Ki Tamam Makhlooq To Bhi Vah Teri Ibaadat Qabool Nahi Karega Jab Tak Ki Too Uski Tasdeeq Na Kare. Kisi Ne Sawaal Kiya Tasdeeq Se Kya Muraad Hai? To Aapne Jawaab Diya Ki Too Uske Murabbi (Paalne Wala), Raaziq Aur Kafeel Hone Par Mutma'en Ho Jaye Aur Jism Ko Uski Bandagi Ke Liye Faarig Kar De'.

Jab Harim Ibne Haeyaan Rahmatullah Alaih Ki Mulaqaat Hazrat Owais Qarni Raziyallahu Anhu Se Hui To Hazrat Harim Ne Poochha Ki Mein Kahan Iqaamat Ikhtiyaar Karoo? To Owais Qarni Raziyallahu Anhu Ne Apne Hath Se Mulke Shaam (Syria) Ki Taraf Ishaara Farmaya. To Hazrat Harim Rahmatullah Alaih Ne Kaha Mulke Shaam Mein Guzar Auqaat Kis Tarah Hogi? To Aapne Jawaab Diya Ki Afsos Un Par Jo Shak Mein Mubtala Ho Gaye Hai, Ab Inhein Koi Naseehat Fayda Nahi Deti.

Manqool Hai Ki Ek Kafan Chor Ne Hazrat Bayazeed Bustaami Rahmatullah Alaih Ke Hath Par Tauba Ki. Hazrat Bayazeed Bustaami Rahmatullah Alaih Ne Qabro Ke Mut'alliq Usse Sawaal Kiya To Usne Jawaab Diya Ki Meine Taqreeban 1000 Qabro Se Kafan Churaye, Do Murdo Ke Alaawa Baaqi Tamam Ke Munh Qible Ki Jaanib Se Fire

Huye The. To Aapne Farmaya In Logon Ko Rizq Ke Baare Mein Tavakkul Nahi Tha Isliye Qabr Mein Unke Chehre Fire Huye The.

Mere Ek Dost Ne Mujhse Zikr Kiya Ki Meri Ek Nek Aadmi Se Mulaqaat Hui To Meine Poochha Ki Kya Haal Hai? Usne Jawaab Diya Haal To Unka Hai Jinka Imaan Mahfooz Hai Aur Vo Sirf Mutavakkileen (Tavakkul Karne Wale) Hi Hain. Ham Dua Karte Hain Ki Khuda Ta'ala Apne Fazl Se Hamare Aur Tumhare Haal Ki Islaah Farmaye. Aur Hamare Bure Aamaal Ki Saza Mein Hamein Na Pakde Balki Hamare Sath Roze Hashr Vah Sulook Kare Jo Uski Rahmat Aur Shaan Ke Laayaq Hai, Vah Sabse Behtar Raham Aur Karam Karne Wala Hai.

Sawaal: Agar Tum Kaho Tavakkul Ki Haqeeqat Aur Uska Hukm Kya Hai Aur Rizq Ke Baare Mein Kis Had Tak Tavakkul Laazim Wa Zaruri Hai?
Jawaab: To Is Sawaal Ka Jawaab Samajhne Ke Liye Chaar Cheezon Ka Samajhna Zaruri Hai:-
1. Lafze Tavakkul Ke Ma'ana
2. Tavakkul Ke Istemaal Ka Maqaam
3. Tavakkul Ki Tareef
4. Tavakkul Paida Karne Ke Asbaab Wa Zariye

Lafze Tavakkul Ke Ma'ana:- Lafze 'Tavakkul' 'Taf'aul' Ke Wazan Par Masdar (Masdar Us Ism Ko Kahte Hain Jisse Doosre Kalime Banate Ho Aur Vah Khud Kisi Se Na Bana Ho) Hai Jiska Maadda 'Wakaalatum' Hai, To Mutavakkil Use Kahte Hain Jo Kisi Doosre Ko Ba Manzil Wakeel Ke

Tasavvur Kare Jo Uski Taraf Se Uske Kaam Kaaj Ko Anjaam De Aur Jo Uske Maamlaat Ki Durusti Ka Zimmedaar Ho Aur Jo Bagair Takalluf Aur Bagair Ahtemaam Iski Mushkilon Ke Liye Kaafi Ho.

Tavakkul Ke Istemaal Ka Maqaam:- Is Lafz 'Tavakkul' Ka Istemaal Teen Maqaam Par Kiya Jata Hai-

1. Ek To Qismat Par, Qismat Par Tavakkul Karne Ke Ma'ana Yah Hain Ki Khuda Ta'ala Ne Tumhari Qismat Mein Jo Likh Diya Hai Us Par Itminaan Kiya Jaye Kyunki Iska Hukm Tabdeel Nahi Ho Sakta Aur Sharah Ki Taraf Se Yah Itminaan Laazim Wa Zaruri Hai.

2. Doosra Maqaam Nusrat Hai, Nusrat (Madad) Mein Tavakkul Karne Ke Yah Ma'ana Hain Ki ALLAH Ta'ala Ki Madad Par Aitemaad Aur Yaqeen Kiya Jaye Kyunki Jab Tum Uske Deen Ki Madad Aur Uski Shohrat Karne Aur Failane Mein Koshish Karoge To Vah Bhi Zarur Tumhari Imdaad Karega Kyunki ALLAH Ta'ala Ne Farmaya Hai-

"Aur Jo Kisi Baat Ka Iraada Pakka Kar Lo To ALLAH Par Bharosa Karo".(Soorah Aale Imran, Aayat 159)

Doosre Maqaam Par Farmaya:-

"Agar Tum Deene Khuda Ki Madad Karoge ALLAH Tumhari Madad Karega".(Soorah Muhammad, Aayat 7)

Ek Aur Jagah Farmaya:-

"Aur Hamare Zimme Karam Par Hai Musalmanon Ki Madad Farmana".(Soorah Rum, Aayat 47)

To Imdaad Ke Silsile Mein Bhi ALLAH Ta'ala Ke Waade Ke Mut'alliq Us Par Tavakkul Wa Bharosa Zaruri Hai.

3. Teesra Maqaam Jahan Tavakkul Karna Chahiye Vah Rizq

Aur Rozmarra Ki Haajatein Hain Kyunki ALLAH Ta'ala Is Cheez Ka Zaamin Aur Kafeel Hai Jisse Tumhara Jism Qaayam Rahe Aur Jiske Zariye Tum Uski Ibaadat Par Qaadir Raho Kyunki Khuda Ta'ala Ka Irshad Hai:-

"Aur Jo ALLAH Par Bharosa Kare To Vah Use Kaafi Hai". (Soorah Talaaq, Aayat 3)

Huzoor Nabi E Kareem صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Ne Farmaya Hai Ki- 'Agar Tum Khuda Par Kama Haqquhoo (Yani Jaisa Ki Uska Haq Hai) Tavakkul Karte To Vah Tumhein Parindon Ki Tarah Rizq Deta Jo Subah Khaali Pet Ghonsalon Se Jaate Hain Aur Shaam Ko Pet Bhar Kar Wapas Aate Hain'.
(Ibne Maaza)

Aur Rizq Ke Silsile Aqal Wa Shariyat Ke Mutabiq, Khuda Par Hi Tavakkul Karna Laazim Hai. Aur Rizq Ke Silsile Mein Hi Khuda Par Tavakkul Karna Soofiya E Kiraam Ke Nazdeek Aam Taur Par Lafz Tavakkul Se Muraad Hota Hai Aur Is Kitaab Mein Isi Tavakkul Ki Bahas Maqsood Hai Lekin Rizq Ke Baare Mein Khuda Par Tavakkul Karne Ke Mafhoom Ki Us Waqt Wazaahat Hogi Jab Rizq Ki Tamam Qismein Bayaan Ki Jayengi. Too Jaan Le Rizq Ki Chaar Qismein Hain:

1. Rizqe Mazmoon
2. Rizqe Maqsoom
3. Rizqe Mamlook
4. Rizqe Mauood

Rizqe Mazmoon Se Muraad Vah Giza Aur Vah Cheezein Hain Jinse Insaan Ka Badan Qaayam Rahe, Isse Duniya Ke Tamam Asbaab Muraad Nahi Aur Yah Tavakkul Shar'an

Wa Aqlan Wajib Hai Kyunki Jab Khuda Ne Hamein Uski Ibaadat Ka Mukallaf Banaya To Zarur Vah Hamari In Cheezon Ka Kafeel Wa Zaamin Hoga Jinke Zariye Hamare Badan Qaayam Rahein Aur Ham Uski Ibaadat Baja La Sakein Aur Baaz Masha'ekh Ne Apne Maslak Ke Mutabiq Is Tavakkul Ke Mut'alliq Achchi Guftagoo Ki Hai Chunanche Unhone Kaha Hai Ki Khuda Ta'ala Ka Bando Ke Rizq Ka Zaamin Hona Teen Wajah Se Zaruri Hai.

Ek Isliye Ki Ham Uske Gulaam Hain Aur Vah Hamara Aaqa Wa Maalik Hai, To Jis Tarah Gulamon Par Aaqa Ki Khidmat Wa Ita'at Laazim Hai Isi Tarah Aaqa Par Laazim Hai Ki Vah Gulamon Ke Rizq Aur Unki Doosri Haajaton Ka Kafeel Ho.

Doosre Isliye Ki Khuda Ta'ala Ne Bande Ko Rizq Ka Mohtaaj Paida Kiya Hai Lekin Unhein Rizq Ki Talaash Ka Koi Yaqeeni Zariya Nahi Bataya, Kyunki Bande Nahi Jaante Ki Unka Rizq Kaun Si Cheez Hai Aur Kahan Hai Aur Kab Mayassar Aayega, Isliye Rab Ta'ala Par Laazim Hai Ki Vah Unke Rizq Ka Kafeel Ho Aur Unke Liye Rizq Muhayya Kare.

Teesre Isliye Ki Khuda Ne Bando Ko Hukm Diya Hai Ki Vah Uski Ibaadat Wa Ta'at Mein Mashgool Rahein, To Agar Vah Rizq Ki Talaash Mein Sargarda (Daud Bhaag Karte) Rahein To Vah Uski Ibaadat Ke Waaste Faarig Nahi Ho Sakte, Is Wajah Se Bhi Chahiye Ki Rab Ta'ala Unke Rizq Ka Kafeel Bane Taaki Faraagat Se Vah Uski Ibaadat Wa Ta'at Baja Sakein.

Lekin Karramiyyaah Ka Yah Maslak Durust Nahi Isliye Ki

Yah Kahna Ki Bando Ko Rizq Dena Khuda Par Wajib Hai Galat Hai Aur Aisi Guftagoo Asraare Ruboobiyat (Yani ALLAH Ke Rab Hone Ke Bhed) Ke Waaqif Na Hone Ki Wajah Se Hai Aur Hamne Ilme Kalaam Ki Kitaabo Mein Aise Mazhab Ki Nihaayat Mudallal (Daleel Ke Sath) Tareeqe Se Radd Kiya Hai. Hamne Abhi Bayaan Kiya Hai Ki Rizq Ki Chaar Qism Hain Pahli Rizqe Mazmoon, Iski Mukhtasir Tashreeh Tum Sun Chuke Ho.

Doosri Qism Rizqe Maqsoom Hai, Isse Muraad Vah Rizq Hai Jo Khuda Ne Bando Ki Qismat Mein Kar Diya Hai Aur Lauhe Mahfooz Mein Likh Diya Hai Ki Banda Yah Khayega, Yah Piyega, Yah Pahnega, Is Rizqe Maqsoom Ki Miqdaar Aur Uska Waqt Tay Hai, Ismein Kami Beshi Nahi Ho Sakti Aur Ismein Jaldi Wa Deri Nahi Ho Sakti Jaisa Ki Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم Ne Farmaya- 'Rizq Roze Awwal Se Taqseem Kar Diya Gaya Hai Aur Qalame Qudrat Ise Tahreer Karke Faarig Ho Chuka Hai Ab Kisi Parhezgaar Ki Parhezgaari Ise Zyada Nahi Kar Sakti Aur Na Kisi Faajir Ke Fisq Wa Fujoor Se Vah Km Ho Sakta Hai'. (Maqaaside Hasna)

Teesri Qism Rizqe Mamlook Hai, Isse Muraad Vah Rizq Aur Vah Maal Wa Asbaab Hai Jiska Banda Bilfel Duniya Mein Maalik Hota Hai Yani Kaam Karne Se Maalik Hota Hai Aur Jo Uske Qabze Mein Hota Hai Aur Qur'an Majeed Ki Aayat Mein Yahi Rizq Muraad Hai:-

"ALLAH Ki Raah Mein Hamare Diye Huye Mein Se Kharch Karo".(Soorah Albakraah, Aayat 254)

Is Aayat Mein Lafz " Mimma Razaqnaakum" Ke Ma'ana

Hain Mimma Malaknaakum Yani Jiska Hamne Tumhein Maalik Banaya Hai.

Chauthi Qism Rizqe Mauood Hai, Isse Muraad Vah Rizqe Halaal Hai Jiska Khuda Ta'ala Ne Parhezgaar Logon Se Waada Farmaya Hai Ki Vah Unhein Bagair Mehnat Wa Mashaqqat Ke Diya Jayega, Jaisa Ki Irshad E Baari Ta'ala Hai-

"Aur Jo ALLAH Se Dare ALLAH Uske Liye Najaat Ki Raah Nikaal Dega Aur Use Vahan Se Rozi Dega Jahan Uska Gumaan Na Ho". (Soorah Talaaq, Aayat 2,3)

Ye Rizq Ki Chaar Qismein Unmein Se Pahli Qism Tavakkul Wajib Hai.

Tavakkul Ki Tareef:

Tavakkul Ki Tareef Mein Tareeqat Ke Masha'ekho Ka Ikhtilaaf, Aam Masha'ekh To Kahte Hain Ki Sirf Khuda Par Bharosa Karne Aur Makhlooq Se Har Tarah Ki Ummeedein Khatm Karne Ka Naam Tavakkul Hai Aur Baaz Masha'ekh Kahte Hain Ki Gair Se Ta'alluq Tod Kar Dil Ko Sirf Khuda Ki Hifazat Mein Dene Ka Naam Tavakkul Hai. Aur Imaam Aboo Umar Rahmatullah Alaih Ne Farmaya Hai Ki- 'Khuda Ke Siwa Har Shay Se Ta'alluq Tark Karne Ka Naam Tavakkul Hai' Aur Ta'alluq Ke Tark Karne Se Imaam Sahab Yah Muraad Lete Hain Ki Banda Apne Badan Ke Nizaam Aur Tangi Wa Takleef Ka Khuda Ke Siwa Kisi Se Zikr Tak Na Kare.

Aur Mere Shaikh Ne Farmaya Hai Ki- 'Apni Har Tangi Aur Takleef Ka Zikr Sirf Khuda Se Karne Ka Naam

Tavakkul Hai Aur Makhlooq Se Tangi Aur Takleef Ka Zikr Gair Se Ta'alluq Rakhta Hai'.

Mere Nazdeek Masha'ekh Ke Qaulo Ka Khulasa Yah Hai Ki Tavakkul Uska Naam Hai Ki Bande Ko Is Baat Ka Yaqeen Ho Jaye Aur Uska Dil Is Par Mazbooti Se Qaayam Ho Jaye Ki Mere Jism Aur Dhaanche Ko Baaqi Rakhna, Meri Haajaton Ko Poora Karna Aur Har Tangi Aur Takleef Se Bachaana Sirf Khuda Ke Qabza E Qudrat Mein Hai Kisi Doosre Ke Hatho Mein Nahi Aur Na Hi Asbaab Wa Duniya Ke Waseelo Ke Sabab Se Hai, Khuda Agar Chahe To Mere Jism Ko Rakhne Aur Doosri Haajaton Ke Liye Kisi Makhlooq Ko Waseela Bana Deta Hai Ya Duniya Ki Kisi Aur Cheez Ko Zariya Bana Deta Hai Aur Agar Chahe Vah To Bagair Zaahiri Asbaabe Duniya Aur Bagair Kisi Makhlooq Ke Aasre Ke Mujhe Zinda Rakh Sakta Hai, Vah Sababo Wa Zariyo Ka Mohtaaj Nahi.

Jab Tera Aiteqaad Tavakkul Ke Is Mafhoom Par Ho Jaye Aur Tera Dil Is Aqeede Par Mazbooti Se Qaayam Ho Jaye Aur Tera Dil Makhlooq Aur Duniya Ke Sababo Se Be Niyaaz Ho Jaye To Samajh Le Ki Kama Haqquhoo (Jaisa Ki Haq Hai) Tujhe Tavakkul Ki Sifat Haasil Ho Gai Aur Too Mutavakkileen Mein Shamil Ho Gaya.

Tavakkul Paida Karne Ka Tareeqa:

Tavakkul Is Tarah Paida Hota Hai Ki Banda Rizq Aur Doosri Zaruriyaat Ke Mut'alliq Khuda Ta'ala Ke Zaamin Aur Kafeel Hone Ka Tasavvur Rakhe Aur Khuda Ke Kamaale Ilm, Uski Kamaale Qudrat Ka Tasavvur Kare Aur

Is Baat Par Yaqeen Rakhe Ki Khuda Ta'ala Khilaafe Waada, Bhool, Ijz Aur Har Naqs Se Paak Hai. Jab Hamesha Aisa Tasavvur Rakhega To Zarur Use Rizq Ke Baare Mein Rab Ta'ala Par Tavakkul Ki Sa'adat Naseeb Ho Jayegi.

Sawaal: Kya Bande Par Rizq Ki Talaash Laazim Hai Ya Nahi?
Jawaab: Rizq Mazmoon Ki Talaash Banda Nahi Kar Sakta Kyunki Isse Jism Ki Tarbiyat Aur Usko Nashv Wa Numa Dena Muraad Hai Aur Yah Khuda Ka Kaam Hai, Jis Tarah Maut Wa Zindagi Ata Karna Rab Ta'ala Ka Kaam Hai Aur Zaahir Hai Ki Insaan In Kaamo Par Qaadir Nahi Jo Khuda Ki Sifaat Hain.

Aur Rizqe Maqsoom Ki Talaash Bhi Insaan Ko Laazim Nahi Kyunki Vah To Mazmoon Ka Mohtaaj Hai Aur Rizqe Mazmoon Ka Zaamin Aur Kafeel Khuda Hai Aur Khuda Ta'ala Ne Yah Jo Farmaya Hai Ki- "Aur ALLAH Ka Fazl Talaash Karo" To Isse Muraad Rizq Ki Talaash Nahi Balki Ilm Ka Talab Karna Aur Sawaab Ko Talab Karna Muraad Hai Aur Agar Yah Kaha Jaye Ki Rizqe Mazmoon Asbaab Ke Sath Waabasta Hai Yani Juda Hua Hai To Kya Asbaab Ki Talaash Bhi Laazim Hai Ya Nahi? To Iska Jawaab Yah Hai Ki Asbaab Ki Talaash Bhi Laazim Nahi Kyunki Khuda Ta'ala Jab Rizqe Muqarrar Sabab Ke Sath Ya Bagair Sabab Ke Muhayya Kar Sakta Hai To Sababo Ke Talaash Ki Kya Zarurat Hai? Mutlaqan Farmaya Hai Ki Ham Rizq Ke Zaamin Hain Yah Qaid Nahi Lagai Ki Nafse Rizq Ke Ham Zaamin Hain. Aur Iske Asbaab Wa Zariye Faraaham Karna

Bando Ke Zimme Hai Chunanche Farmaya:-
"Aur Zameen Par Chalne Wala Koi Aisa Nahi Jiska Rizq ALLAH Ke Zimme Karam Par Na Ho".
(Soorah Hood, Aayat 6)

Fir Insaan Vah Shay Talaash Bhi Kaise Kar Sakta Hai Jiski Jagah Ka Use Pata Na Ho, Kyunki Yaqeen Se Insaan Ko Yah Maloom Nahi Ki Is Zariye Se Rizq Haasil Hoga Ya Yah Cheez Meri Giza Hai Aur Isse Meri Nashvo Numa Hai Koi Ek Aadmi Bhi Yah Nahi Jaanta Ki Mera Rizq Is Zariye Se Haasil Hoga.

Is Silsile Mein Tere Itminaan Ke Liye Yahi Kaafi Hai Ki Ambiya Alaihimussalam Aur Auliya Alaihirrahma Rizq Ke Maamle Mein Khuda Par Tavakkul Karte The Aur Bahut Km Hi Rizq Ki Talaash Karte The Balki Apne Badan Ko Khuda Ki Ibaadat Ke Liye Faarig Rakhte The Aur Is Par Ittefaaq Hai Ki Unhone Rizq Ki Talaash Ko Tark Karke Khuda Ta'ala Ke Kisi Hukm Ki Nafarmani Nahi Ki Aur Na Hi Vah Kisi Hukme Khudavandi Ke Tark Karne Wale Huye, To Is Bayaan Se Saaf Ho Gaya Ki Rizq Wa Asbaabe Rizq Ki Talaash Koi Zaruri Nahi.

Sawaal: Talaash Se Rizq Zyada Aur Talaash Na Karne Se Rizq Km Hota Hai Ya Nahi?
Jawaab: Lauhe Mahfooz Mein Rizq Ki Miqdaar Aur Uska Waqt Mu'ayyan Taur Par Likha Hua Hai Aur Khuda Ke Hukm Mein Koi Tabdeeli Nahi Ho Sakti Hai Aur Na Uski Taqseem Mein Koi Badlaav Ho Sakta Hai Aur Yahi Ulma E Ahle Sunnat Ke Nazdeek Sahi Hai. Sirf Haatim Aur Shafeeq

Ke Pairokaar Iske Khilaaf Hain, Vah Yah Kahate Hain Ki Rizq To Talaash Karne Ya Na Talaash Karne Se Zyada Km Nahi Ho Sakta Magar Maal Mein Talaash Karne Ya Na Talaash Karne Se Zyadti Ya Kami Ho Sakti Hai Aur Yah Bekaar Hai Jis Tarah Rizq Mein Kami Zyadti Nahi Ho Sakti Isi Tarah Maal Mein Bhi Nahi Ho Sakti Kyunki Donon Ki Daleel Ek Hai, Khuda Ta'ala Ne Aayat Mein Isi Taraf Ishaara Farmaya Hai:
"Isliye Ki Gam Na Khao Us Par Jo Hath Se Jaye Aur Khush Na Ho Us Par Jo Tumko Diya".
(Soorah Alhadeed, Aayat 23)

Agar Talaash Se Rizq Mein Zyadti Hoti Aur Talaash Na Karne Se Kami To Albatta Gami Ya Khushi Ka Maqaam Hota Kyunki Susti Aur Laparwahi Se Jab Koi Cheez Barbaad Ho Jaye To Us Par Insaan Gamnaak Hota Hai Aur Koshish Kamarbasta Hone Se Jab Koi Cheez Haasil Ho To Us Par Insaan Ko Khushi Hoti Hai, Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Ek Saael Ko Farmaya Ki- 'Sun Le Too Agar Rozi Ki Talaash Na Bhi Karta To Bhi Jo Tere Muqaddar Mein Hai Tujhe Mil Jati'. (Al Ahsaan)

Sawaal: Sawab Aur Azaab Bhi To Lauhe Mahfooz Mein Likha Hua Hai Fir Bhi Hamein Hukm Hai Ki Sawab Ki Talab Ki Jaye Aur Jo Cheezein Azaab Ki Wajah Banati Hain Unse Bacha Jaye, To Kya Talab Se Sawab Zyada Ho Sakta Hai Ya Azaab Ka Sabab Banane Wali Cheezon Se Bachna Azaab Mein Kami Ki Wajah Ban Sakta Hai?
Jawaab: Jaan Le Ki Khuda Ta'ala Ne Sawab Ke Talab Ka

Hukm Qatai Aur Saaf Taur Par Hamein Diya Hai Aur Iske Tark Karne Par Azaab Ka Dar (Fear) Sunaya Hai Aur Khuda Ne Yah Zimma Nahi Liya Ki Banda Nek Aamaal Na Kare Tab Bhi Vah Use Achcha Ajr Dega, Isliye Azaab Wa Sawaab Ki Zyadti Bande Ke Kaam Par Hai Aur Rizq Wa Sawaab Wa Azaab Mein Farq Hai Jo Baaz Ulma Ne Bayaan Kiya Hai Ki Rizq Aur Maut Ke Mut'alliq Lauhe Mahfooz Mein Bagair Kisi Shart Aur Kisi Doosri Cheez Par Muallaq Kiye Ek Qatai Faisla Likha Hua Hai, Tum Ne Qur'an Majeed Mein Dekha Nahi? Ki Khuda Ne Kis Tarah Rizq Ke Mut'alliq Bagair Kisi Shart Ke Farmaya Hai, Irshad Hai:-

"Aur Zameen Par Chalne Wala Koi Aisa Nahi Jiska Rizq ALLAH Ke Zimme Karam Par Na Ho". (Soorah Hood, Aayat 6)

Aur Maut Ke Mut'alliq Farmaya:-

"To Jab Inka Waada Aayega To Ek Ghadi Peechhe Ho Na Aage".(Soorah Al Aa'araf, Aayat 34)

Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ki- 'Chaar Cheezon Se Faraagat Ho Chuki Hui Hai, Insaan Ke Dhaanche Ki Banavat Se, Uski Aadat Wa Tabiyat Se, Uski Maut Aur Uske Rizq Se'. (Moajam Ausat)

Aur Azaab Wa Sawaab Ki Tahreer Lauhe Mahfooz Mein Muallaq Wa Mashrut Hai (Shart Ke Sath) Yani Agar Banda Neki Karega To Sawaab Payega Aur Gunaah Karega To Azaab Ka Sazawaar Hoga, Jaisa Ki Qur'an Majeed Ki Neeche Likhi Aayat Mein Zikr Hua:-

"Aur Agar Kitaab Wale Imaan Laate Aur Parhezgaari Karte To Zarur Ham Unke Gunaah Utaar Dete Aur Zarur

Unhein Chain Ke Baago Mein Le Jaate".
(Soorah Almaaedah, Aayat 65)

Sawaal: Hamne Dekha Hai Jo Log Rizq Ki Talaash Wa Koshish Karte Hain Unke Paas Rizq Aur Maal Zyada Hota Hai Aur Jo Talaash Wa Koshish Nahi Karte Vah Kangaal Aur Mohtaaj Hote Hain?
Jawaab: Aisa Nahi Balki Dekha Gaya Hai Ki Baaz Talaash Wa Koshish Karne Wale Rizq Se Mahroom Hote Hain Aur Baaz Talaash Wa Koshish Na Karne Wale Daulatmand Aur Ni'amat Wale Hote Hain, Haan Zyadatar Yah Hai Ki Koshish Karne Wale Faqeer Wa Muflis Nahi Hote Aur Koshish Na Karne Wale Aksar Wa Beshtar Faqeer Hote Hain, Yah Isliye Taaki Tumhein Maloom Ho Ki Ijzat Wa Hikmat Wale Khuda Ki Taqdeer Wa Tadbeer Isi Tarah Jaari Hai. Aboo Bakr Muhammad Ibne Saabiq Saqalli Ne Kya Khoob Farmaya Hai Jiska Tarjuma Haazir Hai:-
• Bahut Se Qavi Log Jo Tadbeer Mein Bahut Hoshiyar Wa Chaalak Hote Hain Rizq Se Mahroom Hote Hain.
• Aur Bahut Se Kamzor Badan Tadbeer Mein Nikamme Duniya Unke Paas Is Tarah Aati Hai Jaise Vah Samandar Ki Gahrai Se Donon Hatho Se Heere Aur Jawaharaat Nikaal Rahe Hain.
• Yah Is Baat Ki Daleel Hai Ki Rizq Ke Baare Mein Makhlooq Ke Sath Khuda Ta'ala Ka Ek Makhfi (Chhupa Hua) Ta'alluq Hai Jise Samajhne Se Insaani Dimaag Majboor Hai.

Sawaal: Kya Kisi Jungle Mein Bagair Zaade Raah (Safar Ke Zaruri Samaan) Ke Daakhil Hona Durust Hai? Aur Bagair Kisi Saazo Samaan Ke Use Tay Karne Ka Iraada Theek Hai?
Jawaab: Jaan Le Ki Agar Tera Dil Tavakkul Mein Mazboot Ho Aur Tujhe Khuda Ke Waade Par Mukammal Yaqeen Ho To Tere Liye Bagair Zaade Raah (Safar Ke Zaruri Samaan) Junglo Mein Firna Durust Hai Warna Awaam Ki Tarah Too Bhi Zaade Raah Le Kar Chal.
Aur Meine Imaam Abul Ma'aali Rahmatullah Alaih Se Suna Ki Aap Farmate The- 'Jo Shakhs ALLAH Ke Sath Isi Dastoor Se Pesh Aaye Jo Uska Logon Ke Sath Hai To Khuda Bhi Uske Sath Usi Tarah Pesh Aata Hai Jis Tarah Log Usse Pesh Aate Hain' Aapka Yah Irshad Bahut Durust Hai Aur Gaur Karne Wale Ko Isse Bahut Fayde Haasil Ho Sakte Hain'.

Sawaal: Tumhara Yah Kahna Ki Bagair Zaade Raah Sirf Khuda Ke Tavakkul Par Ikhtiyaar Karna Durust Hai Theek Nahi Kyunki ALLAH Ta'ala Ne Saaf Alfaaz Mein Hukm Diya Hai:
"Aur Tosha (Safar Ka Kharch) Sath Lo Ki Sabse Behtar Tosha Parhezgaari Hai".
(Soorah Albakraah, Aayat 197)
Jawaab: Is Aayat Ki Tafseer Mein Do Qaul Hain. Ek Yah Ki Zaad Se Muraad Zaade Aakhirat Yani Aakhirat Ka Samaan Hai Isiliye Iske Sath Farmaya "خَيۡرَالزَّادِالتَّقۡوٰی"
(Sabse Behtar Tosha Parhezgaari Hai) Na Ki Duniyavi Asbaab Aur Mamooli Safare Kharch Wagairah. Doosra Qaul

Yah Hai Ki Jab Baaz Log Huzoor Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Zamane Mein Haj Ko Rawana Hote The To Bagair Safare Kharch Rawana Hote The, Raaste Mein Logon Se Mangte The Aur Apni Mohtaaji Ka Shikwa Shikayat Karte The, Logon Ko Tang Karte The Aur Israar Ke Sath Unse Mangte The, To Aise Logon Ko Hukm Diya Gaya Ki Zaade Raah Lekar Haj Ko Jayein Aur Unhein Tambeeh Ki Gai Ki Khud Kamaaye Huye Maal Ke Sath Haj Karna Hi Asal Haj Hai, Logon Ke Sahare Par Ghar Se Nikal Khada Hona Aur Raaste Mein Har Ek Se Haj Ka Zikr Karke Mangte Firna Aur Fir Is Zillat Wa Khwaari Ke Sath Haj Karna Be Fayda Hai.

Sawaal: Kya Mutavakkil Shakhs Bhi Safar Mein Zaade Raah Lekar Chalta Hai?

Jawaab: Baaz Waqt Mutavakkil Aadmi Bhi Zaade Raah Apne Sath Lekar Rawana Hota Hai Lekin Uska Dil Is Baat Par Jama Nahi Hota Ki Yahi Mera Rizq Hai Aur Safar Mein Isi Par Mera Sahara Hai Balki Uska Dil Khuda Ke Sath Jama Hota Hai Aur Uska Bharosa Khuda Par Hota Hai Aur Vah Dil Mein Kah Raha Hota Hai Ki Mera Rizq Roze Azal Se Mere Hisse Mein Likha Ja Chuka Hai Aur Firishte Mere Hisse Ka Rizq Likh Kar Faarig Ho Chuke Huye Hain Aur ALLAH Ta'ala Agar Chahe To Is Rizq Ke Zariye Mere Badan Ko Qaayam Rakhe Ya Safar Mein Koi Aur Zariya Paida Kar De. Aur Baaz Waqt Mutavakkil Shakhs Apne Sath Zaade Raah Is Neeyat Se Bhi Le Leta Hai Ki Isse Kisi Musalman Ki Madad Karega Ya Kisi Aur Cheez Ko Fayda

Pahunchayega. Lekin Dar Haqeeqat Zaade Raah Lekar Chalne Mein Asal Cheez Dil Ki Haalat Hai, Tere Dil Mein Yah Baat Honi Chahiye Ki Khuda Ne Har Haal Mein Mujhe Rizq Dene Ka Waada Farmaya Hai Aur Vah Mera Kafeel Aur Zaamin Hai, Isliye Ki Bahut Se Log Aise Hote Hain Jo Kharch To Lekar Chalte Hain Magar Unka Tavakkul Mukammal Taur Par Khuda Par Hota Hai Na Ki Is Kharch Par Aur Bahut Se Zaahir Mein To Kharch Lekar Nahi Chalte Lekin Unka Dil Isi Mein Giraftaar Hota Hai Khuda Par Unhein Koi Bharosa Nahi Hota, To Maloom Hua Ki Asal Baat Dil Ki Hai. Is Usool Ko Achchi Tarah Zahan Nasheen Kar Le Kyunki Yah Bahut Faydemand Hai.

Sawaal: Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Wa Sahaba E Kiraam Raziyallahu Anhu Aur Pahle Ke Buzurgane Deen Hamesha Zaade Raah Lekar Safar Karte The, Tum Kaise Kahte Ho Ki Zaade Raah (Safar Ke Samaan) Ki Zarurat Nahi?

Jawaab: Hamne Kab Kaha Hai Ki Safar Mein Zaruri Khane Peene Ka Samaan Le Kar Chalna Haraam Hai Balki Haraam Yah Cheez Hai Ki Musafir Us Haqeer Samaan Ko Hi Apna Sahara Samjhe Aur Khuda Ta'ala Par Tavakkul Na Kare, Fir Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Baare Mein Kya Khyaal Hai? Khuda Ne Qur'an Majeed Mein Apko Hukm Diya:-

"Aur Bharosa Karo Us Zinda Par Jo Kabhi Na Marega".

(Soorah Al Furqaan, Aayat 58)

Kya Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Jo Khana Ya Paani Ya Dirham Ya Deenar Sath Lekar Safar Ikhtiyaar Karte The To Apne

Khuda Ke Is Upar Guzare Hukm Ki Nafarmani Ki? Hargiz Nahi Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Qat'an Nafarmani Saadir Nahi Hui, Balki Dirham Wa Deenar Ke Hote Huye Bhi Yaqeenan Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Dil Khuda Ke Sath Tha Aur Yaqeenan Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Tavakkul Khuda Par Hi Tha, Jaisa Ki Unke Rab Ne Unhein Hukm Diya Tha Kyunki Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Hi Vah Bemisaal Zaat Hai Jisne Duniya Ki Kisi Cheez Ki Taraf Dhyaan Nahi Farmaya, Aur Tamam Zameen Ke Khazanon Ki Chabiyon Ki Taraf Jab Ki Aapko Pesh Ki Gai Nazar Utha Kar Nahi Dekha Balki Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Aur Salf Saaleheen Ka Safare Kharch Lekar Chalna Doosro Ki Madad Wa Dastgeeri Ki Neeyat Se Tha Isliye Nahi Tha Ki Vah Zaade Raah Ko Hi Ma'azallah Apna Sahara Samajhte The Aur Khuda Par Unhein Koi Bharosa Nahi Tha.

To Maloom Hua Ki Asal Aitebaar Iraade Ka Hai Isko Khoob Zahan Nasheen Kar Aur Khwaabe Gaflat Se Jaag Aur Baat Ko Poori Tarah Zahan Mein Bitha Taaki Khuda Tujhe Neki Ki Raah Dikhaye.

Sawaal: Kya Zaade Raah Lekar Chalna Afzal Hai Ya Na Lekar?

Jawaab: Zaade Raah Safar Mein Lekar Chalna Ya Na Lekar Chalna Haalat Wa Logon Ki Bina Par Mukhtalif Hai, Agar Ek Qaum Ka Rahnuma Zaade Raah Is Iraade Se Lekar Chale Ki Logon Par Iska Jawaaz Wa Jaez Hona Raushan Ho Ya Safar Mein Doosre Musalman Bhai Ki Madad Ki Neeyat Ho, Ya Kisi Khastahaal Ki Faryaad Rasi Karna Maqsad Ho,

Ya Isi Qism Ka Koi Aur Nek Iraada Ho To Zaade Raah Lekar Chalna Afzal Hai Aur Agar Koi Shakhs Akela Safar Ko Rawana Ho Jiska Tavakkul Khuda Ta'ala Par Mazboot Ho Aur Use Yah Khadsha Ho Ki Zaade Raah Khuda Se Gaafil Na Kar De To Aise Shakhs Ke Liye Zaade Raah Ka Tark Karna Behtar Hai. Is Farq Ko Achchi Tarah Maloom Kar Le. Khuda Tujhe Neki Ki Taufeeq Inaayat Kare.

Doosra Aariza: Safar Ke Khatraat Ka Tasavvur Aur Khyaal

Is Aarize Se Mahfooz Rahne Ki Soorat Yah Hai Ki Too Apna Maamla Poore Taur Par Khuda E Ta'ala Ke Hawale Kar De Aur Yah Do Wajah Se Behtar Hai. Ek To Usi Waqt Dil Ko Itminaan Aur Chain Naseeb Ho Jayega Isliye Ki Vah Umoor (Kaam) Jo Aham Ho Aur Unki Achchai Ya Burai Tum Par Waazeh (Saaf) Na Ho To Aise Umoor Ki Fikr Mein Pareshaan Rahoge.

Aur Jab Tumne Apne Har Maamle Ko Khuda Ke Hawale Kar Diya To Tumhein Yaqeen Ho Jayega Ki Insha ALLAH Ta'ala Khair Hi Naseeb Hogi, To Apne Maamlaat ALLAH Ke Supurd Karne Mein Tum Khatre Aur Har Qism Ki Fikr Se Mahfooz Ho Jaoge Aur Chain Wa Itminaan Mayassar Aa Jayega, Aur Yah Aman Wa Raahat Aur Dil Ka Itminaan Bahut Badi Ni'amat Hai, Mere Shaikh Aksar Majlis Mein Farmaya Karte The Ki- 'Apni Tadbeer Us Zaat Ke Supurd Kar De Jisne Tujhe Paida Farmaya Too Raahat Mein Ho Jayega'. Mere Shaikh Ne Neeche Likhe Ash'aar Bhi Isi Silsile

Mein Kahe Hain Jinka Tarjuma Pesh Hai:
• Jo Shakhs Yah Na Jaanta Ho Ki Mera Nafa Meri Mahboob Shay Mein Hai Ya Usmein Jo Mujhe Napasand Hai.
• To Chahiye Ki Us Kaam Ko Jise Vah Hal (Solve) Karne Se Aajiz Hai Us Zaat Ke Hawale Kare Jo Har Haajat Mein Kaafi Hai.
• Yani Khuda Ta'ala Ke Supurd Kare Jo Ahsaan Farmane Wala Hai.

Tafveez Ilallaah (Yani Apne Maamlaat ALLAH Paak Ke Supurd Karne) Ka Doosra Fayda Yah Hai Ki Aainda Bhi Tum Khair Mein Rahoge Aur Yah Isliye Ki Maamlaat Wa Haalat, Nateejo Aur Aainda Aane Wale Haalat Ke Aitebaar Se Chhupe Huye Hain Kyunki Bahut Si Buraiyan Aisi Hain Jo Achchi Soorat Maloom Hoti Hain Aur Bahut Se Aise Nuqsaan Deh Kaam Hain Jo Bazaahir Fayde Wale Dikhai Dete Hain Aur Bahut Se Aise Hain Jo Dekhne Mein Shahad (Honey) Maloom Hote Hai Aur Tum Inke Raaz Aur Aainda Aane Wale Haalat Se Bekhabar Ho To Jab Tum Kisi Kaam Ko Apne Iraade Aur Ikhtiyaar Se Shuru Karoge To Bahut Jald Halaakat Wa Tabaahi Mein Pad Jaoge Aur Tumhein Sha'oor Tak Nahi Hoga.

Hikaayat:-

Ek Aabid Ke Mut'alliq Manqool Hai Ki Vah Rab Ta'ala Se Yah Sawaal Kiya Karta Tha Ki Use Iblees Laen Dikhaya Jaye. ALLAH Ta'ala Ki Taraf Se Yahi Jawaab Milta Tha Ki Is Khyaal Ko Chhod Aur Aafiyat Wa Aman Ki Dua Kiya Kar, Magar Vah Apne Isi Khyaal Par Ada (Jama) Rahta Tha.

Aakhir Ek Roz ALLAH Ta'ala Ne Iblees Ko Us Aabid Par Zaahir Kar Diya. Jab Aabid Ne Iblees Ko Dekha To Use Maarne Ka Iraada Kiya. Iblees Ne Kaha Ki Agar Too Ne 100 Saal Zinda Na Rahna Hota To Mein Tujhe Halaak Kar Deta Aur Tujhe Sakht Saza Deta. Aabid Apni Umr 100 Saal Sun Kar Magroor Ho Gaya Aur Dil Mein Kahne Laga Ki Meri Umr Bahut Hai, Abhi Aazaadi Se Gunaah Karta Hoon Aakhir Waqt Par Tauba Kar Loonga. Chunanche Vah Fisq Wa Fujoor Mein Mubtala Ho Gaya Ibaadat Tark Kar Di Aur Halaak Ho Gaya.

Aey Mukhatib! Tere Liye Is Hikaayat Mein Is Kaam Par Khabardaar Kiya Gaya Hai Ki Too Apne Iraade Ki Pairvi Na Kare Aur Apne Nafs Ke Matlab Ko Haasil Karne Mein Israar Se Kaam Na Le Aur Is Hikaayat Se Tujhe Yah Sabaq Bhi Milta Hai Ki Toole Amal (Lambi Ummeedon) Se Bache Kyunki Toole Amal Bahut Badi Aafat Hai, Ek Shayar Ne Kya Achcha Kaha Hai Jiska Tarjuma Pesh Hai:

• Laalach Aur Lambi Ummeedon Se Bacho Kyunki Bahut Ummeedein Aisi Hoti Hain Jinke Peechhe Insaan Maut Ka Niwaala Ban Jata Hai.

Lekin Jab Tum Apna Maamla ALLAH Paak Ke Supurd Kar Doge Aur Usse Sawaal Karoge Ki Vah Tumhare Liye Aisi Cheez Ko Chune Jismein Tumhari Behtari Ho To Zarur Tumhein Khair Aur Durusti Hi Naseeb Hogi Aur Tum Nek Kaam Hi Karoge. ALLAH Ta'ala Ne Apne Ek Nek Bande Hazrat Moosa Alaihissalam Ke Alfaaz Naql Karte Huye Farmaya:-

"Aur Mein Apne Kaam ALLAH Ko Saunpta Hoon

Beshak ALLAH Bando Ko Dekhta Hai To ALLAH Ne Use Bacha Liya Unke Makar Ki Buraiyon Se Aur Firaun Walo Ko Bure Azaab Ne Aa Ghera".
(Soorah Almomin, Aayat 44,45)

Tum Dekhte Nahi Ki Rab Ta'ala Ne Kis Wazaahat Se Apne Maamlaat Uske Hawale Karne Par Hifazat, Dushmano Ke Khilaaf Madad Aur Bande Ka Apni Muraad Mein Kamyaab Hone Ka Zikr Farmaya Hai? Ismein Khoob Gaur Karo. ALLAH Ta'ala Tumhein Bhalai Ki Taufeeq Bakhshe.

Sawaal: Tafveez Ka Ma'ana Aur Uska Hukm Waazeh Farmaya Jaye?
Jawaab: Janna Chahiye Ki Yahan Do Cheezein Hain Jinke Samajh Lene Se Baat Saaf Ho Jayegi. Ek To Tafveez Ka Maqaam Aur Uska Hukm Aur Doosre Tafveez Ka Ma'ana Aur Uski Tareef Aur Tafveez Ki Zid Ka Bayaan. Tafveez Ke Maqaam Ki Tafseel Yah Hain Ki Muraadein Teen Qism Ki Hain-

Ek Vah Muraad Jisko Tum Yaqeenan Aur Qat'an Buri Aur Kharaab Samajhte Ho, Tumhein Iske Bura Hone Mein Zara Shak Nahi Hota Jaise Jahannam Aur Azaab Aur Af'aal Mein Kufr Aur Bid'at Aur Gunaah Wagairah. In Upar Guzare Umoor Ka Iraada Karne Ki To Bilkul Koi Gunjaish Aur Ijazat Nahi.

Doosri Vah Muraad Jiske Achcha Aur Behtar Hone Ka Tumhein Mukammal Yaqeen Hai Jaise Jannat, Imaan Aur Sunnat Wagairah. In Umoor Ka Iraada Karna Zaruri Aur Laazim Hai Yahan Tafveez Jaez Nahi, Isliye Ki In Umoor

Mein Koi Khatra Nahi Aur Na Hi Inke Behtar Aur Achcha Hone Mein Koi Shak Wa Shubah Hai.

Teesri Vah Cheez Hai Jiske Mut'alliq Tum Yaqeeni Taur Par Nahi Jante Ki Ismein Tumhare Liye Bhalai Hai Ya Kharaabi, Fayda Hai Ya Nuqsaan, Jaise Nawaafil Aur Mubaah Umoor. In Umoor Ka Tum Yaqeeni Aur Qatai Iraada Nahi Kar Sakte To Aise Umoor Ka Iraada Karte Waqt Insha ALLAH Zarur Kaha Jaye, Bagair Insha ALLAH In Umoor Ka Iraada Durust Nahi Bagair Insha ALLAH In Umoor Ka Iraada Bura Hoga, Jisse Shar'an Roka Gaya Hai To Is Tahqeeq Ki Roo Se Tafveez Ka Maqaam Har Vah Shay Hai Jiske Andar Tumhare Liye Koi Khatra Ho Aur Tumhein Iske Behtar Hone Ka Yaqeene Kaamil Na Ho.

Tafveez Ke Ma'ana:

Hamare Baaz Masha'ekh Ne Tafveez Ke Yah Ma'ana Kiye Hain: 'Tafveez Ke Ma'ana Hain Har Vah Shay Jismein Khatra Ho Usmein Apne Iraade Aur Ikhtiyaar Ko Tark Kar Dena Aur Mudabbire Kaynaat (Tamam Kaynaat Mein Tadbeer Karne Wala Yani ALLAH Ta'ala), Mukhtare Mutlaq (Har Baat Ka Ikhtiyaar Rakhne Wala Yani ALLAH Paak) Aur Makhlooq Ki Behtari Janne Wale ALLAH Ke Supurd Kar Dena'. Aur Shaikh Aboo Muhammad Sijzi Rahmatullah Alaih Ne Tafveez Ke Yah Ma'ana Kiye Hain Ki- 'Tafveez Tera Khatre Ki Shay Mein Apne Ikhtiyaar Ko Tark Kar Dena Aur Mukhtare Mutlaq Ke Hawale Kar Dena Hai Taaki Vah Mukhtare Mutlaq Tere Liye Aisi Cheez Pasand Farmaye Jismein Teri Bhalai Aur Behtari Ho'.

Aur Shaikh Aboo Umar Rahmatullah Alaih Ne Tafveez Ki Yah Tareef Ki Hai Ki- 'Tafveez Tama'a Ke Tark Kar Dene Ka Naam Hai Aur Tama'a Aisi Shay Ke Iraade Ka Naam Hai Jismein Khatra Ho'.

Tafveez Ke Ma'ana Mein Ye Masha'ekh E Kiraam Ki Ibaaratein Thi Jo Naql Ki Gai Aur Hamare Nazdeek Tafveez Ke Yah Ma'ana Hain: Jin Umoor Mein Tumko Khatre Ka Khauf Ho Aise Umoor Mein Yah Iraada Kar Lena Ki ALLAH Ta'ala Tumhari Maslahaton Aur Behtariyon Ki Hifazat Kare. Aise Iraade Ka Naam Tafveez Hai. Aur Tafveez Ki Zid Tama'a (Aas/Ummeed) Hai.

Aur Tama'a Do Tarah Ka Hai Ek Vah Jo Raza Ke Ma'ana Mein Hai Yani Aisi Shay Ka Iraada Karna Jismein Koi Khatra Na Ho Ya Agar Khatra Ho Bhi To Insha ALLAH Kah Liya Jaye. Yah Tama'a Jo Raza Ke Ma'ana Mein Hai Achchi Hai Buri Nahi Jaisa Ki Parvardigaar E Aalam Ne Tama'a Ko Is Ma'ana Mein Qur'an Majeed Mein Irshad Farmaya Hai. Irshad Hota Hai:-

"Aur Vah Jiski Mujhe Aas Lagi Hai Ki Meri Khatayein Qiyamat Ke Din Bakhshega".

(Soorah Sho'ara, Aayat 82)

Doosre Maqaam Par Farmaya:-

"Hamein Tama'a Hai Ki Hamara Rab Hamari Khatayein Bakhsh De". (Soorah Sho'ara, Aayat 51)

Aur Ham Yahan Tama'a E Mahmood (Achchi Aas) Mein Baat Nahi Karte. Doosra Tama'a Mazmoom (Laalach) Hai Jiske Mut'alliq Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Irshad E Giraami Hai Ki- 'Apne Aapko Tama'a Se Bachao Kyunki

Vah Ek Bilfel Mohtaaji Aur Tangdasti Hai'. Aur Kaha Gaya Hai Ki- 'Deen Ki Halaakat Aur Uska Fasaad Tama'a Mein Hai Aur Deen Ki Hifazat Aur Pukhtagi Parhezgaari Aur Taqwa Mein Hai'.

Aur Hamare Shaikh Ne Farmaya Hai Ki- 'Laalach Do Tarah Se Hai, Ek Aisi Shay Se Sukoone Qalb Haasil Karna Jiska Nafa Shak Wala Ho, Doosri Aisi Cheezon Ka Iraada Karna Jismein Khatra Ho. Aur Yaad Rakho Ki Tama'a Mazmoom Mein Jo Iraada Paaya Jata Hai Yahi Tafveez Ke Mukhalif Hai'.

Un Umoor Ka Bayaan Jinka Tasavvur Tafveez Ilallaah (Yani Tamam Kaam ALLAH Ke Supurd Kar Dene) Ka Sabab Hai:-

1. Umoor Aur Maamlaat Mein Khatra
2. Halaakat Ka Imkaan
3. Fasaad Aur Kharaabi Ka Khauf
4. Insaan Ka Khatre Ki Cheezon Se Mahfooz Rahne Se Aajiz Hona
5. Insaan Ki Gaflat Aur Nadaani Ki Wajah Se Khatre Ki Cheezon Se Na Bach Sakna.

Agar Tum In Pancho Umoor Ko Sanjeedgi Se Zahan Mein Rakhoge To Tumhare Dil Mein Bila Wajah Iraada Paida Hoga Ki Apne Tamam Umoor Wa Maamlaat Ahkamul Haakimeen Ke Hawale Kar Dena Chahiye Aur Bagair Insha ALLAH Ta'ala Kahe Inka Iraada Nahi Karna Chahiye, Haan Agar In Umoor Mein Khair Ka Yaqeen Poora Poora Ho To Bina Tashveesh Yani Bekhauf Iraada Karne Mein Koi Harj Nahi. (Wabillaahittaufeeq)

Sawaal: Tum Jis Khatre Ka Baar Baar Zikr Karte Ho Ki Uski Wajah Se Tamam Umoor ALLAH Ta'ala Ke Supurd Karna Zaruri Hai Aakhir Vah Khatra Kya Hai?
Jawaab: Jaan Lo Ki Yah Khatra Do Tarah Ka Hai:
Ek To Shak Ka Khatra Ki Shayad Yah Kaam Hoga Ya Nahi Aur Shayad Mein Us Tak Pahunch Sakoo Ya Nahi, Isi Shak Ke Khatre Ki Wajah Se Insha ALLAH Kahna Zaruri Hai.

Doosra Khatra Fasaad, Ki Tumhein Yah Yaqeen Na Ho Ki Ismein Tumhare Liye Behtari Hai Is Khatre Ki Bina Par Tafveez Zaruri Hai.

Fir Khatre Ki Tareef Mein Aaemma E Kiraam Ki Ibaaratein Alag Hain. Baaz Aaemma E Kiraam Ne Yah Tareef Ki Hai- 'Khatra Vah Shay Hai Jiske Gair Mein Nijaat Ho Aur Uske Karne Se Gunaah Karne Ka Imkaan Ho'.

Is Ma'ana Ki Roo Se Imaan, Istiqaamat Aur Sunnat Mein Koi Khatra Nahi Kyunki Inke Bagair Nijaat Namumkin Hai Aur Yah Bhi Zaahir Hai Ki Shariyat Par Istiqaamat Kisi Gunaah Karne Ki Wajah Nahi Hai Lihaza Imaan, Istiqaamat Aur Sunnat Ka Iraada Yaqeenan Hona Chahiye. Hamare Shaikh Ne 'Khatra Fil Fel' Ki Yah Tashreeh Farmai Hai Ki- 'Khatra Vah Shay Aur Vah Amre Aariz (Jo Asal Kaam Na Ho) Hai Jise Baaz Waqt Asal Fel Tark Karke Ada Karna Pade Aur Us Waqt Asal Fel Ki Bajaye Is Amre Aariz (Jo Asal Kaam Na Ho) Ko Ada Karna Zyada Behtar Ho'.

Khatre Ki Yah Tareef Mubahaat, Sunnatein Aur Farzo Ko Bhi Shamil Hain. Iski Mukhtasar Tafseel Yoon Samjho Ki Ek Shakhs Ka Namaz Ka Waqt Tang Ho Chuka Ho Aur Usne Use Ada Karne Ka Iraada Kar Liya Ho, Theek Usi

Waqt Vah Shakhs Kahi Jalti Aag Ya Dariya Mein Gir Pada, To Aisi Soorat Mein Uska Iraada Namaz Ke Bajaye Apne Aapko Bachana Zaruri Hai. Is Tareef Ke Mutabiq Jab Khatre Ka Ta'alluq Mubahaat, Sunnatein Aur Farzo Se Bhi Ho Gaya To Unka Bhi Qatai Iraada Karna Durust Nahi Balki Sath Mein Insha ALLAH Kahna Chahiye.

Sawaal: Yah Kaise Ho Sakta Hai Ki Rab Ta'ala Bande Par Ek Kaam Farz Kare Aur Uske Tark Karne Par Waed (Azaab Se Darana) Farmaye Fir Us Bande Ke Liye Is Kaam Mein Koi Bhalai Aur Behtari Na Ho?
Jawaab: Hamare Shaikh Rahmatullah Alaih Ne Farmaya Ki- 'ALLAH Ta'ala Bande Par Jo Cheez Laazim Aur Farz Karta Hai Bande Ke Liye Zarur Usmein Bhalai Aur Behtari Hoti Hai Jab Ki Vah Dushwariyon Aur Rukavaton Se Khaali Ho,' Haan ALLAH Ta'ala Kisi Laazim Aur Zaruri Kaam Mein Is Tarah Tangi Nahi Farmata Ki Usse Kisi Aur Taraf Na Fir Sake Aur Zarur Har Farz Wa Laazim Kaam Mein Bande Ke Liye Behtari Chhupi Hui Hai, Bahut Dafa Aisa Hota Hai Ki ALLAH Ta'ala Ki Taraf Se Us Farz Wa Laazim Kaam Se Bande Ke Liye Fir Jane Ke Asbaab Paida Ho Jate Hain Aur Aise Haalat Mein Ek Aur Wajib Ko Tark Karke Doosre Wajib Ko Ikhtiyaar Karna Behtar Aur Aaula Ho Jata Hai.

Jaisa Ki Ham Zikr Kar Aaye Hain Aise Asbaab Ke Pesh Aane Par Banda Poochh Gachh Mein Mubtala Nahi Hoga Balki Ajr Wa Sawab Milega, Yah Ajr Wa Sawab Farz Ke Tark Karne Se Nahi Balki Doosra Wajib Ada Karne Ki Wajah Se Hai.

Aur Meine Apne Shaikh Wa Imaam Ko Kahte Suna Hai Ki Tamam Faraez ALLAH Ta'ala Ne Apne Bando Par Laazim Kiye Hai Jaise Namaz, Roza, Haj Aur Zakaat Wagairah Unmein Yaqeenan Bande Ke Liye Khair Hai, Isliye Unki Baja Aawari Ke Waqt Insha ALLAH Kahne Ki Zarurat Nahi Balki Unka Yaqeenan Aur Qat'an Iraada Hona Chahiye Aur Hamare Shaikh Ne Farmaya Ki Aakhirkaar Tamam Masha'ekh Ka Is Par Ittefaaq Ho Chuka Hai, Is Aitebaar Se Jab Faraez Wa Wajibaat Khatre Ke Hukm Se Khaarij Ho Gaye To Sirf Mubahaat Wa Nawaafil Hi Khatre Ki Jagah Mein Rahe. Hamari Yah Bahas Is Baab Mein Mushkil Bahas Hai.(Wabillaahittaufeeq)

Sawaal: Kya Apne Tamam Kaamo Ko Khuda Ke Hawale Karne Wala Halaakat Wa Fasaad Wagaira Umoor Se Mahfooz Ho Jata Hai Halanki Duniya Mushkilon Aur Takleefon Ka Ghar Hai?

Jawaab: Zyada Gaalib Baat Yahi Hai Ki Aisa Shakhs Un Khatron Se Mahfooz Rahta Hai Haan Kabhi Kabhi Iske Khilaaf Bhi Ho Jata Hai Jisse Zillat Mein Mubtala Ho Jata Hai Aur Tafveez Ke Darje Se Gir Jata Hai, Shaikh Aboo Amr Rahmatullah Alaih Ne Yoon Hi Farmaya Hai: Aur Kaha Gaya Hai Ki- 'Aise Shakhs Ko Un Umoor Mein Jo Usne Khuda Ke Hawale Kiye Hain Bhalai Aur Durusti Hi Pesh Aati Hai, Naadir Taur Par Bhi Vah Zillat Wa Ruswai Mein Mubtala Nahi Hota'. Hamare Shaikh Rahmatullah Alaih Ke Nazdeek Yah Qaul Zyada Pasandida Hai Isliye Ki Agar Tafveez Ke Zariye Halaak Karne Wali Aur Fasaad Paida

Karne Wali Se Mahfooz Rahne Ki Ummeed Na Ho To Tafveez Se Fayda Hi Kya.

Sawaal: Kya Khuda Ta'ala Par Wajib Hai Ki Tafveez Wale Ke Liye Afzal Cheez Hi Muhayya Kare?
Jawaab: Is Baat Par Sab Ka Ittefaq Hai Ki Baari Ta'ala Par Kisi Shay Ka Wajib Hona Muhaal Aur Namumkin Hai Aur Bande Ke Liye ALLAH Ta'ala Par Koi Shay Wajib Aur Laazim Nahi, Kabhi Aisa Hota Hai Ki ALLAH Ta'ala Hikmat Ke Liye Aisi Cheez Muqarrar Kar Deta Hai Jo Haqeeqat Mein Behtar Aur Zyada Achchi Hoti Hai Magar Bazaahir Bande Ki Nazar Mein Vah Afzal Nahi Hoti, Dekhiye Ki Huzoor Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Aur Aapke Sahaba Ke Liye 'Lailatuttarees' (Gazwa-E-Khaibar Se Wapasi Par Ek Maqaam Par Padaav Kiya Jahan Yah Waaqiya Pesh Aaya, Is Waaqiya Pesh Aane Wali Raat Ko 'Lailatuttarees' Kahte Hain) Mein Din Chadh Aane Tak Neend Muqarrar Kar Di Yahan Tak Ki Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Aur Sahaba E Kiraam Ki Tahajjud Ki Namaz Aur Fajar Ki Namaz Faut Ho Gai, Halanki Neend Ke Bajaye Namaz Padhna Afzal Aur Behtar Thi. Isi Tarah Baaz Waqt ALLAH Ta'ala Ek Bande Ke Liye Daulat Aur Ni'amat Muqarrar Kar Deta Hai, Halanki Dar Haqeeqat Faqeer Hona Uske Haq Mein Afzal Hai. Isi Tarah Baaz Waqt Rab Ta'ala Bande Ke Liye Beeviyan Aur Aulaad Muqarrar Kar Deta Hai Halanki Dar Haqeeqat Uske Liye Zikre Ilaahi Aur Ibaadat Zyada Behtar Aur Afzal Hote Hain. Iski Misaal Yoon Samjho Ki Ek Maahir Aur Khair Khwaah Hakeem

Mareez Ke Liye Jau Ka Paani Pasand Karta Hai Agarche Mareez Ganne Ka Ras Pasand Karta Hai Kyunki Us Hakeem Ko Maloom Hai Ki Mareez Ki Isi Mein Islaah Hai Aur Bande Ka Maqsad Bhi To Yahi Hai Ki Vah Halaak Hone Se Bach Jaye, Fasaad Wa Halaakat Ke Sath Sath Sirf Zaahiri Fazl Wa Sharf Aur Achchai Haasil Karna Maqsood Nahi.

Sawaal: Kya Mufavviz (Apne Sab Kaam Khuda Ke Hawale Kar Dene Wala) Tafveez Ke Bavajood Bhi Ikhtiyaar Diya Hua Samjha Jayega?
Jawaab: Ulma E Ahle Sunnat Ke Nazdeek Sahi Yahi Hai Ki Tafveez Se Uska Ikhtiyaar Baatil Wa Khatm Nahi Hota Balki Vah Mukhtaar Hi Shumaar Hoga.

Teesra Aariza (Dushwari)

Qaza Aur Uski Mukhtalif Qismo Ka Insaan Par Aana Iska Ilaaj Sirf Yah Hai Ki Insaan Qaza-E-Ilaahi (Yani ALLAH Ne Jo Muqaddar Kiya Hai Us) Par Raazi Ho Jaye. Isliye Tum Par Do Wajah Se Qaza-E-Ilaahi Par Raazi Rahna Zaruri Hai:

Pahli Wajah Ibaadat Ke Liye Faraagat:

Yah Faraagat Yoon Haasil Hogi Ki Agar Tum Qaza-E-Ilaahi Par Raazi Na Ho To Tumhara Dil Hamesha Gamgeen Rahega Aur Mashgool Rahega Ki Yah Baat Is Tarah Kyun Hui Hai Aur Yah Kaam Is Tarah Kyun Ho, Jab Is Tarah Ki Fikro Mein Tumhara Dil Hamesha Mashgool Rahega To

Ibaadat Ke Liye Faraagat Kab Naseeb Hogi Isliye Ki Tumhare Pahloo Mein Dil To Sirf Ek Hi Hai Aur Use Tumne Fikro Aur Waswaso Se Bhar Diya Hai Jab Tumhare Dil Ke Tamam Goshe Duniyavi Khyalaat Se Bhare Honge To Yaade Khuda, Uski Ibaadat Aur Fikre Aakhirat Ke Liye Kaun Sa Gosha Hai Jo Khaali Hoga.

Hazrat Shaqeeq Balkhi Rahmatullah Alaih Ne Kya Khoob Farmaya 'Tumhare Guzare Huye Waqiyaat Par Hasrat Aur Aainda Ki Tadbeer Ke Khyalaat Ne Is Maujooda Lamhe Ki Barkat Ko Tabaah Kar Diya Hai'.

Doosri Wajah Qaza-E-Ilaahi Par Raazi Hone Ki:

Qaza-E-Ilaahi Par Raazi Na Hone Ke Izhaar Se ALLAH Paak Ke Gazab Farmane Ka Khatra Hai. Riwayat Mein Aaya Hai Ki Kisi Nabi Alaihissalam Ne Apni Kisi Takleef Ka Rab Ta'ala Ke Darbaar Mein Shikwa Kiya To Rab Ta'ala Ki Taraf Se 'Wahi' Aai Ki Kya Too Aisi Namunasib Baat Ka Izhaar Kar Raha Hai? Too Meri Qaza Par Narazgi Ka Izhaar Kyun Kar Raha Hai? Kya Too Yah Chahata Hai Ki Mein Teri Khaatir Duniya Badal Doo Ya Teri Khaatir Lauhe Mahfooz Mein Tabdeeli Karoo Aur Aisi Cheez Tere Waaste Muqaddar Karoo Jise Too Chahe Agarche Mein Usko Na Chahoo? Aur Aisi Cheez Tere Liye Muhayya Karoo Jo Tujhe Pasand Ho, Mujhe Pasand Na Ho? Mujhe Apni Izzat Wa Jalaal Ki Qasam! Agar Tere Seene Mein Aainda Kabhi Is Qism Ka Khatra Aur Waswasa Guzara To Mein Zarur Tujhse Nubuvvat Ka Muqaddas Libaas Utaar Loonga Aur Tujhe Dozakh Ki Aag Mein Daal Doonga Aur Mujhe Koi

Parwaah Nahi.

Mein Kahta Hoon Ki Aqalmand Shakhs Ko Hosh Mein Hokar Sunna Chahiye Ki Rab Ta'ala Kis Tarah Apne Nabiyon Aur Barguzeeda Bando Se Aisi Guftagoo Farma Kar Tambeeh Farma Raha Hai, Jab Vah Apne Barguzeeda Aur Paak Bando Ko Aise Kalimaat Kah Sakta Hai To Gaire Nabi Ke Sath Isse Badh Kar Aisi Guftagoo Kar Sakta Hai.

Fir Rab Ta'ala Ka Yah Irshad Bahut Qaabile Gaur Hai Ki 'Agar Tere Dil Mein Dobaara Is Qism Ka Khyaal Aaya To Teri Nubuvvat Chheen Li Jayegi'. Jab Sirf Iraade Aur Khyaal Par Is Qadr Waed Aur Tambeeh Farmai To Us Shakhs Par Uske Gazab Ka Kya Aalam Hoga Jo Besabri Se Cheekhe Aur Chillaye Aur Baar Baar Faryaad Rasi Ke Liye Bulaye, Shikwa Kare Aur Rab Ko Apni Tabaahi Wa Barbaadi Ke Liye Aam Logon Ke Saamne Pukaare, Sirf Akela Na Pukaare Balki Ismein Apne Sathi Aur Dost Bhi Shamil Kar Le, Fir Yah Isko Tambeeh Hai Jisne Saari Umr Mein Sirf Ek Baar Shikwa Kiya, To Jiski Saari Umr Hi Rab Ta'ala Ki Shikwo Aur Shikayaton Mein Guzari Ho To Uska Kya Anjaam Hoga? Fir Is Qism Ka Kalaam Uske Sath Hai Jisne Uske Darbaar Mein Shikwa Kiya, To Jo Shakhs Gairo Ke Aage ALLAH Ta'ala Ka Shikwa Kare Vah To Sakht Tareen Saza Ka Mustahiq Hai.

Sawaal: Qaza Par Raazi Hone Ke Kya Ma'ana Hain Aur Uski Haqeeqat Aur Hukm Kya Hai?

Jawaab: Hamare Ulma Ne Farmaya Hai Raza Gussa Tark Kar Dene Ka Naam Hai Aur Gussa Aisi Cheez Ko Behtar

Kahne Ka Naam Hai Jo Qaza-E-Ilaahi Ke Khilaaf Ho Aur Jiska Bura Ya Achcha Hona Yaqeeni Na Ho Narazgi Aur Gusse Mein Aisa Zikr Aur Khyaal Zaruri Hai Tab Gussa Saabit Hoga.

Sawaal: Kya Buraiyan Aur Gunaah ALLAH Ta'ala Ki Qaza Wa Qadr Se Nahi Hain? To ALLAH Ta'ala Bande Se Burai Par Kaise Raazi Hoga Aur Us Par Burai Kaise Laazim Karega?

Jawaab: Raza Ka Ta'alluq Qaza Se Hai Aur Qaza-E-Shar Bura Nahi Balki Vah Shay Buri Hai Jiske Sath Qaza Mut'alliq Hoti Hai Lihaza Raza Bishshar (Shar Ke Sath Raza) Na Pai Gai, Hamare Masha'ekh Ne Farmaya Hai Ki Jin Umoor Se Qaza Mut'alliq Hoti Hai Vo Chaar Hain-

1. Ni'amat
2. Shiddat
3. Khair
4. Shar

Ni'amat Mein Qazi Yani Khuda E Ta'ala, Qaza Aur Maqdi Yani Ni'amat, Sab Par Raazi Hona Wajib Hai Aur Uske Ni'amat Hone Ke Aitebaar Se Uska Shukr Bhi Wajib Hai Aur Is Taur Par Izhaare Ni'amat Bhi Zaruri Hai Jisse Ni'amat Ke Asar Ka Izhaar Ho.

Shiddat Yani Musibat Aur Takleefein Ismein Bhi Qazi (Taqdeer Banane Wala) Yani Khuda E Ta'ala, Qaza Aur Maqdi Yani Us Musibat, Sab Par Raazi Hona Zaruri Hai Aur Usmein Sakhti Aur Takleef Hone Ke Aitebaar Se Us Par Sabr Bhi Wajib Hai.

Khair Yani Bhalai Aur Neki, Ismein Bhi Upar Zikr Teeno Cheezon Par Razamand Hona Laazim Hai Aur Ismein Parvardigaar Ke Ahsaan Ka Aitraaf Karna Ki Usne Khair Ki Taufeeq Di, Yah Zaruri Hai.

Shar Yani Burai Ismein Bhi Qazi Yani Khuda E Ta'ala, Qaza Aur Maqdi Yani Us Burai Par Is Aitebaar Se Ki Iske Sath ALLAH Ta'ala Ki Qaza Ka Ta'alluq Hai, Razamand Hona Zaruri Hai Haan Is Aitebaar Se Iske Sath Raza Ka Ta'alluq Nahi Ho Sakta Ki Vah Shar Aur Burai Hai Aur Is Shar Ka Faislashuda Aur Qazashuda Hona Asal Mein ALLAH Ta'ala Ke Qazi Hone Aur Uski Qaza Ki Jaanib Hi Ruzoo Karta Hai.

Isko Yoon Samjho Ki Tum Maslan Kisi Bure Mazhab Par Raza Ka Izhaar Karo, Is Aitebaar Se Ki Mujhe Uska Ilm Aur Uski Pahchaan Ho Jaye, Na Ki Is Aitebaar Se Ki Vah Tumhara Mazhab Ho Jaye, To Us Mazhab Ka Maloom Hona Darasal Tumhare Ilm Ki Taraf Hi Ruzoo Karta Hai To Raza Aur Muhabbat Dar Haqeeqat Us Mazhabe Baatil Se Nahi Balki Uske Ilm Ke Sath Hai. Isi Tarah Yahan Shar Se Razamand Hone Ka Matlab Uski Burai Par Raazi Hona Nahi Balki Us Par Raazi Hona Hai Ki Yah Bhi Khuda Ta'ala Ke Muqaddar Karne Se Hai.

Sawaal: Kya Taqdeer Par Raazi Rahne Wale Shakhs Ko Zyadti Ka Taalib Hona Durust Hai?

Jawaab: Haan Is Neeyat Se Ki Mere Liye Khair Wa Salaah Mein Izaafa Ho, Zyada Ka Taalib Durust Hai Aur Yah Raza Bilqaza (Qaza Se Raazi Hone) Ke Khilaaf Nahi Kyunki Is

Neeyat Ke Sath Zyadti Ka Taalib Hona, Is Kaam Ki Daleel Hai Ki Vah Is Par Mukammal Taur Se Raazi Hai, Insaan Usi Waqt Zyadti Ka Taalib Hota Hai Jab Ki Vah Us Par Khush Ho, Lihaza Vah Zyada Ka Taalib Ho Sakta Hai.

Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Aadate Mubaraka Thi Ki Jab Aapke Saamne Doodh Pesh Kiya Jata To Farmate:- 'Aey ALLAH Hamein Ismein Barkat De Aur Izaafa Farma'. Aur Agar Koi Aur Shay Pesh Hoti To Farmate Ki- 'Hamare Liye Isse Behtar Mein Izaafa Farma'.
(Sunan Aboo Daod)

Aur Donon Maqaamo Mein Kahi Bhi Zaahir Nahi Hota Ki Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Khuda Ki Muqaddar Shuda Cheez Par Raazi Nahi The.

Sawaal: Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Yah To Manqool Nahi Ki Ba Neeyat Khair Wa Salaah Zyadti Chahiye, Jaisa Ki Aapne Kaha?
Jawaab: Is Tarah Ke Umoor Ka Ta'alluq Dil Se Hota Hai Isliye Umooman Inhein Zabaan Par Nahi Laaya Jata Magar Vah Muraad Zarur Hote Hain.

Chautha Aariza: Musibatein Aur Takleefein

Inmein Kamyaabi Ki Sirf Ek Soorat Hai Aur Vah Sabr Hai, Isliye Ki Aise Tamam Muqamaat Par Sabr Bahut Zaruri Hai Aur Yah Do Wajah Se Zaruri Hai:
1. Taaki Insaan Ibaadat Tak Pahunch Sake Aur Apna Maqsood Haasil Kar Sake Isliye Ki Ibaadat Ka Daromadaar Sabr Aur Mashaqqat Bardasht Karne Par Hai, To Jo Shakhs

Saabir Nahi Hoga, Usse Koi Neki Haqeeqat Mein Anjaam Ko Nahi Pahunch Sakti. Yah Isliye Ki Jo Shakhs Sachche Dil Se Ibaadat Karega Usko Kai Tarah Ki Mashaqqatein, Musibatein Aur Takleefein Pesh Aayengi.

Ek To Is Bina Par Ki Aisi Koi Ibaadat Nahi Jismein Mashaqqat Na Ho Kyunki Jab Tak Khwaahish Ka Khatma Aur Nafs Par Sakhti Na Ki Jaye Ibaadat Ka Koi Kaam Nahi Ho Sakta, Isliye Ki Khwaahish Aur Nafs Donon Insaan Ko Ibaadat Se Rokte Hai Aur Nafs Wa Khwaahish Par Qaboo Paana Insaan Ke Liye Mushkil Tareen Kaam Hai.

Doosre Isliye Ki Insaan Jab Koi Nek Kaam Karta Hai To Usmein Ahtiyaat Zaruri Hai Aur Ahtiyaat Mashaqqat Ke Bagair Nahi Ho Sakti Aur Kisi Kaam Ko Ahtiyaat Wa Sahi Tarah Anjaam Dena Bhi Mushkil Kaam Hai.

Teesre Isliye Ki Duniya Mashaqqat Ka Ghar Hai, To Jo Shakhs Ismein Hoga Use Zarur Tarah Tarah Ki Mushkilaat, Musibatein Aur Takleefein Pesh Aayengi. Ye Musibatein Kai Tarah Ki Hain:

1. Rishtedar, Bhaiyon Aur Dosto Ka Marna Ya Unka Gum (Missing) Ho Jana Ya Unse Judai.
2. Uska Tarah Tarah Ki Khatarnaak Beemariyon Mein Mubtala Hona.
3. Logon Ka Use Qatl Karke Uski Izzat Barbaad Karna Aur Uske Beevi Bachcho Par Julm Karna, Use Haqeer Janna, Uski Geebat Karna, Us Par Ilzaam Tarashiyan Karna.
4. Uske Maal Ka Barbaad Wa Tabaah Hona.

Aur Ye Musibatein Apne Apne Darje Ke Mutabiq Insaan Ko Zakhmi Karti Hain Aur Uske Dil Ko Jalati (Burn) Hain To

In Sab Takleefon Mein Sabr Ki Zarurat Hai, Warna Gam Wa Afsos Aur Besabri Insaan Ko Ibaadat Se Door Rakhegi.

Chautha Yah Ki Aakhirat Ke Talabgaar Ki Sakht Aazmaish Hoti Hai Aur Use Shadeed Mehnat Mein Mubtala Kiya Jata Hai, Jo Shakhs ALLAH Ta'ala Ke Jitna Qareeb Hoga Utna Hi Use Duniya Mein Musibatein Zyada Pesh Aayengi. Huzoor Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Irshad Hai 'Logon Mein Sabse Zyada Ambiya Aazmaish Mein Daale Jate Hain Fir Ulma, Fir Jo Unke Qareeb Hain, Fir Jo Unke Qareeb Hain'. (Almustadrak)

Jo Shakhs Bhi Neki Ka Iraada Karega Aur Raahe Aakhirat Ikhtiyaar Karega Vah Zarur In Mehnaton Aur Mashaqqaton Mein Mubtala Hoga, To Jo Shakhs In Par Sabr Na Kar Saka Aur Bardasht Na Kar Saka Vah Raaste Hi Mein Rah Jayega Aur Ibaadat Se Mahroom Rah Jayega, To Ibaadat Mein Se Kuch Haasil Nahi Kar Sakega Aur ALLAH Ta'ala Ne Hamein Saaf Bataya Hai Ki Ham Zarur Tumhein Musibaton Aur Takleefon Mein Aazmaish Ke Taur Par Mubtala Karenge,

Chunanche Irshad E Baari Ta'ala Hai:-

"Beshak Zarur Tumhari Aazmaish Hogi Tumhare Maal Aur Tumhari Jaano Mein Aur Beshak Zarur Tum Agle Kitaab Walo Aur Mushriko Se Bahut Kuch Bura Sunoge".

(Soorah Aale Imran, Aayat 186)

Fir Farmaya:-

"Aur Agar Tum Sabr Karo Aur Bachte Raho To Yah Badi Himmat Ka Kaam Hai".

(Soorah Aale Imran, Aayat 186).

To Goya ALLAH Ta'ala In Aayat Mein Yah Farma Raha Hai Ki Apni Jaano Ko Musibaton Aur Takleefein Bardasht Karne Ka Aadi Bana Lo, To Agar Tum In Musibaton Mein Sabr Karoge To Waqai Tum Apni Mardaangi Ka Suboot Doge Aur Waqai Tumhare Iraade Mardo Wale Honge, Fir Jo Shakhs Bhi Ibaadat Ka Iraada Karega Uske Liye Zaruri Hai Ki Pahle Bade Sabr Karne Ka Iraada Kare Aur Nafs Ko Musalsal Badi Mushkilein Bardasht Karne Ka Aadi Banaye Yahan Tak Ki Maut Aa Jaye Warna Vah Ek Aisi Cheez Ka Iraada Kar Raha Hai Jiska Uske Paas Hathiyar Nahi Aur Jis Zariye Se Vah Kaam Anjaam Ko Pahunch Sakta Hai Vah Uske Khilaaf Karne Ka Iraada Kar Raha Hai.

Hazrat Fuzail Ibne Ayaaz Rahmatullah Alaih Se Manqool Hai Ki- Jo Shakhs Aakhirat Ke Raaste Tay Karne Ka Iraada Kare Vah Apne Andar Pahle Maut Ke Chaar Rang Paida Kare Safed, Surkh, Syaah Aur Sabz.

Maut Ka Safed Rang To Bhookh Ka Hai Aur Syaah Logon Ki Mazammat Aur Surkh Mukhalafat E Shaitaan Aur Sabz Rozmarra Aane Wali Musibatein Aur Pareshaniyon Par Sabr Karna.

Sabr Karne Ka Doosra Fayda Yah Ki Isse Duniya Wa Aakhirat Ki Bhalai Naseeb Hoti Hai Aur Nijaat Wa Kamyaabi Haasil Hoti Hai. Irshad E Baari Ta'ala Hai:-

"Aur Jo ALLAH Se Dare ALLAH Uske Liye Nijaat Ki Raah Nikaal Dega Aur Use Vahan Se Rozi Dega Jahan Uska Gumaan Na Ho". (Soorah Talaaq, Aayat 2,3)

Is Aayat Ke Ma'ana Yah Hain Ki Jo Shakhs Sabr Ke Zariye ALLAH Ta'ala Se Darega ALLAH Ta'ala Use

Sakhtiyon Se Nijaat Dega.

Sabr Ke Zariye Insaan Dushmano Par Fatahmand Hota Hai, ALLAH Ta'ala Farmata Hai:
"To Sabr Karo Beshak Bhala Anjaam Parhezgaron Ka".
(Soorah Hood, Aayat 49)

Sabr Ke Zariye Insaan Apni Muraad Pa Leta Hai. ALLAH Ta'ala Farmata Hai:
"Aur Tere Rab Ka Achcha Waada Bani Israel Par Poora Hua Badla Unke Sabr Ka".
(Soorah Al Aa'araf, Aayat 137)

Kaha Gaya Hai Ki Jab Yaqoob Alaihissalam Ne Judai Ke Gam Ka Tazkira Yoosuf Alaihissalam Ko Likha To Yoosuf Alaihissalam Ne Jawab Mein Likha 'Aapke Baap Dadao Ne Sabr Kiya To Kamyaab Huye, Aap Bhi Sabr Karein Jaise Unhone Kiya To Aap Bhi Kamyaab Honge Jaise Vo Huye'.

Ye Do Sher Bhi Isi Silsile Mein Kahe Gaye Hain Jinka Tarjuma Pesh Hai:

• Mayoos Hargiz Na Ho Agarche Tujhe Guzarish Karte Huye Arsa Daraaz Ho Jaye Jab Ki Too Ne Sabr Se Madad Li Kyunki Too Zarur Wus'at Wa Kushaadgi Se Hamkinaar Hoga Yani Kamyaab Hoga.

• Saabir Shakhs Kitni Baland Akhlaaqi Ka Mazaahira Karta Hai Yahan Tak Ki Vah Apne Maqsad Wa Haajat Ko Pa Leta Hai Isi Tarah Khuda Ki Bargaah Ko Musalsal Dastak Dene Wala, Yahan Tak Ki Uski Muraado Ka Darwaaza Khul Jata Hai.

Sabr Ka Yah Bhi Fayda Hai Ki Isse Logon Ki Peshwai Aur Unki Imaamat Ka Darja Milta Hai. Irshad E Rabbani

Hai:-

"Aur Hamne Unmein Se Kuch Imaam Banaye Ki Hamare Hukm Se Batate Jabki Unhone Sabr Kiya".
(Soorah Sajda, Aayat 24)

Sabr Se Insaan ALLAH Ta'ala Ki Tareef Ka Mustahiq Hota Hai. Irshad E Baari Ta'ala Hai:-

"Beshak Hamne Use Saabir Paaya Kya Achcha Banda Beshak Vah Bahut Ruzoo Laane Wala Hai".
(Soorah Saad, Aayat 44)

Sabr Se Jannat Ki Bashaarat Milti Hai Aur Saabir Shakhs ALLAH Ta'ala Ki Rahmat Aur Meharbaani Ka Mustahiq Hota Hai. ALLAH Ta'ala Ne Farmaya:-
"Aur Khushkhabri Suna Un Sabr Walo Ko".
(Soorah Albakraah, Aayat 155)

Aur ALLAH Ta'ala Farmata Hai:-
"Ye Log Hai Jin Par Unke Rab Ki Duroode Hain Aur Rahmat".
(Soorah Albakraah, Aayat 157)

Sabr Ki Wajah Se ALLAH Ta'ala Insaan Se Muhabbat Karta Hai. ALLAH Ta'ala Farmata Hai:-
"Aur Sabr Wale ALLAH Ko Mahboob Hain".
(Soorah Aale Imran, Aayat 146)

Sabr Ke Zariye Jannat Mein Darjaate Aaliya Ata Honge. Irshad Hai:-

"Unko Jannat Ka Sabse Uncha Baalakhana In'aam Milega Badla Unke Sabr Ka". (Soorah Furqaan, Aayat 57)

Sabr Ke Tufail Insaan ALLAH Ta'ala Ki Taraf Se Karamat Aur Izzat Ka Mustahiq Hota Hai. ALLAH Ta'ala

Farmata Hai:-

"Salaamati Ho Tum Par Tumhare Sabr Ka Badla". (Soorah Ra'ad, Aayat 24)

Sabr Se Bande Ko Aakhirat Mein Behisaab Beshumar Sawab Ata Hoga Jo Logon Ke Waham Wa Gumaan Se Bahut Hi Baala Tar Hoga. ALLAH Ta'ala Farmata Hai:-

"Saabiro Hi Ko Unka Sawab Bharpoor Diya Jayega Beginti".

(Soorah Azzumar, Aayat 10)

SubhanALLAH Us Buzurg Aur Bartar Zaat Ne Insaan Par Kis Qadr Karam Farmaya Aur Sabr Ke Sile Mein Jo Upar Guzari 10 Karamatein Aur Fazeelatein Duniya Wa Aakhirat Mein Parvardigaar Insaan Ko Ata Farmata Hai, Yah Mahaz Ek Lamha Bhar Sabr Ke Badle Mein, To Tum Par Saaf Ho Gaya Ki Duniya Wa Aakhirat Ki Khair Aur Bhalai Sabr Mein Poshida Hai. Huzoor Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Irshad E Giraami Hai Ki- 'Sabr Jaisi Kushaada Aur Wasee'a Bhalai Aur Khair Aur Koi Insaan Ko Ata Nahi Ki Gai'. (Sahi Bukhari)

Hazrat Umar Farooq Raziyallahu Anhu Se Marvi Hai Aap Raziyallahu Anhu Farmate Hain Ki- Momineen Ki Har Tarah Ki Bhalai Ek Lamha Bhar Ke Sabr Mein Hai.

Ek Shayar Ne Is Mazmoon Ko Bahut Achche Andaaz Mein Pesh Kiya Hai Jiska Tarjuma Pesh Hai:-

• Sabr Har Ummeed Ki Chaabi Hai Aur Har Bhalai Sabr Se Hi Haasil Ho Sakti Hai.

• Tum Sabr Karo Agarche Sabr Mein Kaafi Arsa Guzar Jaye Kyunki Bahut Dafa Aisa Hota Hai Ki Ek Dushwar Shay

Aakhir Ko Mumkin Ho Jati Hai.

• Aur Bahut Dafa Sabr Se Aise Umoor Par Kamyaabi Haasil Kar Li Gai Hai Jinke Mut'alliq Yah Kaha Jata Tha Ki Inka Hona Bahut Mushkil Hai.

Ek Shayar Isi Mazmoon Ko Yoon Ada Karta Hai Jiska Tarjuma Pesh Hai:-

• Mein Sabr Karta Hoon Aur Sabr Meri Ibaadat Ho Chuka Hai Aur Tumhare Liye Sabr Ki Fazeelat Mein Yahi Kaafi Hai Ki Khuda Ta'ala Ne Sabr Ki Tareef Ki Hai.

• Mein Sabr Par Qaayam Rahoonga Yahan Tak Ki ALLAH Ta'ala Hamare Darmiyaan Faisla Farma De Aasaan Ka Ya Tangi Ka.

Jab Tum Maloom Kar Chuke Ki Sabr Ke Ye Fazael Hain To Tum Par Laazim Hai Ki Is Nafees Aur Umda Khaslat Ko Apne Mein Paida Karo Aur Isko Haasil Karne Ke Liye Poori Koshish Karo, Is Khaslat Ke Haasil Ho Jane Par Zarur Tum Kamyaab Logon Mein Se Ho Jaoge. Aur ALLAH Ta'ala Hi Taufeeq Ka Maalik Hai.

Sawaal: Sabr Ki Haqeeqat Aur Uska Hukm Bayaan Keejiye?
Jawaab: Lugat Mein Sabr Ke Ma'ana Rokne Ke Hain Jaise Ki Qur'an Mein Yah Lafz Rokne Ke Ma'ana Mein Istemaal Hua Hai. ALLAH Ta'ala Farmata Hai:-

"Aur Apni Jaan Unse Manoos Rakho Jo Subah Wa Sham Apne Rab Ko Pukaarte Hain". (Soorah Kahaf, Aayat 28)

ALLAH Ta'ala Ko Bhi Saabir Is Wajah Se Kaha Jata Hai Ki Vah Mujrimon Se Azaab Roke Rakhta Hai Aur Jaldi Un Par Azaab Naazil Nahi Karta Aur Islaah Ke Taur Par Sabr

Dil Ki Koshishon Mein Se Ek Koshish Ka Naam Hai Kyunki Sabr Nafs Ko Jaza'a (Besabri Ya Ghabrahat) Se Rokne Ka Naam Hai Aur Jaza'a Ki Ulma Ne Yah Tareef Ki Hai Ki Takleef Ke Waqt Apni Pareshani Aur Bechaini Ka Zikr Karna Aur Baaz Ne Jaza'a Ke Ye Ma'ana Kiye Hain Ki Apne Zor Se Tangi Se Nikalne Ka Iraada Karna Aur Sabr Is Jaza'a Ke Tark Ka Naam Hai.

Sabr Kis Tarah Paida Kiya Jaye:

Iska Tareeqa Yah Hai Ki Aadmi Shiddat Aur Uske Waqt Ko Yaad Kare Aur Yah Khyaal Kare Ki Na To Meri Besabri Se Ismein Izaafa Hoga Aur Na Kami Aur Na Ismein Jaldi Hogi Na Deri, To Fir Jaza'a (Rona Dhone) Aur Besabri Se Kya Fayda? Balki Ismein Bajaye Fayde Ke Nuqsaan Aur Khatra Hai Aur Apne Andar Sabr Ki Khaasiyat Paida Karne Ki Sabse Aala Cheez Yah Hai Ki Aadmi Sabr Ke Is Badle Ka Tasavvur Kare Jiska Parvardigaar Ne Waada Farmaya Hai. (Wabillaahittaufeeq)

Fasl:

Ibaadat Ke Liye Faraagat Haasil Karne Ki Khaatir Tum Par Laazim Hai Ki In Awaariz Aur Inki Wajaho Ko Apne Raaste Se Hata Kar Is Aham Aur Sakht Ghaati Ko Paar Karo Warna Agar Tum In Dushwariyon Aur Rukavaton Mein Mubtala Rahe To Tumhein Apna Maqsood Yaad Karne Ki Mohlat Bhi Nahi Milegi, Aur Yah Ki Tum Maqsood Ko Pao Aur Usko Haasil Karo Aur In Awaariz Mein Se Har Ek Aarza (Dushwari) Alag Tarah Ki Mashgooliyat Wa Masroofiyat

Rakhta Hai Baaz Bahut Jald Insaan Ko Mashgool Kar Lete Hain Aur Baaz Der Se.

Fir In Chaar (Yani Rizq, Safar Ke Khatraat, Qaza-E-Ilaahi Par Raza Aur Musibaton) Mein Se Sabse Bada Aur Sabse Sakht Tareen Rizq Ka Maamla Hai Aur Iski Tadbeer Hai Kyunki Makhlooq Ke Liye Sabse Badi Musibat Yah Rizq Hi Hai Jiski Daud Bhaag Ne Makhlooqaat Ko Musibat Mein Mubtala Aur Aajiz Kar Diya Hai Aur Dilo Ko Ibaadat Se Gaafil Kar Rakha Hai Aur Logon Ko Bepanah Fikro Aur Pareshaniyon Mein Mubtala Kar Diya Hai Aur Umro Ko Barbaad Kar Diya Hai Aur Yah Rizq Hi Ki Wajah Se Insaan Bade Bade Gunahon Mein Pada Hai. Aur Rizq Ka Maamla Hi Logon Ko ALLAH Ta'ala Ki Ita'at Se Hata Kar Khidmat E Duniya Aur Makhlooq Ki Khidmat Ki Wajah Bana Hai, To Log Is Rizq Ke Dhandhe Mein Fas Kar Yaade Haq Se Gaflat Aur Gunahon Ki Tareeki Mein Doob Jate Hain Aur Rizq Ki Talaash Mein Bhaag Daud, Pareshani Aur Zillat Khwaari Mein Umr Ko Barbaad Kar Dete Hain Aur ALLAH Ta'ala Ke Darbaar Mein Aamaal Se Muflis Aur Qallash Hokar Pesh Hote Hain Yani Bagair Nek Aamaal Kiye ALLAH Ke Paas Pahunchate Hain Aur Agar Khuda Ta'ala Ki Rahmat Unke Shamil Haal Na Ho To Pareshaan Kun Hisaab Aur Takleef Deh Azaab Mein Mubtala Hote Hain.

Dekhiye Is Rizq Ke Maamle Mein ALLAH Ta'ala Ne Kis Kasrat Ke Sath Aayat Naazil Farmai Hain Aur ALLAH Ta'ala Ne Kis Qadr Waade Kiye Hain Aur Rizq Ki Zimmedari Ke Mut'alliq Tavakkul Ki Talqeen Karte Aaye Hain Aur Logon Ke Liye Sahi Raah Ki Wazaahat Karte Aaye

Hain Aur Ulma Ne Is Silsile Mein Saikado Kitaabein Likhi Hain Aur Tarah Tarah Ki Misaalein Dekar Samajhate Rahte Hain Aur ALLAH Ta'ala Ke Gazab Wa Muakhiza Se Daraate Rahte Hain Lekin Afsos Ki Log Iske Bavajood Raahe Hidayat Par Nahi Chalte Aur Taqwa Ikhtiyaar Nahi Karte Aur Rizq Ke Baare Mein Mutma'en Nahi Hote Balki Vah Rizq Ki Talaash Mein Behoshi Ki Had Tak Pahunch Chuke Hain Hamesha Is Baat Se Darate Hain Ki Kahi Subah Ya Shaam Ko Khana Faut Na Ho Jaye Aur Is Gaflat Ki Asal Aur Badi Wajah Aayate Qur'ani Mein Gaur Wa Fikr Ki Kami Aur ALLAH Ta'ala Ki Qudrato Mein Fikr Ki Kami Aur Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Muqaddas Kalaam Se Naseehat Haasil Na Karna, Puraane Buzurgane Deen Ke Irshadaat Mein Gaur Wa Fikr Na Karna Hai Aur Iske Sath Sath Log Shaitaan Ke Waswaso Ka Shikaar Ho Chuke Hain Aur Jaahilon Ki Baato Ko Pasand Karne Lage Hain Yahan Tak Ki Iblees Laen Un Par Mukammal Taur Par Musallat Ho Chuka Hai Aur Galat Aadatein Unmein Ghar Kar Chuki Hain, Is Tarah Log Aiteqaad Wa Yaqeen Mein Kamzori Ke Marz Ka Shikaar Ho Chuke Hain.

Lekin As'haabe Baseerat (Door Ki Nazar Rakhne Wale Log) Riyaazat Wa Mujaahida Aur Himmat Wale Log Jo Rab Ta'ala Ke Barguzeeda Bande Hain Vo Khuda Ta'ala Ki Raza Par Raazi Hain Isliye Vo Duniya Ke Sababo Ko Khaatir Mein Nahi Laate Unhone Khuda Ta'ala Ki Rassi Yani Deen Ko Mazbooti Se Thaam Liya Hai Aur Makhlooq Se Poori Tarah Beniyaaz Ho Gaye Hain, Inhein Rab Ta'ala Ki Aayaton Par Poora Yaqeen Hai Vo Uske Bataye Huye Sirate

Mustaqeem Par Hi Nigaah Rakhte Hain, Rizq Ke Silsile Mein Shaitaan Ke Waswaso, Makhlooq Ki Tarah Tarah Ki Baato Aur Nafse Khabees Ke Fareb Mein Nahi Aate Aur Jab Is Silsile Mein Shaitaan Ya Koi Insaan Ya Unka Nafs Waswasa Daalne Ki Koshish Karta Hai To Vah Poori Tarah Muqabla Karte Hain Aur Mukammal Taur Se Mukhalafat Karte Hain Yahan Tak Ki Makhlooq Inse Munh Fer Leti Hai Aur Shaitaan Inse Juda Ho Jata Hai Aur Nafs Inka Farmabardar Ho Jata Hai Aur Inhein Sirate Mustaqeem Par Istehkaam (Mazbooti) Aur Zyada Naseeb Ho Jata Hai.

Is Silsile Mein Hazrat Ibrahim Ibne Ad'ham Rahmatullah Alaih Ke Mut'alliq Yah Hikaayat Manqool Hai Ki- 'Jab Aapne Zaade Raah (Safar Ke Samaan) Ke Bagair Ek Jungle Paar Karne Ka Iraada Kiya To Iblees Ne Aakar Aapko Yoon Khauf Dilaane Ki Koshish Ki, Ki Yah Ek Khatarnaak Jungle Hai Aur Aapke Paas Na To Zaade Raah Hai Aur Na Hi Ise Tay Karne Ka Koi Aur Zariya Hai. Shaitaan Ki Taraf Se Yah Khauf Dilaane Par Aapne Pukhta Iraada Kar Liya Ki Mein Zarur Yah Khaufnaak Jungle Zaade Raah Ke Bagair Tay Karunga Aur Sirf Bagair Zaade Raah Hi Tay Nahi Karunga Balki Har Meel (1.609 Km) Par 1000 Rak'at Nafl Ada Karunga. Chunanche Aapne Jo Iraada Farmaya Poora Kar Dikhaya Aur Aap 12 Baras Is Jungle Mein Rahe Yahan Tak Ki Jab Haroon Rasheed Is Jungle Se Hajje Baitullah Shareef Ke Iraade Se Guzara To Usne Dekha Ki Aap Ek Jagah Nawaafil Mein Mashgool Hain, Logon Ne Use Bataya Ki Yah Namaz Padhne Wale Buzurg Hazrat Ibrahim Ibne Ad'ham Rahmatullah Alaih Hain To Usne Aap Se Kaha 'Aey

Aboo Is'haaq Aap Is Haal Mein Apne Aapko Kaisa Paate Hain?' To Aapne Iske Jawab Mein Yah Do Sher Padhe:-

• Ham Apne Deen Ko Barbaad Karke Duniya Sanvarne Ki Koshish Karte Hain To Na Hamara Deen Rahta Hai Aur Na Hi Duniya Sanvarti Hai.

• To Vah Shakhs Kitna Mubarak Aur Khushqismat Hai Jisne Har Maamle Mein Apne Rab Ki Raza Ko Hi Tarjeeh Di Aur Aakhirat Ki Najaat Ki Ummeed Par Duniya Ko Qurbaan Kar Diya.

Baaz Saaleheen (Nek Logon) Ke Mut'alliq Manqool Hai Ki- 'Vah Kisi Jungle Mein The Ki Iblees Unke Paas Aaya Aur Is Tarah Waswase Daalne Laga Ki Aap Is Veerane Mein Zaade Raah Se Khaali Hath Hain Aur Yah Aisa Jungle Hai Jismein Halaak Karne Wali Cheezein Bahut Hain Aur Ismein Na To Kahi Aabaadi Ka Nishan Hai Aur Na Hi Ismein Kisi Insaan Ka Guzar Hai, To Us Buzurg Ne Us Shaitaani Waswase Ko Mahsoos Karke Pakka Iraada Kar Liya Ki Mein Zaade Raah Ke Bagair Hi Isko Tay Karunga Aur Mein Ismein Chalta Rahoonga Aur Na To Kisi Se Koi Shay Loonga Aur Na Us Waqt Tak Kuch Khaoga Jab Tak Ki Mere Munh Mein Jabran Ghi Aur Shahad Wagaira Na Daala Jaye. Yah Iraada Karke Aapne Us Jungle Ke Bilkul Ujaad Hisse Ki Taraf Apna Rookh Kar Liya Aur Uski Siyaahat (Sair) Mein Mashgool Ho Gaye. Vah Buzurg Farmate Hain Mein Ismein Ghoomta Raha Yahan Tak Ki Ek Roz Meine Dekha Ki Ek Kaafila Raasta Bhool Kar Meri Taraf Ko Aa Raha Hai Mein Unhein Dekhte Hi Zameen Par Let Gaya, Taaki Vo Mujhe Na Dekh Payein Lekin Khuda

Ki Shaan Ki Vo Meri Taraf Hi Seedhe Chalte Rahe Yahan Tak Ki Mere Sar Par Aa Khade Huye, Meine Aankhein Band Kar Li To Vo Mere Bilkul Hi Qareeb Khade Hokar Ek Doosre Se Kahne Lage Ki Maloom Hota Hai Ki Is Shakhs Ka Safare Kharch Khatm Ho Chuka Hai Aur Bhookh Pyaas Ki Wajah Se Gira Hua Hai Isliye Ghi Aur Shahad Lao Ki Iske Halaq Mein Daale Taaki Vah Hosh Mein Aayein Chunanche Vah Ghi Aur Shahad Laye. Meine Apna Munh Mazbooti Se Band Kar Liya To Unhone Chhuri Mangva Kar Mera Munh Jabardasti Se Khol Liya To Mein Hans Pada Aur Meine Munh Khol Diya. Meri Hansi Ko Dekh Kar Vah Kahne Lage Ki Tum To Koi Pagal Ho. To Meine Jawab Diya Ki Khuda Ki Qasam Mein Majnoo Ya Pagal Hargiz Nahi Hoon. Aur Meine Shaitaan Ke Aane Aur Uske Waswase Daalne Se Unhein Aagaah Kiya Jise Sun Kar Vah Bahut Hi Ta'ajjub Karne Lage.

Ek Aur Buzurg Farmate Hain Ki- 'Taalibe Ilmi Ke Zamane Mein Safar Ke Dauran Meine Ek Aisi Masjid Mein Qayaam Kiya Jo Aabaadi Se Kaafi Faasle Par Thi Aur Mein Apne Masha'ekh Ke Tareeqa E Kaar Ke Mutabiq Safar Kharch Se Khaali Hath Tha. Iblees Ne Aakar Waswasa Daalna Shuru Kiya Ki Yah Masjid Aabaadi Se Bahut Door Hai Isme Qayaam Ke Bajaye Agar Too Kisi Aisi Masjid Mein Qayaam Kare Jo Aabaadi Mein Ho To Vahan Tere Khane Peene Ka Intezaam Ho Sakega. Meine Uske Jawab Mein Kaha Ki Mein Yahi Rahoonga Aur Khuda Ki Qasam Mein Halwe Ke Siwa Aur Koi Shay Khaoga Bhi Nahi Aur Halwa Bhi Us Waqt Tak Nahi Khaoga Jab Tak Ek Ek

Luqma Karke Mere Munh Mein Na Daala Jaye Chunanche Meine Vahan Namaze Isha Ada Ki Aur Masjid Ka Darwaaza Band Kar Diya Jab Raat Ka Shuru Ka Hissa Guzar Gaya To Achanak Kisi Shakhs Ne Jiske Hath Mein Shama Thi Masjid Ka Darwaaza Khatkhataya, Jab Usne Kaafi Zor Zor Se Darwaaza Khatkhatana Shuru Kiya To Meine Uth Kar Darwaaza Khola Meine Dekha Ki Ek Budhiya Hai Jiske Sath Ek Naujawan Hai, Budhiya Darwaaze Se Andar Daakhil Hui Aur Mere Saamne Halwe Se Bhara Hua Ek Thaal Rakh Diya Aur Kahne Lagi Yah Naujawan Mera Ladka Hai, Meine Yah Halwa Iske Liye Taiyar Kiya Tha Aur Guftagoo Ke Dauran Isne Qasam Kha Li Ki Mein Yah Halwa Akela Nahi Khaoga Balki Kisi Musafir Ke Sath Khaoga Ya Us Musafir Ke Sath Jo Us Masjid Mein Hai Isliye Too Ise Kha, ALLAH Ta'ala Tujh Par Raham Kare, Iske Baad Budhiya Ne Luqme Bana Kar Ek Mere Munh Mein Aur Ek Apne Ladke Ke Munh Mein Dena Shuru Kiya Yahan Tak Ki Hamne Ser Hokar Khaya Fir Vah Naujawan Aur Budhiya Wapas Chale Gaye Aur Meine Masjid Ka Darwaaza Band Kar Liya. Is Waaqiye Par Mein Dil Hi Dil Mein Ta'ajjub Karta Raha'.

Aey Mukhatib! Ye Aur Is Tarah Ke Hazaron Waqiyaat Hai Jo Saaleheen Se Mujaahide Aur Shaitaan Ki Mukhalafat Ke Taur Par Huye Hain. Is Tarah Ke Waqiyaat Se Tumhein Teen Tarah Ke Fayde Haasil Hote Hain.

Pahla Fayda:- Yah Ki Tum Jaan Lo Jo Rizq Muqarrar Ho Chuka Hai Vah Baharhaal Insaan Ko Milega.

Doosra Fayda: Yah Ki Tumhein Maloom Ho Jaye Ki Rizq

Aur Usmein Tavakkul Ek Aham Shay Hai Aur Yah Ki Rizq Ke Maamle Mein Shaitaan Ke Fareb Aur Waswase Nihaayat Haulnaak Aur Azeem Hain Yahan Tak Ki Upar Zikr Kiye Gaye Zaahid Log, Aaemma E Kiraam Aur Buzurgane Deen Bhi In Waswaso Se Mahfooz Na Rah Sake Aur Inke Is Qadr Mujaahido Aur Riyaazato Ke Bavajood Inhein Gumrah Karne Se Mayoos Na Hua Yahan Tak Ki In Aaemma E Kiraam Ko In Waswaso Se Mahfooz Rahne Ke Liye Aqalo Ko Hairan Kar Dene Wale Zariye Ikhtiyaar Karne Pade Aur Khuda Ki Qasam Jo Shakhs 70 Baras Se Mujaahido Aur Riyaazato Se Masroof Ho, Vah Bhi Shaitaani Waswaso Se Mahfooz Nahi Ho Sakta. Jis Tarah Bahut Se Gaafil Log Iske Waswaso Wa Khatraat Se Mahfooz Nahi Rah Sakte Aur Agar Nafs Wa Shaitaan Ka Zara Bhi Daanv Chale To Vah Use Halaak Karke Rakh Dein, Jis Tarah Vah Gaafil Wa Guroor Mein Mubtala Shakhs Ko Halaak Kar Dete Hain. Aur Ismein Aqalmando Ke Liye Zarur Dekh Kar Seekhna Hai.

Teesra Fayda: Aaemma E Kiraam Aur Buzurgane Deen Ke Is Tarah Ke Waqiyaat Se Teesra Fayda Yah Haasil Hota Hai Ki Inse Pata Chalta Hai Ki Rizq Ke Silsile Mein Tavakkul Ki Manzil Shadeed Koshish Aur Bahut Zyada Riyaazat Ke Bagair Tay Nahi Ho Sakti Aur Vo Aaemma E Kiraam Agarche Tumhari Tarah Gosht, Khoon, Badan Aur Rooh Se Hi Bane The Balki Inke Badan Tumse Zyada Kamzor Aur Inke Aaza Tumse Zyada Kamzor Aur Unki Haddiyan Tumse Zyada Patli Thi Lekin Unmein Quvvate Ilm Thi Noore Yaqeen Tha Aur Deen Ke Maamle Mein Unki

Himmat Qavi Thi, Isliye Vah Is Qadr Sakht Mujaahide Karte Rahe Yahan Tak Ki Un Buland Maqaam Par Pahunche. In Buzurgane Deen Ki Zindagiyon Ke Muqable Mein Zara Apni Taraf Bhi Gaur Karo Tumhein Chahiye Ki Is La Ilaaj Beemari Ki Dawa Karo, Taaki Aakhirat Mein Falaah Pa Sako.

Fasl:

Ab Mein Is Silsile Mein Tumhein Chand Aise Nukte Batata Hoon Jo Mere Ilm Mein Aaye Hain Aur Jo Poora Dhyaan Rakh Kar Sunne Se Tumhare Dil Mein Baith Jayenge Aur Rizq Ke Baare Mein ALLAH Ta'ala Par Bharosa Karne Ke Mas'ale Mein Zyada Kashmakash Karne Se Bach Jaoge Aur Un Par Amal Karne Aur Unmein Gaur Karne Se Tumhein Saaf Taur Par Raahe Haq Ki Taraf Rahnumai Naseeb Ho Jayegi. (Wallahu Subhanahul Muvaffiq)

Pahla Nukta: Tumhein Yah Yaqeen Hona Chahiye Ki Khuda Ta'ala Ne Apni Muqaddas Kitaab Mein Tumhare Rizq Ki Kifaalat Ka Zimma Utha Liya Hai, Is Cheez Ko Tum Yoon Samjho Ki Koi Duniyavi Badshah Tumse Yah Waada Kare Ki Aaj Shaam Tumhari Mere Yahan Mehmani Hai Aur Tumhein Iske Mut'alliq Yah Husne Zan (Nek Neeyat) Bhi Ho Ki Yah Apni Guftagoo Mein Sachcha Hai Jhoota Nahi Aur Waada Khilaafi Nahi Karta Balki Agar Ek Bazaari Ya Koi Yahoodi Ya Nasrani (Isaai) Ya Koi Aatish Parast (Majoosi) Jiska Zaahir Haal Achcha Ho Vah Tumse Is Tarah Ka Koi Waada Kare To Tum Zarur Uski Baat Par Aitemaad Karoge Aur Tum Uski Baat Par Mutma'en Ho

Jaoge Aur Raat Ke Khane Ke Silsile Mein Uski Baat Par Bharosa Karke Befikr Ho Jaoge.

Jabki Tum In Upar Guzare Logon Ke Sirf Zaahir Haal Aur Apne Husne Zan Ki Wajah Se Un Par Fauran Bharosa Kar Lete Ho To Afsos Hai Ki Apne Parvardigaar Ki Baat Par Aitemaad Nahi Karte Jisne Rizq Ke Mut'alliq Nihaayat Waazeh Alfaaz Mein Zamanat Wa Kifaalat Ka Waada Farmaya Hai, Sirf Waada Hi Nahi Farmaya Balki Qur'an Majeed Mein Is Rizq Ke Waade Par Qasamein Khai Hain, Afsos Ki ALLAH Ta'ala Ke In Takeedi Waado Ke Bavajood Rizq Ke Maamle Mein Tumhara Dil Mutma'en Nahi Hota Aur ALLAH Ta'ala Ki Kifaalat Wa Zamanat Par Tumhare Dil Mein Sukoon Nahi Aata Aur Tum ALLAH Ta'ala Ki Taqseeme Azali (Roze Azal Se Bat Chuke Rizq) Par Nazar Nahi Karte Balki Tumhara Dil Tashveesh Mein Mubtala Aur Bechain Rahta Hai Kaash Ki ALLAH Ta'ala Ke In Takeedi Waado Par Aitemaad Na Karne Ke Waade Ke Wabaal Ka Raaz Tum Par Waazeh Ho Jaye. Hazrat Ali Raziyallahu Anhu In Silsile Mein Farmate Hain Jinka Tarjuma Yah Hai:-

• Kya Tum Rab Ta'ala Ke Siwa Doosro Se Rizq Talab Karte Firte Ho, Aur Is Tarah Tum Zamane Ke Awaaqib Wa Musibaton Se Mahfooz Hone Ke Fuzool Khyaal Mein Mubtala Ho.

• Afsos Ki Tum Ek Mushrik Sarraf Ke Zaamin Banne Par Razamand Ho Jate Ho Magar Apne Parvardigaar Ki Zamanat Par Tumhein Bharosa Nahi.

• Goya Tum Ne Rizq Ke Mut'alliq Aayate Khudavandi Ko

Padha Hi Nahi Isliye Tum Raahe Haq Se Juda Aur Yaqeen Se Fire Huye Maloom Hote Ho.

Rizq Ke Maamle Mein ALLAH Ta'ala Par Aitemaad Na Karna Ek Aisi Tabaah Kun Cheez Hai Jo Insaan Ko Shak Wa Shubah Mein Mubtala Kar Deti Hai Aur Aise Shakhs Ke Mut'alliq Khatra Hai Ki Usse Uska Deen Aur Deen Ki Maarifat Chheen Na Li Jaye. (Al Ayaazubillaah)
Isiliye ALLAH Paak Ne Qur'an Majeed Mein Farmaya:-
"Aur ALLAH Hi Par Bharosa Karo Agar Tumhein Imaan Hai".(Soorah Almaaedah, Aayat 23)

Aur Farmaya:-
"Aur Musalmanon Ko ALLAH Hi Par Bharosa Chahiye". (Soorah Al Mujadilah, Aayat 10)

Deen Ka Sahi Ahsaas Rakhne Wale Imaandar Ke Liye Sirf Yahi Ek Nukta Kaafi Hai.

Doosra Nukta: Qur'an Ki Aayaat Aur Irshadaat E Nabvi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم Se Nihaayat Sehat Ke Sath Yah Baat Saabit Hai Ki Har Ek Ka Rizq Azal Se Taqseem Ho Chuka Hai, Isliye Tumhein Is Taqseeme Khudavandi Par Yaqeen Hona Chahiye Aur Is Baat Ka Bhi Aiteqaad Hona Chahiye Ki Iski Taqseem Mein Tabdeeli Namumkin Hai, To Agar Tum In Dalaael Ke Bavajood Taqseeme Azali (Roze Azal Se Bat Chuke Rizq) Ka Inkaar Karo, Ya Usmein Raddo Badal Ko Jaez Khyaal Karo To Yah Darwaaza-E-Kufr Par Dastak Dena Hai. (Nauzubillaahi Minh Yani Is Baat Se Ham ALLAH Ki Panaah Chahate Hain) Aur Jab Tumhein Is Baat Ka Yaqeen Ho Chuka Ki Ismein Raddo Badal Namumkin Hai To Is

Silsile Mein Ahtimaam Wa Talab Wa Justajoo Se Kya Fayda. Is Aqeede Ke Hote Huye Fir Talaash Wa Justajoo Duniya Mein Zillat Wa Khwaari Aur Aakhirat Mein Tangi Aur Khasaare Ka Sabab Hai. Isiliye Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Hai Ki- 'Machhali (Fish) Aur Bail (Bull) Ki Pusht Par Likha Hua Hai Ki Yah Fulan Ibne Fulan Ka Rizq Hai To Rizq Ke Maamle Mein Laalchi Shakhs Ko Beja Mashaqqat Ke Siwa Kuch Haasil Nahi Hoga'.

Mere Shaikh Rahmatullah Alaih Farmate Hain- 'Beshak Jin Luqmo Ka Chabana Tere Muqaddar Mein Ho Chuka Hai Unhein Koi Doosra Nahi Chaba Sakta, Too Apne Hisse Ke Rizq Ko Izzat Ke Sath Kha Zillat Wa Khwaari Se Na Kha'.

Danishmand Shakhs Ke Liye Yah Doosra Nukta Bhi Ek Jaame'a Nukta Hai.

Teesra Nukta: Yah Nukta Meine Apne Shaikh Rahmatullah Alaih Se Suna Hai Jise Unhone Apne Kisi Ustaad Se Naql Farmaya Hai Ki Mere Shaikh Ke Ustaad Rahmatullah Alaih Farmate Hain Ki- 'Rizq Ke Maamle Mein Jis Cheez Se Mujhe Sukoon Hua Vah Yah Hai Ki Meine Apne Nafs Se Kaha Ki Yah Rizq Zinda Insanon Ke Liye Hi To Hai, Murde Ko Rizq Se Kya Ta'alluq Aur Jis Tarah Insaani Zindagi Aur Khazane ALLAH Ta'ala Ke Daste Qudrat Mein Hain Usi Tarah Rizq Bhi Uske Daste Qudrat Mein Hai Chahe Mujhe De Aur Chahe Na De, Is Silsile Mein ALLAH Ta'ala Ki Marzi Mere Ilm Se Chhupi Hui Hai, Vahi Jaise Chahata Hai Tadbeer Karta Hai Aur

Mujhe Apne Nafs Ko Sukoon Wa Qaraar Mein Rakhna Chahiye'. Tahqeeq Karne Walo Ke Liye Yah Nukta Bhi Bahut Mufeed Hai.

Chautha Nukta: ALLAH Ta'ala Hamare Rizq Ka Zaamin Wa Kafeel Hai Magar Is Had Tak Jo Giza Aur Tarbiyat Mein Kaam De Sake, Zyada Ka Nahi, Baaqi Raha Khana Peena, To Jab Banda Ibaadate Ilaahi Ke Liye Logon Se Judai Ikhtiyaar Kar Le Aur ALLAH Ta'ala Par Poori Tarah Bharosa Kare To Baaz Waqt Khane Peene Ke Zaahiri Asbaab Usse Rok Liye Jate Hain Aur Zaahiri Asbaab Ke Ruk Jane Par Na To Bande Ko Gamgeen Hona Chahiye Aur Na Hi Uski Kuch Parwaah Karna Chahiye, Isliye Ki Jab Baat Ki Haqeeqat Is Par Zaahir Hai Ki Agar Meri Zindagi Baaqi Hai To ALLAH Ta'ala Ne Mere Badan Ko Qaayam Rakhne Ka Waada Kiya Hua Hai Aur ALLAH Par Tavakkul Se Maqsood Bhi Sirf Isi Qadr Hai Ki Vah Halaak Na Ho Aur Uska Jism Qaayam Rahe Aur ALLAH Ta'ala Zarur Iski Gaibi Imdaad Farmayega Taaki Jab Tak Uski Zindagi Hai Ibaadat Aur ALLAH Paak Ki Ita'at Mein Vah Banda Poori Tavajjoh Se Mashgool Rahe Aur Maqsood Bhi Yahi Hai Ki Kisi Na Kisi Tarah Insaan Ka Jism Qaayam Rahe Taaki Vah Rab Ta'ala Ki Yaad Mein Masroof Rahe Aur Khuda Ta'ala Ko Qudrat Hai Ki Jab Tak Chahe Kisi Bande Ka Badan Qaayam Rakhe Chahe Giza Khane, Paani Peene Ke Zariye Baaqi Rakhe Ya Gaare Ya Mitti Ya Tasbeeh Wa Tahleel Ke Zariye Baaqi Rakhe, Jaise Malaeka Tasbeeh Wa Tahleel Se Zinda Hain, Aur Chahe To Bagair Kisi Sabab Ke Baaqi

Rakhe Aur Maqsood To Ibaadat Aur Ta'at Ke Khaatir Jism Ka Salaamat Rakhna Hai Chahe Jis Tarah Bhi Baaqi Rahe, Bande Ko Khane Peene, Shahwato (Khawahishon) Ko Poora Karne Aur Duniyavi Lazzato Ke Liye Vah Paida Nahi Kiya Gaya Ki Khwamakhah Iske Liye Muraggan Gizayein Hi Zaruri Hain.

Hamare Is Bayaan Se Saaf Ho Gaya Ki Aise Haalat Mein Zaahiri Asbaab Ka Bilkul Aitebaar Nahi Kyunki Yah Cheez Buzurgane Deen Aur Ummat Ke Zahideen Ke Dilo Mein Poori Tarah Baithi Hui Thi Isliye Vah Door Daraaz Ke Safar, Kai Kai Raatein Aur Din Khaye Piye Bagair Kaat Lete The, Chunanche Inmein Se Baaz Das Das Roz Tak Nahi Khate The Aur Baaz Ek Ek Maah Aur Baaz Do Do Maah Bagair Kuch Khaye Piye Guzaar Lete The Aur Iske Bavajood Unki Badani Quvvat Bahaal Rahti Thi.

Aur Baaz Aise Bhi The Jo Sirf Ret Faank Lete The Aur Vahi Unko Giza Ka Kaam De Jati Thi Jaisa Ki Hazrat Sufiyaan Sauri Rahmatullah Alaih Ke Mut'alliq Manqool Hai Ki- 'Mujhe Ek Dafa Hazrat Ibrahim Ibne Ad'ham Rahmatullah Alaih Mile Aur Kahne Lage Ki Ek Maah Se Meine Kuch Nahi Khaya Piya Balki Do Maah Se Aur Is Do Maah Ke Arse Mein Sirf Ek Dafa Ek Shakhs Ne Khuda Ki Qasam Dekar Kuch Thode Se Angoor Khila Diye Aur Is Baat Par Mein Ab Tak Apne Shikam Ka Shaaki (Yani Apne Pet Ki Shikayat Karne Wala) Hoon.

Mein Kahta Hoon Aey Mukhatib! Tujhe Aisi Hikaayat Aur Puraane Buzurgon Ke Aisi Waqiyaat Sun Kar Ta'ajjub Nahi Karna Chahiye Kyunki ALLAH Ta'ala Har Shay Par

Qaadir Hai Aur Is Silsile Mein Tumhara Waham Yoon Door Kiya Ja Sakta Hai Baaz Mareez Ek Ek Maah Aur Do Do Maah Kuch Khaye Piye Bagair Zinda Rahte Hain Halanki Beemar Jismani Taur Par Tandurust Aadmi Se Zyada Kamzor Hota Hai Aur Jo Shakhs Aise Tavakkul Mein Bhookh Se Halaak Ho Jaye To Iska Matlab Yah Hai Ki Uski Zindagi Sirf Itni Hi Thi Na Yah Ki Khuda Par Tavakkul Karne Se Vah Mar Gaya, Jis Tarah Baaz Log Khoob Ser Hokar Kha Lene Ki Wajah Se Mar Jate Hain Aur Mujh Tak Agar Aboo Saed Kharraaz Rahmatullah Alaih Ki Yah Baat Pahunchi Hai Ki Aap Ne Farmaya Ki- 'Giza Ke Silsile Mein Mera Dastoor Tha Ki Har Teesre Roz ALLAH Ta'ala Kahi Na Kahi Se Intizaam Kar Deta Tha, Ek Dafa Mujhe Ek Jungle Uboor Karna Pada, Is Dauran Poore Teen Roz Guzarne Par Khane Peene Ki Koi Soorat Muhayya Na Ho Saki Aakhir Chauthe Roz Meine Kuch Kamzori Mahsoos Ki Aur Ek Jagah Zara Aaram Ke Liye Baith Gaya To Achanak Gaib Se Aawaz Sunai Di Aey Aboo Saed Kya Too Yah Chahata Hai Ki Zarur Tere Liye Khuraak Hi Muhayya Ho Ya Tujhe Sirf Is Qadr Kaafi Hai Ki Tujhe Chalne Firne Ki Quvvat De Di Jaye? Meine Arz Kiya Sirf Mujhe Quvvat Kaafi Hai Chunanche Iske Sath Hi Kamzori Jati Rahi Aur Mein Musalsal 12 Roz Kuch Khaye Piye Bagair Safar Karta Raha Aur Mujhe Kuch Takleef Na Hui'.

To Jab Banda Dekhe Ki Khane Peene Ke Zaahiri Asbaab Mein Rukavat Ho Rahi Hai Aur Uska Khuda Ta'ala Par Tavakkul Bhi Ho To Use Yaqeen Rakhna Chahiye Ki ALLAH Paak Zarur Gaibi Quvvat Se Imdaad Farmayega,

To Asbaab Ki Bandishon Par Pareshaan Na Ho Balki ALLAH Ta'ala Ki Zaate Kareem Ka Kasrat Se Shukriya Ada Karna Chahiye Ki Usne Apne Khusoosi Ahsaan, Karam Nawazi Aur Meharbaani Se Mashaqqat Se Bacha Kar Gaibi Madad Se Sarfaraz Farmaya Aur Asal Maqsad Tak Pahunchaya Aur Khane Peene Ke Zaahiri Asbaab Ki Pareshaani Ke Bojh Se Najaat Ata Farmai Aur Kharqe Aadat (Karamat) Ke Taur Par Ise Quvvat Ata Farmai Aur Khaye Piye Bagair Apni Yaad Ki Qudrat Naseeb Farmai Aur Uske Haal Ko Firishton Ke Haal Jaisa Kar Diya Aur Janwaron Aur Aam Logon Ke Haal Se Buland Kar Diya Aur Use Apne Qurb Ki Izzat Se Sarfaraz Farmaya.

Hamare Is Bayaan Mein Sanjeedgi Se Gaur Karo Taaki Tumhein Bahut Fayda Haasil Ho Insha ALLAH Ta'ala.

Mein Kahta Hoon Shayad Too Yah Kahe Ki Rizq Ke Mauzoo Par Tum Ne Guftagoo Ka Silsila Khilaafe Mamool Bahut Badha Diya Hai Halanki Tum Kah Chuke Ho Ki Is Kitaab Mein Mukhtasar Karne Ka Daaman Hath Se Nahi Chhootega To Mein Kahta Hoon Ki Khuda Ki Qasam Rizq Ka Maamla Jis Qadr Aham Aur Nazuk Hai Iski Nisbat Yah Bayaan Bahut Hi Thoda Aur Chhota Hai Kyunki Rizq Ek Aisi Cheez Hai Jis Par Duniya Wa Deen Ke Tamam Umoor Ka Daromadaar Hai To Ibaadate Khudavandi Ke Liye Jiski Himmat Mazboot Ho, Use Chahiye Ki Hamare Bayaan Ki Baato Par Mazbooti Se Amal Kare Aur Iske Mut'alliq Islaami Ahkaam Ki Poori Riaayat Malhooz Rakhe Aur Agar Vah Aisa Nahi Kar Sakta To Vah Maqsood Se Bahut Door Hai Aur Vah Cheez Jisse Tum Par Is Kaam Ka Raaz Khule. Rizq

Ke Maamle Mein Ulma E Haqqani Aur Buzurgane Deen Is Qadr Baseerate Kaamila (Yani Haq Ko Pahchaan Ne Wali Nigaah) Ke Maalik The, Ki Unhone Apni Zindagi Ki Buniyaad Hi ALLAH Ta'ala Par Tavakkul, Ibaadat Ki Taraf Poori Tavajjoh Aur Makhlooq Se Ta'alluqaat Chhodne Par Rakhi Thi Unhone Is Mauzoo Par Is Kasrat Se Kitaabe Likhi Aur Wisaal Ke Waqt Is Maamle Mein Kya Kya Waseeyat Karte Rahe Aur ALLAH Ta'ala Ne Unke Liye Deen Mein Kaise Mukhlis Madadgaar Aur Dost Muhayya Kar Diye The Ki Khilaafe Ahle Sunnat Wa Jama'at Ke Aiteqaad Wale Aabidon Aur Zaahidon Wagaira Ko Unmein Thoda Sa Hissa Bhi Naseeb Nahi Hua Jaise Karraamiya (Ek Firqe Ka Naam) Wagairah, Isliye Ki Unke Aqaed Ki Buniyaad Hi Haq Ke Usool Ke Khilaaf Thi Aur Ham Ahle Sunnat Wa Jama'at Jab Tak Apne Aaemma E Deen Aur Buzurgane Uzzaam Ki Seerat Aur Unke Naqshe Qadam Par Chalte Rahe To Khuda Aur Makhlooq Ki Nazaron Mein Mukarram Wa Muazzam Rahe Aur Islaami Madarson Aur Apni Ibaadatgahon Se Ilm Wa Akhlaaq Ke Paikar Ban Ban Kar Nikalte Rahe.

Chunanche Ilm Mein Ustaad Aboo Is'haaq, Aboo Haamid, Aboo Tayyab, Ibne Faurak Rahmullahu Ta'ala Aur Mere Shaikh Jaise Maahir Ulma Hamare Imaam Aur Peshwa Hain Aur Ibaadat Mein Aboo Is'haaq Sheeraz, Aboo Saed Soofi Aur Aboo Nasr Maqdisi Rahmullahu Ta'ala Jaise Pakeeza Hazraat Hamare Rahbar Hain, Ye Log Ilm Wa Zohad Mein Bahut Aala Log The, Afsos Ki Hamare Dil In Hazraat Ki Pairvi Se Kamzor Wa Zaef Ho Gaye Aur Ham

Aise Maamlaat Mein Mubtala Ho Gaye Jinka Nuqsaan Nafe Se Kahi Zyada Hai, Iska Nateeja Yah Hua Ki Ham Deen Ke Maamle Mein Peechhe Chale Gaye, Himmatein Past Ho Gai, Barkatein Ud Gai Aur Ibaadat Ki Lazzatein Aur Halaawat (Mithaas) Chali Gai. Ab Yah Ummeed Mushkil Hi Se Ki Ja Sakti Hai Ki Ibaadat Mein Kisi Ka Haal Fir Durust Ho Jaye Aur Use Sahi Ilm Naseeb Ho Jaye Aur Jis Jis Mein Is Waqt Mamooli Raushani Maujood Hai Vah Sirf Haaris Muhaasibi, Muhammad Ibne Idris Shafai, Muzanni Aur Harmalah Wagaira Puraane Buzurgon Ki Pairvi Ka Sadqa Hai Jaisa Ki Ek Shayar Ne Puraane Buzurgon Ki Sifat Bayaan Ki Hai Jinka Tarjuma Pesh Hai:-

• Vah Zamane Mein Nihaayat Izzat Wa Pakeezgi Ke Sath Rahe Aur Unke Liye ALLAH Ta'ala Ki Muhabbat Ke Siwa Koi Cheez Bhi Baaese Itminaan Aur Sukoon Na Bani.

• Bade Bade Fazil Wa Siddiq Aslaaf Jo Ahle Wilaayat The Hamesha Unki Tavajjoh Sayyadussadaat Yani Rab Ta'ala Ki Taraf Hi Rahi.

• Zamane Ki Musibaton Aur Hadson Ne Bado Bado Ke Sabr Ki Girah Khol Daali Magar Muqaddas Nufoos (Nek Logon) Ke Sabr Ki Ek Girah Bhi Na Khol Sake.

Ham (Ahle Islaam) Sadare Awwal (Yani Islaam Ke Shuru Ke Zamane) Mein Deene Islaam Ki Pairvi Ki Wajah Se Badshah The Lekin Isse Roogardani (Nafarmani) Ki Wajah Se Ab Hamari Haalat Ek Bazaari Shakhs Se Zyada Nahi, Ham Deeni Wa Duniyavi Kamalaat Ke Maidaan Ke Shahsawaar The Magar Ab Paidalon Se Bhi Gaye Guzare Hai Aur Ab Khatra Hai Ki Kahi Raaste Se Bhatak Hi Na

Jayein, ALLAH Ta'ala Hi Musibaton Par Hamara Madadgaar Hai Aur Usi Se Khuloos Dil Ke Sath Iltija Hai Ki Deen Ki Jo Mamooli Ramaq (Rahi Sahi Taaqat) Ham Mein Baaqi Hai Vah Chheen Na Li Jaye.

Tafveez Ka Bayaan:

Tafveez Ke Ma'ana Hain Apne Sab Kaam ALLAH Ke Hawale Kar Dena, Tafveez Ki Poori Haqeeqat Aur Tafseel Samajhne Ke Liye Do Cheezon Ka Samajhna Zaruri Hai:-

Ek Yah Ki Kisi Ke Pasand Ya Napasand Hone Ka Farq Vahi Kar Sakta Hai Jo Har Maamle Ko Har Pahloo Se Janta Ho Aur Uske Zaahir, Baatin, Haal Aur Anjaam Se Poori Tarah Aagah Ho Jis Shakhs Ko Is Farq Ka Ilm Na Ho, Vah Achchi Buri Cheez Aur Galat Sahi Mein Farq Nahi Kar Sakta, Kisi Badvi Ya Dehaati Ya Charwaahe Ko Aap Kabhi Nahi Kahenge Yah Darham (Sikke) Dekhna Khare Hain Ya Khote? Kyunki Vah Uski Pahchaan Nahi Kar Sakta, Isi Tarah Aap Kisi Shahari Se Bhi Yah Baat Nahi Kahenge Jo Sarraaf Na Ho Ki Ise Pahchano Ki Khara Hai Ya Khota. Lihaza Tum Is Kaam Ke Liye Usi Shakhs Ki Taraf Ruzoo Karoge Jo Maahir Sarraaf Ho Aur Sone Chandi Ke Khare Khote Ka Jankaar Ho. Aur Har Shay Ke Baare Mein Is Tarah Ka Ilm Har Pahloo Se Sirf Zaate Rabbul Aalmeen Ko Hi Haasil Hai, To ALLAH Ta'ala Ke Siwa Kisi Ko Laayaq Nahi Ki Kaamo Ki Tadbeer Aur Kisi Kaam Ke Pasand Ya Napasand Ka Faisla Khud Hi Apne Taur Par Kar Le Balki Tadbeer Wa Ikhtiyaar Ka Yah Jaame'a Wasf (Mukammal Khoobi) ALLAH Paak Hi Ke Sath Khaas Hai, Isliye ALLAH

Paak Apne Muqaddas Kalaam Mein Farmata Hai:-
"Aur Tumhara Rab Paida Karta Hai Jo Chahe Aur Pasand Farmata Hai Unka Kuch Ikhtiyaar Nahi".
(Soorah Alqasas, Aayat 68)
Aur Doosre Maqaam Par Farmata Hai:-
"Aur Tumhara Rab Janta Hai Jo Unke Seeno Mein Chhupa Hai Aur Jo Zaahir Karte Hain". (Soorah Alqasas, Aayat 69)

Naql Hai Ki Kisi Buzurg Ko Khuda Ki Taraf Se Ishaara Hua 'Aap Jo Chahe Mujhse Mange, Aapko Ata Kiya Jayega' Aur Vah Buzurg Mustajabuddua (Jinki Har Dua Qabool Hoti Hai) The, To Aapne Jawab Mein Arz Kiya 'SubhanALLAH! Vah Zaat Jo Tamam Uloom Par Haawi Hai, Ek Aise Jaahil Se Farmati Hai Mang Jo Mangna Chahata Hai, Mujhe Kya Maloom Ki Mere Liye Fulan Cheez Behtar Hai Aur Fulan Behtar Nahi Balki Jo Tujhe Pasand Hai Vahi Mujhe Pasand Hai'.

Tafveez Ke Liye Doosri Is Cheez Ko Zahan Mein Rakhna Bhi Zaruri Hai Ki Agar Ek Shakhs Tujhse Yah Kahe Ki Tere Sab Kaam Mein Anjaam Deta Hoon Aur Teri Tamam Haajaton Ka Intizaam Mein Karta Hoon Isliye Too Apne Tamam Kaam Mere Hawale Kar De Aur Too Apne Kisi Aham Kaam Ko Anjaam Dene Mein Mashgool Rah Aur Yah Kahne Wala Shakhs Tere Nazdeek Waaqai Tamam Kaamo Se Waaqif Ho Aur Apne Iraade Ko Poora Karne Ke Liye Vah Taaqat Bhi Rakhta Ho Aur Vah Tujh Par Raheem Wa Kareem Bhi Ho, Iske Sath Sath Vah Shakhs Mutaqqi Aur Parhezgaar Aur Baat Ka Sachcha Bhi Ho, To Kya Too Us Shakhs Ki Is Azeem Peshkash Ko Apne Haq Mein Azeem

Tareen Ganeemat Nahi Samjhega Aur Bahut Badi Ni'amat Khyaal Nahi Karega Aur Uski Intihai Ahsaanmandi Ka Yaqeen Nahi Karega Aur Uske Shukriye Aur Tareef Mein Intiha Nahi Kar Dega? Yaqeenan Zarur Karega.

Fir Jab Vah Koi Shay Tere Liye Pasand Karega Jiski Achchai Tum Par Saaf Taur Par Khuli Na Ho To Too Uski Is Pasandidgi Par Hargiz Ranjeeda Nahi Hoga Balki Tujhe Us Par Poora Bharosa Hoga Aur Tera Dil Kaamil Taur Par Mutma'en Hoga Aur Tujhe Yaqeen Hoga Yah Shakhs Vahi Cheez Mere Liye Chunega Jo Mere Liye Faydemand Aur Mere Haq Mein Behtar Hogi, Agarche Baad Mein Uska Anjaam Kuch Bhi Ho Lekin Tumko Is Par Poora Bharosa Hoga.

Jab Tum Ek Insaan Par Is Tarah Ka Aitemaad Karte Ho To Tumhein Kya Hai Ki Apne Tamam Kaam Apne Parvardigaar Ke Hawale Nahi Karte Halanki Vahi Hai Jo Zameen Wa Aasmaan Ke Nizaam Ki Tadbeer Karta Hai Aur Vah Har Aalim Se Zyada Aalim Hai Aur Har Qaadir Se Zyada Qaadir Hai Aur Har Raham Karne Wale Se Zyada Raheem Hai Aur Gani Se Zyada Gani Hai. Vah Apne Kaamil Ilm Aur Husne Tadbeer (Achchi Tadbeer) Se Vah Shay Tumhare Liye Chunega Jis Tak Tumhara Waham Wa Gumaan Nahi Ja Sakta.

To Jab Khuda Ta'ala Hi Tere Tamam Kaamo Ka Kafeel Wa Zaamin Hai To Tujhe Chahiye Ki Tamam Ta'alluqaat Se Kat Kar Poori Tarah Apni Aakhirat Ki Islaah Mein Mashgool Ho Jaye Aur Jo Jo Cheezein ALLAH Ta'ala Tere Saamne Laata Rahe Un Par Raazi Rahe Agarche Uska

Achcha Hona Ya Bura Hona Tujh Par Na Khula Ho Kyunki Khuda Ki Taraf Se Jo Cheez Hogi Vah Tere Haq Mein Behtar Aur Khair Hi Hogi. (Billaahittaufeeq)

Raza Bil Qaza (Taqdeer Par Raazi Rahne) Ka Bayaan:

Raza Bil Qaza Ke Silsile Mein Do Baatein Zahan Nasheen Karna Zaruri Hai Taaki Haqeeqate Haal Ki Wazaahat Ho Jaye. Ek To Yah Ki Raza Bil Qaza Ka Haal Yani Abhi Abhi Aur Anjaam Yani Aakhir Mein Kya Fayda Hai?

Filhaal To Iska Fayda Yah Hai Ki Faraagate Qalb Aur Befikri Wa Pareshaani Se Najaat Haasil Hoti Hai. Baaz Zaahidon Ne Isliye Farmaya Hai Ki Jab Qaza Wa Qadr Haq Hai To Zindagi Ke Maamlaat Mein Gam Wa Fikr Be Ma'ana Hai Aur Iski Asal Vah Hadees Shareef Hai Jo Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Manqool Hai Abdullah Ibne Mas'ood Raziyallahu Anhu Ne Farmaya Ki- 'Aey Ibne Mas'ood Tujhe Kisi Maamle Mein Fikr Wa Tashveesh Nahi Honi Chahiye Isliye Ki Jo Kuch Muqaddar Ho Chuka Hai Vah Aakar Rahega Aur Jo Tere Liye Muqaddar Nahi Hai Vah Hargiz Tere Upar Waarid Nahi Hoga'. (Sho'abul Imaan)

Yah Kalaam Nabi E Akram صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Kalaame Mubarak Hai Jo Nihaayat Jaame'a Aur Baleeg (Kaamil) Hai Ki Alfaaz Bilkul Mukhtasar Hain Magar Beshumar Ma'ana Liye Huye Hain Aur Raza Bil Qaza Ka Anjaam Ke Aitebaar Se Yah Fayda Hai Ki Qaza Par Raazi Hone Wale Insaan Ko ALLAH Ta'ala Ajr Wa Sawab Ata Farmayega Aur Aise

Shakhs Ko Apne Rab Ki Raza Aur Khushnoodi Bhi Haasil Hogi,

ALLAH Ta'ala Farmata Hai:-

"ALLAH Unse Raazi Aur Vah ALLAH Se Raazi".

(Soorah Almaaedah, Aayat 119)

Iske Bar Aks (Khilaaf) Khudavand Quddoos Ki Narazgi Is Duniya Mein To Fikr, Gam Aur Pareshaani Wagaira Paida Karti Hai Aur Aakhirat Mein Bhi Khwamakhah Bojh Aur Azaab Ka Sabab Banegi Kyunki Qaza-E-Ilaahi To Baharhaal Naafiz Ho Kar Rahegi, Teri Narazgi Aur Tere Iraade Se Vah Badal Nahi Sakti, Jaisa Ki Neeche Ke Ash'aar Mein Kaha Gaya Hai Jiska Tarjuma Pesh Hai:-

• Aey Nafs Tere Liye Jo Muqaddar Ho Chuka Hai Us Par Sabr Kar Aur Jo Kuch Tere Liye Muqaddar Nahi Usse Darne Ki Zarurat Nahi Kyunki Vah Tujh Par Waarid Nahi Ho Sakta.

• Aur Is Baat Par Yaqeen Rakh Ki Jo Kuch Muqaddar Ho Chuka Hai Vah Zarur Mil Kar Rahega Too Sabr Kare Besabri Ka Muzaahira Kare.

Aur Aqalmand Insaan Raahat e Qalb Aur Sawabe Jannat Ko Chhod Kar Is Cheez Ko Ikhtiyaar Nahi Karta Jo Aakhirat Mein Bojh Aur Azaab Ki Wajah Bane Aur Jisse Be Fayda Fikr Aur Tashveesh Ho. Doosri Usooli Baat Yah Hai Ki Khuda Ta'ala Ki Narazgi Mein Nuqsaan Ka Andesha Aur Khatra Chhupa Hua Hai Aur Khuda Ta'ala Meharbaan Na Ho To Use Apne Par Naraz Karne Wala Insaan Baaz Waqt Kufr Wa Nifaaq Mein Mubtala Ho Jata Hai ALLAH Ta'ala Ke Is Kalaam Mein Gaur Karo:-

"To Aey Mahboob Tumhare Rab Ki Qasam Vah Musalman Na Honge Jab Tak Apne Aapas Ke Jhagde Mein Tumhein Haakim Na Banayein Fir Jo Kuch Tum Hukm Farma Do Apne Dilo Mein Us Se Rukavat Na Payein Aur Ji Se Maan Lein". (Soorah Annisa, Aayat 65)

ALLAH Ta'ala Ne Is Aayate Kareema Mein Us Shakhs Ke Imaan Ki Hi Nafi Kar Di Aur Imaan Ki Nafi Par Qasam Khai Ki Jo Rasool Ke Faisle Ko Pasand Na Kare Aur Nabi Ka Faisla Sun Kar Dil Mein Tangi Aur Bechaini Mahsoos Kare, To Jo Shakhs Khuda Ke Faisle Ko Tasleem Na Kare Balki Ulta Usse Naraz Ho, Vah Kaise Momin Ho Sakta Hai? Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Hadeese Qudsi Marvi Hai- 'Jo Shakhs Meri Taqdeer Par Raazi Na Ho Aur Meri Janib Se Aane Wali Musibaton Par Saabir Na Ho Aur Meri Ata Karda Ni'amaton Ka Shukr Na Ada Kare To Aisa Shakhs Mere Bajaye Kisi Aur Ko Rab Bana Le'.
(Faizul Qadir)

Is Hadees Mein ALLAH Ta'ala Goya Yoon Farmata Hai Ki Ye Shakhs Jab Mujhse Raazi Nahi, Kyunki Taqdeer Par Naak Munh Chadhata Hai To Fir Yah Apna Rab Koi Aur Bana Le Jo Use Achcha Lage, Aqalmand Janta Hai Ki Yah Intihai Daant (Fatkaar) Ke Alfaaz Hain, Ek Buzurg Se Jab Uboodiyat Aur Ruboobiyat Ka Ma'ana Poochha Gaya To Unhone Kya Hi Achcha Jawab Diya Chunanche Farmaya- 'Ruboobiyat Yah Hai Ki Rab Ta'ala Jo Chahe Hukm Kare Aur Uboodiyat Yah Hai Ki Banda Uske Har Hukm Aur Qaza Ko Bila Choo Wa Chara Tasleem Kare, Jab ALLAH Ta'ala Koi Hukm De Aur Banda Na To Uski Tameel Kare

Aur Na Usko Pasand Kare To Vahan Uboodiyat Aur Ruboobiyat Kuch Bhi Nahi'.

Ismein Gaur Karo Aur Apne Haal Ko Uboodiyat Ke Mutabiq Karo, Taaki Tumhein ALLAH Ta'ala Ki Madad Taufeeq Se Salaamati Naseeb Ho.

Sabr Ka Bayaan:

Sabr Ek Kadvi Dawa Hai Aur Nakhushgawar Sharbat Hai Magar Nihaayat Ba Barkat Aur Har Tarah Se Nafe Ka Zariya Hai Aur Har Tarah Ke Nuqsaan Ko Dafa Karta Hai, Jab Dawa Aisi Ba Barkat Aur Nafa Dene Wali Ho To Aqalmand Insaan Tabiyat Par Jabardasti Karke Bhi Aisi Dawa Ka Istemaal Karta Hai Aur Ghoont Ghoont Karke Apne Pet Mein Daal Leta Hai Aur Uski Talkhi Wa Tezi Ko Bardasht Karta Hai Aur Yoon Kahta Hai Ki Is Dawa Ki Talkhi To Gar Ek Ghadi Bhar Ke Liye Hai Magar Iska Nafa Baraso Tak Baaqi Rahne Wala Hai. Ab Ham Aise Nafe Ki Tafseel Bayaan Karte Hain Jo Sabr Se Haasil Hote Hain, Jaan Lo Ki Sabr Chaar Tarah Ka Hai:

1. Sabr Alatta'ah (ALLAH Ki Ta'at Baja Laane Mein Mehnat Par Sabr)
2. Sabr Anil Ma'asiyah (Gunaah Ki Lazzat Chhodne Par Sabr)
3. Sabr An Fuzoolidduniya (Duniya Ki Fuzool Baato Par Sabr)
4. Duniya Ki Musibaton Par Sabr

Jab Koi Shakhs Sabr Ki Talkhi Bardasht Kare Aur Zikr Huye Chaaro Tarah Ke Sabr Par Kaarband Ho Jaye To Use

Ta'at Aur Ta'at Par Isteqaamat (Mazbooti Se Rahna) Ki Ni'amat Naseeb Hoti Hai, Aakhirat Mein Sawabe Azeem Ka Mustahiq Banata Hai Aur Aise Shakhs Ko Duniya Mein Gunahon Aur Gunahon Ke Bure Nateejo Se Hifazat Naseeb Ho Jati Hai Aur Aakhirat Mein Gunahon Ke Wabaal Mein Mubtala Hone Se Bhi Bach Jata Hai Neez Aisa Shakhs Duniya Ki Talabgaari Ko Tark Kar Deta Hai Aur Is Paanch Roza Zindagi Mein Duniya Ke Mashgalo Se Alag Rahta Hai, Aisa Shakhs Insha ALLAH Ta'ala Aakhirat Ke Azaab Se Bhi Mahfooz Rahega, Uske Aamaale Khair Bhi Barbaad Nahi Hote Aur Duniyavi Musibaton Mein Mubtala Hone Wa Aazmaish Ke Waqt Saabit Qadam Rahta Hai Aur Duniya Ke Aaram Haasil Na Hone Par Gamgeen Dil Nahi Hota, To Is Sabr Se Insaan Ko Farmabardari, Uske Unche Darje, Farmabardari Ka Sawab, Parhezgaari, Zohad Aur ALLAH Ta'ala Ki Taraf Se Achcha Badla, Achchi Jaza Aur Bahut Sa Sawab Haasil Hota Hai Aur Sabr Ke Faydo Ki Poori Tafseel Haqeeqat Mein Khuda Ta'ala Hi Janta Hai.

Sabr Nuqsaan Deh Cheezon Ko Door Kar Deta Hai:

Sabr Ki Wajah Se Ek To Insaan Besabri Se Paida Hone Wali Bechaini Wa Ghabrahat Mein Rone Peetne Ki Mashaqqat Se Bach Jata Hai Aur Duniya Mein Besabri Ka Ranj Bardasht Karne Se Mahfooz Rahta Hai Fir Sabr Ka Daaman Chhodne Par Aakhirat Mein Diye Jane Wale Azaab Se Hifazat Mein Rahta Hai Lekin Agar Insaan Besabri Kare, Gila Shikve Ki Zabaan Daraaz Kare To Uska Har Fayda Khatm Ho Jata Hai Aur Vah Tarah Tarah Ki Nuqsaan Deh

Cheezon Mein Fas Jata Hai Kyunki Jab Vah ALLAH Ta'ala Ki Ta'at (Farmabardari) Wa Bandagi Baja Laane Ki Mashaqqat Par Sabr Nahi Karega To Ta'at Wa Bandagi E Maula Ta'ala Ki Ni'amat Se Mahroom Rahega Aur Ta'at Par Kaarband Na Ho Sakega Ya Besabri Ki Wajah Se Ta'at Par Use Hameshagi Naseeb Nahi Hogi, To Isteqaamat (Mazbooti Se Jame Rahna) Ka Martaba Nahi Pa Sakega Jo Ek Aala Martaba Hai Ya Sabr Ki Kami Ki Wajah Se Duniya Ki Faltoo Aur Behooda Baato Se Nahi Bachega Aur Gunaah Mein Pad Jayega Ya Sabr Ki Kami Ki Bina Par Duniyavi Takleef Wa Musibat Ke Waqt Shikva Shikayat Ki Zabaan Daraaz Karega Aur Is Tarah Sabr Ke Sawab Se Mahroom Rahega Aur Baaz Waqt Zyada Besabri Dikhane Par Aakhirat Ke Sawab Ke Alaawa Sabr Karne Par Duniya Mein Jo Ni'amat Milne Wali Thi Vah Bhi Uske Hath Se Nikal Jati Hai Aur Besabri Karke Ek Musibat Ke Bajaye Kai Musibatein Mol Le Leta Hai Ki Duniya Ki Ni'amatein Bhi Hath Se Nikal Jati Hain Aur Aakhirat Ka Sawab Bhi Faut Ho Jata Hai, Kai Uljhane Paida Ho Jati Hain, Sabr Jaisi Umda Ni'amat Se Mahroom Ho Jata Hai, Baaz Buzurgon Ka Qaul Hai- 'Musibat Ke Waqt Sabr Na Karna Musibat Se Zyada Badtar Musibat Hai'.

Lihaza Us Cheez Ko Ikhtiyaar Karne Ka Kya Fayda Jo Haasil Hui Cheez Ko Faut Kar De Aur Gumshuda Cheez Ko Wapas Na La Sake. Lihaza Koshish Karo Ki Agar Ek Shay (Duniyavi Ni'amat) Faut Ho Jaye To Doosri To Faut Na Ho Yani Sabr To Faut Na Ho. Sabr Ki Fazeelat Ke Mut'alliq Ek Nihaayat Jaame'a Qaul Manqool Hai Ki Aapne Ek

Shakhs Ko Sabr Ki Talqeen Karte Huye Farmaya Ki 'Tujh Par Taqdeere Ilaahi Zarur Jaari Hokar Rahegi, Haan Agar Too Sabr Karega To Ajr Wa Sawab Payega Aur Agar Besabri Ka Sheva Ikhtiyaar Karega To Gunahgaar Hoga'.

Fir Mein Kahta Hoon Ki Agarche ALLAH Ta'ala Ki Zaate Barhaq Par Tavakkul Wa Bharosa Karte Huye Dil Ka Uski Chahat Ki Cheezon Se Alag Karna, Nafse Ammara Ko Uski Buri Aadaton Se Rokna, Duniyavi Maamlaat Ki Tadbeero Wa Tajveezo Ko Tark Kar Dena, Apne Mut'alliq Nafa Wa Nuqsaan Ki Cheezon Se Tavajjoh Na Karte Huye Apna Saara Maamla ALLAH Ta'ala Ke Supurd Karna Nafse Ammara Ki Nigrani Karna, Apni Marzi Ke Mutabiq Kisi Kaam Ke Na Hone Par Nafs Ko Besabri Se Rokna, Jab Ki Aise Mauqe Par Besabri Karna Uski Fitrat Wa Mizaaj Mein Daakhil Hai Neez Nafs Ko Raza Ki Lagaam Dena Aur Nafrat Ke Bavajood Nafs Ko Sabr Ke Talkh Aur Kadve Ghoont Pilana, Yah Sab Upar Guzare Kaam Bardasht Ke Qaabil Nahi Aur Yah Nihaayat Bhaari Bojh Aur Mushkil Tareen Ilaaj Ka Tareeqa Hai Lekin Apni Islaah Aur Durusti Ki Sahi Tadbeer Bhi Sirf Yahi Hai Aur Yahi Seerate Mustaqeem Hai Aur Isi Seerate Mustaqeem Par Chalne Ka Anjaam Achcha Hai Aur Sa'adat Wa Nek Bakhti Ke Haalat Isi Se Paida Ho Sakte Hain.

Tum Us Maldaar Baap Ke Mut'alliq Kya Kahte Ho Jo Apne Beemar Bete Ko Khajoor (Dates) Aur Seb (Apples) Wagaira Fal Khane Ko Nahi Deta Aur Fal Wagaira Ki Ni'amatein Dene Ke Bajaye Usko Ek Sakht Ustaad Ke Hawale Kar Deta Hai Jo Saara Din Taleem Ke Liye Use

Apne Paas Roke Rakhta Hai Aur Use Daantta (Fatkaar) Rahta Hai Aur Uska Baap Usko Singhi (Ek Ilaaj Ka Tareeqa Hai Jismein Janwar Ka Seengh Laga Kar Munh Se Ganda Khoon Kheecha Jata Hai) Lagane Ke Liye Singhi Lagane Wale Ke Paas Le Jata Hai, Jo Use Apne Amal Jarrahi Yani Singhi Ka Amal Karke Aur Takleef Deta Hai Kya Tum Yah Khyaal Kar Sakte Ho Ki Uska Baap Use Kanjoosi Ki Bina Par Khane Ko Fal Nahi Deta Jab Ki Uska Baap Ajnabi Logon Ke Sath Bhi Fayyazi Se Pesh Aata Hai Har Tarah Maal Se Madad Karta Hai Aisa Shakhs Apni Aulaad Ke Haq Mein Kaise Kanjoos Ho Sakta Hai Aur Apni Aulaad Se Apna Maal Wa Daulat Kyunkar Rok Sakta Hai Halanki Uske Paas Jo Kuch Hai Uski Aulaad Ke Liye Hi Hai.

Neez Sakht Tabiyat Muallim Ke Hawale Kare Kya Vah Use Dukh Ya Takleef Dena Chahata Hai? Kyunki Uska Beta To Uski Aankhon Ki Thandak Hai Aur Uske Dil Ka Chain Hai Balki Bete Ko Agar Hawa Bhi Lag Jaye To Baap Bechain Ho Jata Hai, Dar Haqeeqat Vah Apne Bete Ke Sath Aisa Sulook Isliye Karta Hai Ki Vah Janta Hai Ki Ismein Uski Behtari Hai Aur Taleem Wa Tarbiyat Ki Is Thodi Si Mashaqqat Wa Takleef Se Uska Beta Azeem Kamalaat Aur Aala Sifaat Ka Maalik Ban Jayega.

Neez Us Khair Khwaah, Mukhlis Aur Maahir Tabeeb Ke Mut'alliq Tumhara Kya Khyaal Hai Jo Ek Laagar Aur Nazuk Haal Mareez Ko Paani Peene Se Rok Deta Hai Halanki Us Mareez Ko Shadeed Pyaas Lag Rahi Hoti Hai Aur Pyaas Ki Shiddat Ki Wajah Se Uska Kaleja Jal Raha Hota Hai Lekin Vah Tabeeb Use Kadvi Dawa Deta Hai Jo Us Mareez Ki

Tabiyat Aur Nafs Par Gira Hoti Hai To Kya Tum Yah Khyaal Kar Sakte Ho Ki Vah Tabeeb Mareez Se Dushmani Wa Adawat Aur Usko Takleef Dene Ke Liye Aisi Dawa De Raha Hai? Hargiz Nahi Balki Ismein Us Mareez Ke Sath Sarasar Khair Khwaahi Aur Ahsaan Hai Kyunki Tabeeb Janta Hai Ki Mareez Khwahish Ki Wajah Se Jo Kuch Talab Karta Hai Usmein Uski Halaakat Wa Maut Hai Aur Use Usse Rokne Aur Baaz Rakhne Mein Hi Uski Shifa Aur Baqa Hai.

To Tumhein In Misalon Se Andaza Lagana Chahiye Ki Agar ALLAH Ta'ala Kisi Waqt Ek Roti Ya Ek Dirham Tumhein Ata Nahi Karta To Tumhein Yaqeen Rakhna Chahiye Ki ALLAH Ta'ala Is Par Qaadir Hai Ki Jo Kuch Tum Chahate Ho Vah Sab Kuch Tumhein Ata Kar De Kyunki Vah Fazl Wa Jood (Vah Ni'amat Jo Bin Mange Mile) Ka Malik Hai, Tumhari Tangdasti Se Poori Tarah Waqif Hai, Usse Koi Shay Chhupi Nahi, Iske Bavajood Agar Vah Ahkamul Haakimeen Tumhein Tumhari Chahat Ki Cheez Ata Nahi Kar Raha To Iska Yah Matlab Hargiz Nahi Ki Ma'azallah Vah Shay Uske Paas Nahi Ya Vah Aajiz Hai Ya Use Tumhari Haalat Ka Pata Nahi Ya Vah Bakheel Hai. Vah To In Tamam Aebo Se Paak Hai. Vah Tamam Ganiyon Se Bada Gani, Tamam Qudrat Walo Se Bada Qaadir, Tamam Ilm Walo Se Badh Kar Aalim Aur Tamam Sakhiyon Se Badh Kar Jawwad (Bakhshish Farmane Wala) Aur Kareem Hai Lihaza Tumhein Yaqeen Hona Chahiye Ki Tumhari Chahat Ki Cheezein Baaz Waqt Vah Tumhein Isliye Ata Nahi Karta Ki Usmein Tumhari Islaah Wa Behtari

Chhupi Hoti Hai Ata Na Karne Ki Wajah Majboor Ya Bukhl (Kanjoosi) Nahi Balki Vah Qur'an Majeed Mein Yoon Irshad Farmata Hai:-
"Jisne Tumhare Liye Banaya Jo Kuch Zameen Mein Hai". (Soorah Albakraah, Aayat 29)

Aur ALLAH Ta'ala Ki Taraf Bukhl (Kanjoosi) Ki Nisbat Kaise Ho Sakti Hai Jab Ki Usne Tumhein Apni Maarifat Jaisi Badi Ni'amat Ata Ki Jiske Saamne Tamam Ni'amatein Kuch Bhi Nahi Hain, Ek Mash'hoor Hadees Mein Waarid Hai Ki ALLAH Ta'ala Farmata Hai Ki- 'Mein Apne Dosto Ko Duniya Ki Ni'amaton Se Is Tarah Door Rakhta Hoon Jis Tarah Meharbaan Charwaha Apne Unto (Camel) Ko Khujli Wale Unto Se Alag Rakhta Hai'. (Johad)

Aur Jab Tujhe ALLAH Ta'ala Duniyavi Sakhtiyon Wa Mas'alo Mein Rakhe To Is Baat Par Yaqeen Rakh Ki Vah Tera Imtihaan Lene Aur Teri Aazmaish Karne Se Be Niyaaz Hai, Vah Tere Haal Se Waqif Hai, Teri Kamzori Ko Bhi Janta Hai Aur Vah Tujh Par Ra'oof Wa Raheem Bhi Hai Kya Too Ne Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Yah Qaule Mubarak Nahi Suna? Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Farmate Hain Ki 'Beshak ALLAH Ta'ala Apne Momin Bande Par, Apne Bachche Par Shafeeq Maa Se Bhi Zyada Meharbaan Hai'. (Bukhari Shareef)

Jab Too Ne Yah Baat Jaan Li To Fir Tujhe Is Baat Par Yaqeen Rakhna Chahiye Ki ALLAH Ta'ala Teri Islaah Ke Liye Tujhe Takleef Wa Musibat Mein Daalta Hai, ALLAH Ta'ala Ke Ilm Mein Teri Islaah Manzoor Hai Magar Too Isse Bekhabar Hai. Isi Islaah Wa Darjaat Ki Taraqqi Ke Liye

ALLAH Ta'ala Apne Dosto Aur Maqbool Bando Ko Aazmaish Mein Kasrat Se Mubtala Karta Hai Halanki Yah Tabqa Uski Dargaah Mein Nihaayat Ba Izzat Tabqa Hai Yahan Tak Ki Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Ek Mauqe Par Farmaya Ki- 'Jab ALLAH Ta'ala Kisi Qaum Ko Apna Dost Banata Hai To Usko Mukhtalif Aazmaish Mein Daalta Hai'. (Musnad Ahmad)

Doosre Mauqe Par Farmaya Ki- 'Beshak Sabse Zyada Ambiya Imtihaan Aazmaish Mein Daale Jate Hain Fir Shaheed Log Fir Vah Jo Unke Nazdeek Hain Aur Fir Vah Jo Unke Nazdeek Hain'. (Moajam Kabeer)

To Jab Too Yah Dekhe Ki ALLAH Ta'ala Ne Tum Se Duniya Ki Ni'amaton Ko Rok Rakha Hai Ya Tere Liye Kasrat Se Musibatein Wa Mushkilein Paida Kar Raha Hai To Yaqeen Rakh Ki Yah Baat ALLAH Ta'ala Ki Dargaah Mein Tere Ba Izzat Aur Saahibe Martaba Hone Ki Alaamat Hai Aur Vah Tujhe Apne Auliya Ke Raaste Par Chalana Chahata Hai, Beshak Vah Parvardigaar Tere Tamam Haalat Se Waqif Hai Aur Kisi Baat Mein Tera Mohtaaj Nahi (Balki In Baato Se Teri Islaah Manzoor Hain) ALLAH Ta'ala Qur'an Majeed Mein Farmata Hai:-

"Aur Aey Mahboob Tum Apne Rab Ke Hukm Par Thahare Raho Ki Beshak Tum Hamari Nigahdaasht Mein Ho". (Soorah Toor, Aayat 48)

Lihaza Musibaton Wa Mushkilon Ke Waqt Tujhe ALLAH Ta'ala Ka Ahsanmand Hona Chahiye Vah Tujhe Duniya Ki Lazzato Se Door Rakh Kar Gunahon Se Mahfooz Rakhna Chahata Hai, Teri Islaah Karna Chahata Hai Tujhe

Zyada Ajr Wa Sawab Ata Karna Chahata Hai Aur Aakhirat Mein Nek Bando Wa Muqarribeen Ke Darjo Par Faaez Karna Chahata Hai Lihaza Momin Bande Ke Haq Mein Musibaton Wa Mushkilon Ka Nateeja Nihaayat Hi Achcha Hai.

Fasl:

Khulasa Yah Hai Ki Jab Tujhe Yaqeen Se Yah Baat Maloom Ho Gai Ki ALLAH Ta'ala Tere Liye Is Qadr Rozi Ka Zaamin Ho Chuka Hai Jisse Teri Hayaat Wa Duniya Ki Baqa Waabasta Hai Aur Jisse Ibaadat Baja La Sake Aur Vah Apne Iraade Ke Muvafiq Har Cheez Ko Jaise Chahe Wujood Mein Laane Par Qudrat Rakhta Hai Aur Vah Tere Har Waqt Aur Har Ghadi Aur Haalat Ki Haajat Wa Zarurat Se Bhi Waqif Hai, To Tujhe ALLAH Ta'ala Ki Zimmedari Aur Kifaalat Par Bharosa Karna Chahiye Aur Uske Waade Ko Sachcha Janna Chahiye. ALLAH Ta'ala Par Is Aitemaad Aur Bharose Se Tumhare Dil Ko Sukoon Wa Itminaan Naseeb Hoga Aur Tumhari Tabiyat Duniyavi Ta'alluqaat Wa Duniyavi Asbaab Se Alag Ho Jayegi Aur Dil Ka Ta'alluq In Sab Asbaab Wa Duniyavi Ta'alluqaat Se Kat Jayega.

Haqeeqat Yah Hai Ki Ta'alluqaat Aur Duniyavi Asbaab Bhi Us Waqt Hi Faydemand Aur Kaafi Hote Hain Jab Khuda Ta'ala Ki Marzi Ho, Giza Khane Aur Uske Hazam Mein Aasani Aur Suhoolat, Isi Tarah Peene Ki Cheezon Ke Istemaal Mein Suhoolat Fir Khane Peene Ki Cheezon Mein Tabiyat Ke Muvafiq Wa Khushgawar Hone Ki Sifat ALLAH Ta'ala Hi Inmein Paida Karta Hai Fir In Cheezon Se Badan

Mein Quvvat Aur Fayda Bhi ALLAH Ta'ala Hi Inmein Rakhta Hai. Neez Khane Peene Ki Cheezon Se Tabiyat Par Giraani Aur Unke Nuqsaan Ko ALLAH Ta'ala Hi Apne Iraade Aur Mashaqqat Se Door Karta Hai To Dar Haqeeqat Nafa Dene Wali Usi Ki Ba Barkat Zaat Hai Aur Vahi Dar Haqeeqat Mushkilaat Mein Karsaaz Hai To Har Tarah Ka Ikhtiyaar Sirf Usi Ki Zaate Wahdahoo La Shareek Ko Hai Lihaza Usi Par Tavakkul Wa Bharosa Karo Aur Apne Maamlaat Mein Apni Tadbeero Ko Ahmiyat Na Do Balki Us Zaat Ki Tadbeero Ko Kaafi Jaano Jo Zameen Wa Aasmaan Ko Banane Wala Hai Aur Apne Aapko Aainda Ke Kaamo Mein Bhi Gaur Wa Fikr Se Najaat Do Aur Yah Na Socho Ki Yah Kaam Kal Mujhe Kaise Anjaam Dena Chahiye Aur Yah Kaam Kal Hoga Ya Nahi Aur Yah Kaam Anjaam Dene Ke Liye Kya Soorat Ikhtiyaar Karni Chahiye, Matlab Yah Hai Ki 'Shayad' Wa 'Agar Magar' Ke Chakkar Mein Na Pado Kyunki Isse Waqt Ki Barbaadi Aur Dil Ki Masroofiyat Ke Siwa Kuch Haasil Nahi Hota. Mumkin Hai Ki Kal Aise Haalat Saamne Aa Jayein Jinka Tumhein Waham Wa Gumaan Bhi Na Tha Aur Jo Baatein Aur Iraade Tum Kar Rahe The Aur Jin Maamlaat Mein Tum Gaur Kar Rahe The Unmein Se Koi Na Ho Sake Aur Soch Vichaar Mein Be Fayda Waqt Barbaad Chala Jayega Balki Dil Ki Masroofiyat Aur Umr Barbaad Jane Par Khasara Aur Pareshaani Uthani Pade, Kisi Zaahid Ne Sher Kaha Hai Jiska Tarjuma Pesh Hai:-

• Taqdeere Khudavandi Mein Har Shay Ka Faisla Ho Chuka Hai Lihaza Fikro Ko Khwamakhah Apne Upar Musallat Na

Karo Aur 'Shayad' Wa 'Agar Magar' Ke Chakkar Se Apne Aapko Aman Mein Rakho.

Ek Aur Buzurg Ne Apne Ash'aar Mein Kuch Is Tarah Kaha Hai Jiska Tarjuma Pesh Hai:-

• Jo Kuch Hona Hai Vah Apne Waqt Mein Zarur Hokar Rahega Aur Jaahil Wa Bekhabar Insaan Khwamakhah Apne Aapko Mashaqqat Wa Gam Mein Daale Rakhta Hai.

• To Mumkin Hai Jiska Tujhe Khatra Hai Vah Na Ho Aur Jiski Tujhe Ummeed Hai Vah Bhi Na Ho. Lihaza Apne Nafs Ko Yoon Talqeen Karo Ki-

'Aey Nafs! Hamare Hisse Mein Sirf Vahi Cheez Aayegi Jo ALLAH Ta'ala Ne Hamare Liye Muqaddar Kar Di Hai Aur Vah Hamara Maula Hai Aur Vahi Hamein Kaafi Aur Hamara Karsaaz Hai'.

Vah Aisa Qaadir Hai Ki Uski Qudrat Ki Intiha Nahi Aur Vah Aisa Hakeem Hai Ki Uski Hikmato Ki Intiha Nahi Aur Aisa Raheem Hai Ki Uski Rahmaton Ki Intiha Nahi Aur Jo In Khoobiyon Ka Maalik Hai Vahi Is Baat Ka Ahal Hai Ki Usi Par Bharosa Aur Tavakkul Kiya Jaye Aur Apne Tamam Kaam Uske Hawale Kiye Jayein Lihaza Tafveez Ki Sifat Par Qaayam Raho Aur Yah Aqeeda Bhi Rakho Ki ALLAH Ta'ala Ke Ilm Mein Mere Liye Jo Kuch Ho Chuka Hai Aur Jo Kuch Hoga Sab Meri Haalat Ke Mutabiq Aur Behtar Hai Agarche Mera Ilm Uski Kaifiyat Aur Tafseel Ko Nahi Janta.

Apne Nafs Ko Yoon Bhi Talqeen Karo

'Aey Nafs Qismat Mein Likha Zarur Mil Kar Rahega, Gussa Aur Bechaini Be Fayda Hai Aur Behtari To Usmein

Hai Jo ALLAH Ta'ala Kare Lihaza Gusse Wa Narazgi Ki Koi Wajah Nahi'.

Aey Nafs! Jab Too ALLAH Ta'ala Ke Rab Hone Par Raazi Hai To Uske Hukm Aur Taqdeer Par Kyun Raazi Nahi Halanki Qaza Wa Qadr Raboobiyat Ki Sifaat Aur Uske Liye Laazim Hain Lihaza Uski Raza Ko Ikhtiyaar Karo.

Isi Tarah Agar Tum Kisi Musibat Mein Giraftaar Ho Jao Ya Koi Nagawar Maamla Pesh Aa Jaye To Apne Nafs Ko Sabr Wa Zabt Mein Rakho Aur Apne Dil Par Bhi Qaboo Rakho, Yah Na Ho Ki Rona Dhona, Bechaini, Shikva Shikayat Karne Lago, Khaas Kar Pahle Sadme Ke Waqt Kyun Musibat Ke Shuru Ke Waqt Sabr Karna Ek Dushwar Kaam Hai Aur Pahle Sadme Ke Waqt Nafs Par Qaboo Rakhna Bahut Mushkil Hai, Aise Waqt Mein Apne Nafs Se Yoon Kaho-

'Aey Nafs! Yah Musibat To Sar Par Pad Chuki Hai Ise Door Karne Ki Ab Soorat Aur Tadbeer Nahi Aur ALLAH Ta'ala Isse Bhi Badi Badi Musibaton Se Tujhe Najaat De Chuka Hai Kyunki Aafaton Aur Balao Ki Beshumar Qismein Hain. Is Musibat Aur Takleef Ko Bhi ALLAH Ta'ala Door Karega Aur Musibat Ka Yah Baadal Anqareeb Chhant Jayega. To Aey Nafs! Thodi Der Ke Liye Sabr Ke Daaman Ko Mazbooti Se Pakad Rakh, Tujhe Iske Badle Hamesha Ke Liye Khushi Aur Bahut Bada Sawab Haasil Hoga'.

Fir Yah Bhi Hai Ki Besabri Se Naazil Hone Wali Aafatein Door Nahi Ho Sakti To Rona Dhona Bekaar Hai. Haqeeqat Yah Hai Ki Sabr Ke Hote Huye Musibat Ka Bardasht Karna

Mushkil Nahi Rahta. To Musibat Ke Naazil Hone Ke Waqt Zabaan Se 'Inna Lillaahi Wa Inna Ilaihi Rajioon' Baar Baar Padho Aur Dil Mein Us Ajr Wa Sawab Ka Tasavvur Karo Jo Is Par ALLAH Ta'ala Ata Farmayega Aur Aise Waqt Mein Badi Badi Musibaton Par Himmat Wale, Ambiya E Kiraam (Alaihimussalam) Aur Auliya E ALLAH Ke Sabr Wa Tahammul Ko Yaad Karo Jo ALLAH Ta'ala Ki Bargaah Mein Izzat Ka Maqaam Rakhte Hai Aur Agar Kisi Waqt Tumhara Parvardigaar Tumse Duniya Ko Rok Le To Apne Nafs Se Yoon Kaho-

'Aey Nafs! ALLAH Ta'ala Tere Haal Se Poori Tarah Waqif Hai Tujh Par Karam Karne Wala Meharbaan Bhi Hai Vah Khasees (Kmtar) Kutte Ko Rozi Deta Hai Balki Kaafir Ko Bhi Rozi Deta Hai Jo Uska Sarasar Dushman Aur Baagi Hai Aur Mein To Uska Banda, Usko Pahchaan Ne Wala Aur Usko Ek Maanta Hoon, Kya Mujhe Vah Ek Roti Bhi Nahi De Sakta Yah To Ek Muhaal (Namumkin) Baat Hai Balki Vah Zarur De Sakta Hai, Iske Bavajood Usne Agar Duniya Ko Mujhse Rok Liya Hai To Zarur Ismein Koi Bahut Bada Fayda Chhupa Hua Hai Aur Har Tangi Ke Baad Suhoolat Hai, To Aey Nafs! Thodi Der Ke Liye Sabr Se Kaam Le To Iske Badle ALLAH Ta'ala Ke Lutf Wa Karam Se Ajeeb Ajeeb Aur Umda Umda Cheezein Dekhega'.

Kisi Kahne Wale Shayar Ne Kya Hi Achcha Kaha Jiska Tarjuma Pesh Hai:-

• Apne Rab Ke Lutf Wa Karam Se Ummeed Waabasta Rakho, Anqareeb Vah Kushaadgi Wa Suhoolat Tumhein Mil Jayegi Jise Tum Chahate Ho.

• Aur Musibat Wa Takleef Ke Waqt Mayoosi Ka Shikar Na Ho Jao Kyunki Gaib Ke Parde Mein Bade Bade Ajaeb Wa Garaeb Maujood Hain.

Ek Aur Buzurg Apne Ash'aar Mein Farmate Hain Jiska Tarjuma Pesh Hai:-

• Aur Vah Shakhs Jis Par Gam Wa Fikr Musallat Ho Chuka Hai.

• Jab Tera Gam Wa Fikr Shiddat Ikhtiyaar Kar Jaye To 'Soorah Alamnashrah' Ka Mazmoon Zahan Mein La.

• Is Soorat Mein Saaf Taur Par Farmaya Gaya Hai Ki Ek Tangi Do Aasaniyon Ke Darmiyaan Hai To Us Mazmoon Ke Takraar Se Faraagat Haasil Kar.

To Jab Tum Is Tarah Ke Zikr Wa Baatein Apne Tasavvur Mein Laate Rahoge Aur Unki Mashq Karte Rahoge To Tumhara Yah Maamla Aasan Ho Jayega Basharte Ki Kuch Waqt Tak Himmat Wa Koshish Se Kaam Lo.

Jab Tum Is Maqaam Par Pahunch Jaoge To Tum Ne Guzari Hui Chaaro Rukavaton Ko Apne Nafs Se Door Kar Liya Aur Uski Mashaqqat Tum Ne Utha Li. ALLAH Ta'ala Ke Yahan Tum Mutavakkileen (Tavakkul Karne Walo) Mein Shamil Ho Gaye Aur Un Logon Ka Maqaam Pa Liya Jo Apna Har Kaam ALLAH Ta'ala Ke Hawale Karte Hain Aur Uski Taqdeer Par Raazi Rahte Hain Aur Tum Ne Sabr Walo Ka Darja Haasil Kar Liya Aur Duniya Mein To Tumhein Dil Aur Badan Ki Raahat Haasil Ho Gai Aur Aakhirat Mein Bahut Bada Ajr Aur Sawab Ka Zakheera Jama Ho Gaya Aur Rab Ta'ala Ki Dargaah Mein Tumhein Buland Martaba Haasil Ho Gaya Aur Khuda Ta'ala Ne Tum Ko

Apna Mahboob Dost Bana Liya. Is Tarah Tum Ne Donon Jahan Ki Bhalai Haasil Kar Li Aur Ibaadat Ka Seedha Raasta Pa Liya. Kyunki Ab Saamne Na To Koi Rukavat Hai Aur Na Dil Ko Idher Udher Masroof Karne Wali Koi Cheez Maujood Hai Aur Is Waqt Tum Ne Is Mushkil Ghaati Ko Uboor Kar Liya.

ALLAH Ta'ala Ke Huzoor Mein Dua Hai Ki Vah Husne Taufeeq Se Teri Bhi Aur Hamari Bhi Madad Farmaye Kyunki Har Cheez Ka Maalik Wa Mukhtaar Vahi Hai.

Muhammad Ahmad Ki Zaruri Raay:

Imaam Sahab Ne Is Baab Mein Tavakkul, Tafveez, Qaza-E-Ilaahi, Raza Aur Musibaton Par Sabr Aur Amal Karne Ka Tareeqa Wa Sawab Bataya Aur Amal Na Karne Par Hone Wale Nuqsaan Ko Bhi Bataya. Is Baab Aur Kuch Doosri Jagaho Par Aisa Lagta Hai Ki Yah Sab Amal Hamare Bas Ke Nahi Lekin Aapne Fir Bhi Use Barabar Padha Aur Padhne Ke Baad Aapko Yah Ahsaas Hua Hoga Hamare Buzurgon Ne Khaalis ALLAH Ke Liye Yah Saare Amal Kiye Hain Aur Hamare Liye Amal Karna Bahut Mushkil Zarur Magar Namumkin Nahi. Fir Bhi Padhne Ka Yah Fayda Zarur Hoga Ki Shayad Zindagi Ke Kisi Hisse Hi Mein Kuch Amal Ya Tauba Ki Taufeeq Ho Jaye. Maan Leejiye Ki Agar Sirf Tauba Ke Sachche Amal Ki Taufeeq Ho Gai To Pichhle Gunahon Ke Azaab Se Chhutkara To Mil Gaya Aur Yah Bhi Ho Sakta Hai Ki Iski Barkat Se ALLAH Ta'ala Hamare Agle Pichhle Sab Gunaah Maaf Farma De Aur Hamara Hisaab Hi Na Le. Yah To Zarur Hoga Ki Agar Aapne Thodi Si Bhi Naseehat

Qabool Ki To Km Se Km Apne Bachcho Ko Bhi Kuch To Raay Ya Naseehat Denge Aur Vah Hamare Aur Aapke Liye Sadqa-E-Zaariya Banegi. Ummeed Hai Ki Ab Yahan Tak Pahunchate Pahunchate Ab Is Kitaab Ko Padhne Mein Dilchaspi Badhi Zarur Hogi Fir Bhi Agar Ab Bhi Aapko Shaitaan Padhne Mein Taal Matol Kara Raha Hai To Ek Baar Fir Guzarish Yah Hai Ki Is Kitaab 'Minhajul Aabideen' Ko Poora Zarur Padhein Kyunki Aakhir Tak Pahunchate Pahunchate Aapko Ahsaas Hoga Ki Ibaadat Ke Liye Is Kitaab Par Amal Bahut Hi Zaruri Hai Aur Jannat Mein Jaldi Jane Ke Liye Mehnat Bhi Bahut Karni Hai. Alhamdulillah Sachche Dil Se Imaan Laane Par Jannat To Pakki Ho Jati Hai Magar Jannat Mein Marne Ke Baad Jald Jane Aur Azaabo Se Bachne Ke Liye Ibaadat, Ilm Aur Sachchi Tauba Aur Rukavaton Ko Paar Karna Bahut Zaruri Hai. ALLAH Ta'ala Hamein Aur Aapko Is Kitaab Ko Baar Baar Padhne Aur Us Par Amal Karne Ki Taufeeq Ata Farmaye. Is Baab Ki Zaruri Raay Khatm.

Panchvi Ghaati: Aqaabatul Bawaes

Nekiyon Par Ubharne Wali Ghaati

Aey Bradare Azeez! Jab Ibaadat Ka Durust Raasta Maloom Ho Gaya, Is Ibaadat Ki Raah Par Chalne Mein Suhoolat Aur Aasani Haasil Ho Gai Aur Rukavatein Door Ho Gai To Ab Tujhe Is Raah Par Chalna Zaruri Hai Lekin Is Par Chalna Us Waqt Tak Mumkin Nahi Jab Tak Too Apne Andar Khauf Wa Raja (Ummeed) Ki Kaifiyat Paida Na Kare Aur Unka Sha'oor Haasil Na Kare Aur In Donon Ko Jahan Tak Unka Haq Hai Na Apnaye.

Khauf Ko Apne Upar Laazim Karna Do Wajaho Se Zaruri Hai:-

Ek To Isiliye Ki Khauf Ke Zariye Hi Insaan Gunahon Se Bach Sakta Hai Kyunki Sarkash Nafs Shar Wa Burai Ko Bahut Pasand Karta Hai Aur Fitne Ki Baato Ka Bahut Shauqeen Hai. Yah Us Waqt Tak Baaz Nahi Aa Sakta Jab Tak Apne Andar Jabardast Khauf Na Paida Kiya Jaye Aur Intihai Daant (Fatkaar) Aur Tambeeh Yani Naseehat Aur Khabardari Ka Tareeqa Ikhtiyaar Na Kiya Jaye Kyunki Nafse Ammara (Burai Ki Taraf Raagib Karne Wala Nafs) Ki Tabiyat Wafa Wa Sharm Ki Sifat Se Khaali Hai Jaisa Kisi Shayar Ne Kaha Hai Jiska Tarjuma Pesh Hai:-

• Gulaam Laathi Se Durust Hota Hai Lekin Daana Aur Shareef Insaan Ko Thodi Si Malaamat (Sharm Dilana) Aur Tambeeh Kaafi Hoti Hai.

Lihaza Nafse Ammara Ko Ibaadat Ki Raah Par Chalane Ki Yah Tadbeer Hai Ki Too Apni Baato Se, Apne Kaamo Se Aur Soch Se, Garz Har Tarah Se Us Par Khauf Ka Koda Musallat Rakhe Jaisa Ki Kisi Buzurg Ke Mut'alliq Manqool Hai Ki Unke Nafs Mein Kisi Gunaah Ki Ragbat Aur Chahat Paida Hui To Vah Baahar Sahara Ki Taraf Chal Pade, Vahan Jakar Kapde Utare Aur Tapti Ret Par Lotna Shuru Kar Diya Aur Nafs Se Mukhatib Hokar Kaha:- 'Aey Raat Ke Waqt Murdaar Ki Tarah Chaarpai Par Pade Rahne Wale Aur Din Fuzooliyaat Mein Barbaad Karne Wale! Is Tapish Wa Haraarat Ko Chakh Le Jahannam Ki Aag To Isse Kahi Zyada Garm Hai, Jab Tere Liye Yah Haraarat Naqabile Bardasht Hai To Dozakh Ki Aag Ki Garmi Kis Tarah Bardasht Karega.

Doosra Isliye Khauf Zaruri Hai Taaki Bande Ka Nafs Ujb Aur Khudpasandi Yani Apne Aapko Bahut Achcha Samajhne Mein Mubtala Na Ho Balki Ibaadat Ki Raah Mein Pesh Aane Wale Khatron Aur Sakhtiyon Ka Lihaaz Rakhte Huye Apne Nafs Ko Bura Jane Usko Aebnaak Tasavvur Kare Aur Naqis Jane Aur Is Tarah Nafs Se Ujb Aur Khudpasandi Ke Madde Ko Jad Se Ukhade Aur Yah Baat Khauf Hi Se Paida Ho Sakti Hai Jaisa Ki Huzoor Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Manqool Hai Ki Aap صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ki- 'Agar Mein Aur Isa Alaihissalam Un Aamaal Ki Wajah Se Pakde Jate Jo Hamse Saadir Ho Chuke Hain To Hamko Aise Azaab Mein Daala Jata Jo Sabse Sakht Hota'. (Ibne Habban)

Note: Huzoor Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Yah

Irshad Apni Ummat Ko Khauf Aur Dar (Fear) Ki Taleem Ke Taur Par Hai Ya Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Tavaazo Aur Inkisaari Ke Taur Par Farmaya, Ya Bade Darje Ki Neki Chhod Kar Chhote Darje Ko Ikhtiyaar Karne Ko Ambiya E Kiraam Ki Buland Shaan Ke Mutabiq Gunaah Par Gumaan Karte Huye Apni Aur Hazrat Isa Alaihissalam Ki Taraf Azaab Ki Nisbat Kar Di Kyunki Ambiya E Kiraam Ko Is Par Bhi Itaab Ho Sakta Hai. Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Irshad Ka Yah Matlab Hargiz Nahi Ki Ma'azallah Huzoor Ya Hazrat Isa Se Koi Gunaah Hua Ho Kyunki Ambiya E Kiraam Bil Ijma Sageera Aur Kabeera Donon Tarah Ke Gunaah Karne Se Masoom Aur Paak Hote Hain. Iske Alaawa Unse Jo Khata Hoti Hai Use Gunaah Na Kah Kar Lagzish Kaha Jata Hai Aur Us Lagzish Mein ALLAH Ki Hikmat Thi Maslan Hazrat Aadam Alaihissalam Ka Shajare Mamnoo Khane Mein Yah Hikmat Thi Ki Unhein Duniya Mein Aana Tha Aur Duniya Basna Thi.
(Wallahu Ta'ala Aa'alam)

Hazrat Hasan Basri Raziyallahu Anhu Se Manqool Hai Ki Aapne Farmaya Ki 'Ham Mein Se Koi Shakhs Is Baat Se Bekhauf Nahi Ho Sakta Ki Usne Apni Zindagi Mein Koi Aisa Gunaah Na Kiya Ho Jiski Wajah Se Bakhshish Aur Magfirat Ka Darwaaza Band Ho Chuka Ho Aur Uske Baad Ke Nek Aamaal Kisi Shumar Mein Na Aa Rahe Ho'.

Hazrat Abdullah Ibne Mubarak Raziyallahu Anhu Apne Nafs Ko Yoon Malaamat Karte The Ki- 'Aey Nafs! Too Baatein To Durveshon Aur Zaahidon Ki Karta Hai Lekin Tere Aamaal Munafikon Jaise Hain Is Par Too Jannat Ki Aas

(Ummeed) Lagaye Huye Hai Is Haal Mein Jannat Ki Ummeed Ek Door Ki Baat Hai Aur Dar Haqeeqat Jannati Aur Log Hain Aur Unke Aamaal Tere Aamaal Se Bilkul Mukhtalif Hain'.

To Is Tarah Ke Waqiyaat Zahan Mein Dohrate Raho, Taaki Ibaadat Ke Dauran Nafse Ammara Ujb Aur Khudpasandi Mein Mubtala Na Ho Aur Musibat Wa Nafarmani Ka Irtekaab Na Kare. (Wabillaahittaufeeq)

Raja (Ummeed) Ka Bayaan:

Raja Ka Tasavvur Wa Sha'oor Do Wajah Se Zaruri Hai:

Ek To Isliye Ki Ta'at Aur Nek Kaamo Ka Jazba Paida Ho Kyunki Nek Amal Ki Anjaam Dehi Nafs Par Bhaari Hoti Hai Shaitaan Bhi Neki Ki Taraf Rukh Nahi Karne Deta Aur Nafsaani Khwaahishaat Badi Ki Taraf Kheechti Hain Aur Insaan Gaflat Walo Ke Halaat Ka Zyada Asar Qabool Karta Hai Jo Nek Kaamo Ko Bilkul Tark Karke Sarasar Duniya Ki Parastish Mein Masroof Hain Aur Aakhirat Mein Nekiyon Par Jo Sawab Ata Hoga Vah Is Waqt Aankhon Se Poshida Hai Aur Is Sawab Ko Pa Lene Ka Maamla Baed (Door) Hai, Jab Soorate Haal Yah Ho To Nek Kaamo Ki Taraf Nafs Ka Mut'vajjeh Hona Aur Poori Tarah Raagib Hona Aur Harkat Karna Ek Mushkil Kaam Hai To Aisi Shay Ka Sath Hona Zaruri Hai Jo In Rukavaton Ka Muqabla Kar Sake Inki Difa Kar Sake, Balki Nekiyon Se Rokne Wali Cheezon Ki Nisbat Nekiyon Ki Taraf Raagib Karne Wali Cheez Ki Quvvat Zyada Honi Chahiye Aur Vah Shay Raja Hai Yani Rahmate Khudavandi Ki Qavi Ummeed, Behtareen Ajr Ki Taraf

Poori Ragbat Aur Ajre Ilaahi Ka Poora Yaqeen.

Hamare Peer Murshid Rahmatullah Alaih Ne Farmaya Gam Wa Fikr Khane Ki Ragbat Km Kar Deta Hai, Khaufe Ilaahi Gunahon Se Rok Deta Hai Aur Rahmate Khudavandi Ki Ummeed Nek Kaamo Ki Ragbat Paida Karti Hai Aur Maut Ki Yaad Fuzool Aur Lagv Kaamo Se Nafrat Karne Wala Kar Deti Hai.

Doosre Isliye Raja Zaruri Hai Ki Isse Ibaadat Ki Mushkil Aasan Ho Jati Hai. Maloom Hona Chahiye Ki Jo Shakhs Apni Matlab Ki Cheez Ki Ahmiyat Wa Zarurat Pahchaan Leta Hai Us Par Us Shay Ko Haasil Karne Ke Liye Apni Har Cheez Qurban Kar Dena Aasan Ho Jata Hai, Aur Jise Koi Cheez Pasand Aa Jati Hai Aur Dil Wa Jaan Se Uski Chahat Wa Ragbat Rakhta Hai Vah Uski Shiddat Wa Mashaqqat Ko Bardasht Kar Leta Hai. Aur Iske Haasil Karne Mein Jo Mehnat Wa Mashaqqat Use Uthani Padti Hai Vah Uski Parwah Nahi Karta Aur Jise Kisi Cheez Se Poore Taur Par Pyaar Ho Jata Hai To Vah Uske Liye Har Mushkil Wa Dushwari Bardasht Karne Par Aamada Ho Jata Hai Balki Apni Mahboob Shay Ki Khaatir Mushkilaat Wa Takleefein Bardasht Karne Mein Kai Tarah Ki Lazzat Wa Farhat Mahsoos Karta Hai, Tum Dekhte Nahi Shahad Bechne Wala Nafe Ki Khaatir Makkhiyon Ke Dasne Ki Takleef Ko Mahsoos Nahi Karta Aur Mazdoor Insaan Garmiyon Ke Lambe Lambe Dino Mein Kadake Ki Dhoop Ke Andar Saara Din Do Dirham Ki Khaatir Bhaari Bojh Sar Par Utha Kar Badi Unchi Unchi Seedhiyon Par Chadhta Rahta Hai Isi Tarah Kisaan Anaaj Kamane Ki Khaatir Garmi Aur Sardi

Ki Takleef Aur Saara Saal Mashaqqat Wa Mehnat Uthane Ko Aasan Janta Hai.

Is Tarah ALLAH Ta'ala Ke In Koshish Karne Wale Bando Ne Jab Jannat Mein Haasil Hone Wale Aaram Wa Aasaesh, Khane Peene, Hooro Wa Mahalon, Khushnuma Zevar Wa Libaas Aur ALLAH Ta'ala Ki Un Tamam Bayaan Ki Hui Ni'amaton Par Yaqeen Kiya Aur Unki Yaad Zahan Mein Rakhi To Un Par Haq Ta'ala Ki Ibaadat Wa Ta'at Mein Pesh Aane Wali Mashaqqatein Aasan Ho Gai Aur Duniya Ki Lazzatein Aur Ni'amatein Faut Ho Jane Par Unhein Ranj Wa Koft Mahsoos Na Hui Aur Jannat Ki Khaatir Duniya Mein Har Tarah Ke Nuqsaan, Khastahaali, Bechaini Aur Mashaqqat Ko Unhone Khushi Khushi Bardasht Kiya.

Hikaayat: Hazrat Sufiyaan Sauri Rahmatullah Alaih Ke Sathiyon Ne Aapke Khaufe Ilaahi, Ibaadat Mein Intiha Darje Ki Koshish Wa Mehnat Aur Aakhirat Ke Dar (Fear) Ki Wajah Se Aapki Pareshaan Haali Ko Dekh Kar Arz Kiya- 'Aey Ustaade Mohataram! Aap Isse Km Darje Ki Koshish Ke Zariye Bhi Insha ALLAH Ta'ala Apni Muraad Pa Lenge' Aapne Jawab Diya- 'Mein Kyun Koshish Na Karoo Halanki Mujhe Yah Baat Pahunchi Hai Ki Ahle Jannat Apne Manzilon Wa Makanaat Mein Tashreef Farma Honge Ki Achanak Un Par Noor Ki Ek Tajalli Padegi Jisse 8 Jannatein Jagmaga Uthengi, Jannati Gumaan Karenge Ki Yah ALLAH Ta'ala Ki Zaat Ka Noor Hai To Sajde Mein Gir Padenge. Unhein Nida Hogi Ki Sajde Se Sar Utha Lo, Yah Vah Nahi Hai Jiska Tumhein Gumaan Hua Hai Yah To Jannati Aurat

Ke Tabassum Ka Noor Hai Jo Usne Apne Khawind Ke Saamne Kiya Hai'.

Fir Hazrat Sufiyaan Sauri Rahmatullah Alaih Ne Ye Ash'aar Padhe Jiska Matlab Pesh Hai:-

• Mashaqqat Wa Tangdasti Bardasht Karna Use Koi Nuqsaan Deh Nahi Jiska Thikana Jannatul Firdaus Hai.
• Aisa Shakhs Duniya Mein Gamnaak, Khaaef, Aur Aakhirat Mein Pesh Aane Wale Maamle Se Darta Rahta Hai Aajizi Ka Libaas Pahne Namaz Ki Adayegi Ke Liye Masjid Ki Taraf Uski Aamdo Raft Jaari Rahti Hai.
• Aey Nafs! Tujhe Aatishe Dozakh Ke Shole Bardasht Karne Ki Himmat Nahi Hai Aur Aamaale Bad Ki Wajah Se Qareeb Hai Ki Bahut Zyada Ruswai Ke Sath Tujhe Vah Azaab Bardasht Karna Pade.

Mein Kahta Hoon Jab Bandagi Ki Buniyaad Do Cheezon Par Hai Ek ALLAH Ki Ta'at Baja Laana Doosri Gunahon Se Bachna Aur Maqsad Us Nafse Ammara Ki Maujoodgi Mein Sirf Usi Waqt Haasil Ho Sakti Hai Jab Use Ragbat Dilane Aur Darane Aur Ummeed Wa Khauf Ke Zariye Is Taraf Tavajjoh Rakhi Jaye Kyunki Sarkash Haiwaan Usi Waqt Qaboo Mein Rahta Hai Jab Ek Aage Se Kheechne Wala Ho Aur Ek Peechhe Se Hankne Wala Ho Yah Haiwaan Jab Apni Pasand Ka Chaara Charne Lagta Hai Aur Too Use Ek Danda Raseed Karta Hai Aur Rokta Hai Itne Mein Doosri Janib Sabz Chaara Nazar Aata Hai Uski Tavajjoh Udher Ho Jati Hai Yahan Tak Ki Too Poori Hoshiyari Aur Ahtiyaat Se Use Rokta Hai Tab Jakar Vah Rukta Hai Aur Sarkash Bachcha Taleem Ki Taraf Sirf Usi

Soorat Mein Tavajjoh Karta Hai Ki Uske Walidain Use Kai Tarah Ka Laalach Dein Aur Ustaad Use Apne Rob Wa Dabdabe Mein Rakhe.

Theek Yahi Haalat Is Nafse Ammara Ki Hai Yah Bhi EK Sarkash Haiwaan Hai Jo Apni Khawahishon Ki Charagaah Mein Rahne Ka Bahut Shauq Rakhta Hai, Khauf Isliye Ki Yah Danda Aur Hankne Wale Ka Kaam Deta Hai Aur Sawab Wa Najaat Ki Ummeed Uske Liye Sabz Jau Hain Jisse Ita'at Ki Taraf Raagib Hota Hai Neez Yah Nafse Ammara Sarkash Bachche Ki Tarah Hai Jise Ibaadat Wa Taqwe Ki Kitaab Padhani Maqsood Hai, Dozakh Ki Aag Aur Azaab Ka Zikr Usmein Dar (Fear) Paida Karta Hai Aur Jannat Wa Aamaal Ka Sawab Usmein Ummeed Wa Ragbat Paida Karte Hain. Theek Isi Tarah Ibaadat Wa Riyaazat Ke Liye Zaruri Hai Ki Nafs Mein Khauf Wa Raja Ka Sha'oor Paida Kare Warna Yah Ummeed Nahi Ki Ja Sakti Ki Yah Nafs Taqwa Wa Ibaadat Ki Kitaab Padhne Par Aamaada Ho Jaye Aur Tum Se Muvafiqat Ikhtiyaar Kare. Ibaadat Ke Talabgaar Mein Yahi Sha'oor Paida Karne Ke Liye Qur'an Majeed Mein Baar Baar Aur Mubaalge Ki Had Tak Waada Wa Waed Aur Targeeb Wa Tarheeb Ka Zikr Kiya Gaya Hai, Sawab Ka Is Pairaye Mein Zikr Kiya Ki Kashish Paida Hoti Hai Aur Dardnaak Azaab Ka Is Tafseel Se Zikr Kiya Ki Uske Bardasht Ki Insaan Mein Taaqat Wa Himmat Nahi Lihaza Tum Par Zaruri Hai Ki Khauf Wa Raja (Ummeed) Ko Peshe Nazar Rakho Taaki Ibaadat Karne Ki Muraad Haasil Ho Sake Aur Is Raah Mein Mashaqqat Wa Takleef Bardasht Karne Mein Aasani Ho.

Sawaal: Khauf Wa Raja (Ummeed) Ki Haqeeqat Wa Asal Kaifiyat Aur Unka Hukm Wa Nateeja Kya Hai?
Jawaab: Khauf Wa Raja (Ummeed) Hamare Ulmaye Ahle Sunnat Ke Nazdeek Dil Mein Aane Wale Khyalaat Ki Qismon Mein Se Hain, Bande Ki Qudrat Mein Yahi Hai Ki Vah Khauf Wa Raja Ke Maqaddimaat Yani Unki Taraf Le Jane Wali Cheezon Ko Amal Mein Laye Chunanche Khauf Ki Tareef Yah Ki Gai Hai- 'Khauf Us Darne Wa Larazne Ka Naam Hai Jo Kisi Buri Cheez Ke Pahunchane Ke Gumaan Se Dil Mein Paida Hota Hai'.

Khasheeyyat Bhi Khauf Jaisi Kaifiyat Ka Naam Hai Lekin Khasheeyyat Ke Mafhoom Mein Jisse Khauf Hota Hai Uski Haibat Aur Azmat Ka Tasavvur Bhi Shamil Hai, Khauf Ke Muqable Jur'at Hai, Baaz Dafa Khauf Ke Muqable Mein Aman Bhi Aata Hai, Jaise Kahte Hain Ki 'Khaefun Wa Aminun' Yani Khauf Wa Aman Kyunki Aamin Yani Bekhauf Vah Shakhs Hota Hai Jo ALLAH Ta'ala Ke Ahkaam Ke Mut'alliq Laparwahi Aur Bebaki Ka Muzaahira Kare Lekin Haqeeqat Mein Khauf Ke Muqabil Jur'at Hi Hai. Apne Andar Khauf Paida Karne Ke Chaar Muqaddamaat Aur Asbaab Hain:

1. Apne Pichhle Gunahon Ko Yaad Karo.
2. ALLAH Ta'ala Ki Us Shiddat Wa Sakhti Ko Yaad Karna Jise Bardasht Karne Ki Tum Mein Taaqat Nahi.
3. ALLAH Ta'ala Ke Azaab Ke Aage Apni Kamzori Ko Yaad Karna.
4. ALLAH Ta'ala Ki Qudrat Wa Taaqat Ko Yaad Rakhna Ki Vah Jab Chahe Jaise Chahe Giraft Kar Sakta Hai.

Raja Ki Tareef Yah Ki Gai Hai Ki- 'ALLAH Ta'ala Ke Fazl Wa Karam Ko Pahchaan Kar Dil Mein Khushi Mahsoos Karna Aur Uski Rahmat Ke Daaman Mein Raahat Haasil Karne Ka Tasavvur'.

Raja Ka Yah Mafhoom Wa Ma'ana Khawaatir (Khatre) Mein Se Hai Aur Bande Ki Qudrat Se Baahar Hai Haan Raza Is Ma'ana Ke Aitebaar Se ALLAH Ta'ala Ke Fazl Aur Uski Wus'at Rahmat Ko Yaad Karna Bande Ki Qudrat Mein Hai.

Khawaatir (Khatre) Wa Hawaadis (Haadse) Ke Mut'alliq Yah Iraada Aur Aqeeda Rakhna Ki Bagair ALLAH Ki Marzi Unse Nuqsaan Nahi Pahunch Sakta Isko Raja Kaha Gaya Hai, Raja Ke Is Bayaan Mein Hamare Nazdeek Pahle Ma'ana Muraad Hain Yani ALLAH Ta'ala Ke Fazl Wa Rahmat Ko Yaad Karke Khushi Wa Raahat Mahsoos Karna.

Raja Ki Khilaaf Yaas (Na Ummeedi) Hai, Na Ummeedi Aur Yaas Ki Tareef Yah Ki Gai Hai- 'Yah Khyaal Ki Mujhe Khuda Ki Rahmat Aur Uska Fazl Nahi Pahunchega' Neez Dil Ko Rab Ta'ala Ke Fazl Wa Rahmat Ki Ummeed Se Alag Kar Lene Ko 'Yaas' Kahte Hain.

Is Tarah Ki Na Ummeedi Mahaz Gunaah Hai Aur Jab Raja Ka Tasavvur Pukhta Karne Ke Bagair Na Ummeedi Aur Yaas Ka Khatma Karna Dushwar Ho To Aisi Soorat Mein Raja Farz Hai Aur Agar Aisi Soorate Haal Na Ho To Raja Nafl Hai, Jab Ki Ijmaali (Mukhtasar) Taur Par ALLAH Ta'ala Ke Fazl Wa Karam Aur Wus'ate Rahmat Ka Aqeeda Dil Mein Mazboot Aur Pukhta Ho.

'Raja' Chaar Cheezon Se Paida Hoti Hai:

1. Bande Ki Taraf Se Bagair Kisi Sifarish Karne Wale Aur Bagair Kisi Ragbat Wa Talab Ke Bande Par ALLAH Ta'ala Ki Taraf Se Kiye Gaye Pichhle Ina'amat Wa Ahsanaat Ko Yaad Karna.
2. ALLAH Ta'ala Ne Apne Shaane Raheemi Wa Kareemi Ke Mutabiq Badi Izzato Aur Bade Ajr Wa Sawab Ke Jo Waade Kiye Hain Unko Zahan Mein Rakhna, Us Ajr Wa Sawab Ka Zahan Mein Na Rakhna Jiske Tum Apne Aamaal Ke Badle Mustahiq Ho Sakte Ho, Kyunki Ajr Wa Sawab Agar Bande Ke Af'aal Wa Aamaal Ki Haisiyat Ke Mutabiq Mile To Vah Bilkul Qaleel (Km) Wa Haqeer Hoga.
3. Istehqaaq (Haq) Ke Bagair Aur Be Mange Deen Wa Duniya Ke Har Shobe Mein ALLAH Ta'ala Jo Tarah Tarah Ki Ni'amatein Filhaal Ata Kar Raha Hai Unko Yaad Karna.
4. Yah Tasavvur Ki ALLAH Ta'ala Ki Rahmat Wa Meharbaani Uske Gazab Aur Uski Giraft Par Gaalib Hai Aur Yah Tasavvur Ki Khudavand Quddoos Rahman, Raheem, Gani, Kareem Aur Apne Momin Bande Par Nihaayat Meharbaan Hai, Jab Tum Khauf Wa Ummeed Donon Ke Mutabiq Tasavvurat Wa Khyalaat Ko Zahan Mein Rakhoge To Tum Mein Har Waqt Khauf Wa Raja Ki Kaifiyat Bedaar Rahegi.

Fasl:

To Aey Bande! Tujh Par Poori Ahtiyaat, Poore Dhyaan Aur Poori Riyaayat Ke Sath Khauf Wa Raja (Ummeed) Ki Is Ghaati Ko Tay Karna Zaruri Hai, Ahtiyaat Ki Isliye Zarurat Hai Ki Yah Ghaati Nihaayat Dushwar Hai Ismein

Tarah Tarah Ke Khatre Hain Kyunki Khauf Wa Raja (Ummeed) Ki Is Ghaati Ka Raasta Do Mohlik Aur Khaufnaak Raasto Se Guzarta Hai, Ek To ALLAH Ta'ala Se Bilkul Bekhauf Ho Jane Ka Raasta Doosra Usse Bilkul Mayoos Ho Jane Ka Raasta, In Donon Tedhi Raaho Ke Darmiyaan Khauf Wa Raja Ka Raasta Hai, Agar Raja Is Qadr Gaalib Aa Gai Ki Khuda Ta'ala Ka Khauf Bilkul Na Raha To Yah Bilkul Galat Raah Hai Kyunki ALLAH Ta'ala Farmata Hai:-

"To ALLAH Ki Khufiya Tadbeer Se Nidar Nahi Hote Magar Tabaahi Wale".(Soorah Aa'araf, Aayat 99)

Aur Agar Khauf Is Qadr Gaalib Hua Ki Dil Se Ummeed Rahmat Wa Bakhshish Ka Naamo Nishaan Mit Gaya To Yah Na Ummeedi Aur Mayoosi Ka Raasta Hai Aur Yah Bhi Galat Hai Kyunki ALLAH Ta'ala Farmata Hai:-

"ALLAH Ki Rahmat Se Na Ummeed Nahi Hote Magar Kaafir". (Soorah Yoosuf, Aayat 87)

Lekin Agar Tum Khauf Wa Raja Ke Darmiyaan Chale Aur Donon Ka Daaman Pakda To Yahi Vah Seerate Mustaqeem (Seedha Raasta) Hai Jo Uske Un Auliya Wa Asfiya Ka Raasta Hai Jinki Usne Apni Kitaab Mein Yoon Tareef Farmai:-

"Beshak Vo Bhale Kaamo Se Jaldi Karte The Aur Hamein Pukarte The Ummeed Aur Khauf Se Aur Hamare Huzoor Gidgidate Hain". (Soorah Anbiya, Aayat 90)

Jab Tumhein Maloom Ho Gaya Ki Is Ghaati Mein Teen Mukhtalif Raaste Hain:

1. Raasta Aman Wa Bebaki (Poori Tarah Bekhaufi) Ka.

2. Na Ummeedi Aur Mayoosi Ka Raasta.
3. In Donon Raaho Ke Darmiyaan Khauf Wa Raja Ka Raasta.

To Agar Tum Zara Bhi Dayein Ya Bayein Huye To Do Mohlik (Halaak Karne Wale) Raaste Mein Ja Padoge Aur Halaak Hone Walo Ke Sath Halaak Ho Jaoge.

Fir Soorate Haal Yah Hai Ki Bekhaufi Aur Mayoosi Ke Donon Raaste Darmiyani Raaste Ki Nisbat Zyada Kushaada Hain Aur Unki Taraf Bulane Walo Ki Kasrat Hai Aur Darmiyani Raaste Ki Nisbat Un Do Par Chalna Zyada Sahal Aur Aasan Hai Kyunki Agar Tum Aman Ki Taraf Yani Bekhaufi Ki Taraf Nazar Daudaoge To Tumhein ALLAH Ta'ala Ki Wasee'a Rahmat, Uske Bepaya Fazl Wa Karam Aur Uski Bakhshish Aur Jood Ke Vah Samundra Nazar Aayenge Ki Khauf Wa Dar (Fear) Ka Shayeba Bhi Dil Mein Baaqi Nahi Rahega, To ALLAH Ta'ala Ke Fazl Par Bharosa Karke Bekhauf Ho Kar Baith Jaoge.

Aur Agar Janibe Khauf Dekhoge To Tumhein Khuda Ta'ala Ki Azeem Qudrat, Gaalib Siyasat (Hikmate Amali) Kasrate Haibat, Maamla Hisaab Kitaab Ki Nazaakat, Apne Waliyon Aur Barguzeeda Bando Ka Bataur Itaab Giraft Ke Vah Larza Dene Wale Waqiyaat Wa Haalat Saamne Aayenge Ki Raja Baaqi Nahi Rahegi, To Mayoosi Aur Na Ummeedi Ka Shikar Ho Jaoge.

Lihaza Aisi Soorate Haal Pesh Aane Par Tum Par Bhi Zaruri Hai Ki Sirf ALLAH Ta'ala Ki Bepanah Rahmat Par Hi Inhisaar Na Karo Taaki Uski Rahmat Par Bharosa Karke Bilkul Bekhauf Na Ho Jao Ki Yah Bhi Galat Hai Aur Na Sirf

Uski Azeem Haibat Aur Aakhirat Mein Sakht Chhanbeen Par Hi Nazar Rakho Kyunki Is Tarah Tum Na Ummeedi Aur Mayoosi Ka Shikar Ho Jaoge Balki Donon Pahloo'o Ko Peshe Nazar Rakho Kuch Hissa Khauf Ka Lo Aur Kuch Raja Ka Fir In Donon Ke Kandho Par Sawar Hokar Is Bareek Raah Par Chalo Taaki Bhatakne Se Mahfooz Raho, Kyunki Sirf Raja Ka Raasta Bahut Aasan Aur Sahal Hai Aur Bada Wasee'a Aur Kushaada Hai Lekin Uski Manzil Aur Aakhir Azaabe Khuda Se Bilkul Bekhaufi Aur Khasara Hai, Isi Tarah Agarche Khauf Ka Raasta Bhi Bada Wasee'a Aur Chauda Hai Lekin Uska Anjaam Gumrahi Hai Aur Beech Ka Raasta Khauf Wa Raja Ke Darmiyaan Hai Aur Yah Darmiyani Raasta Agarche Dushwar Hai Lekin Har Khatre Se Mahfooz Aur Saaf Hai. Jo Magfirat Aur Ahsaan Aur Jannat Wa Rizwan Aur Qurbe Ilaahi Tak Le Jata Hai, Kya Tum Ne Khauf Wa Raja Ke Raaste Par Chalne Walo Ke Mut'alliq Khuda Ta'ala Ka Yah Irshad E Mubarak Nahi Suna:-

"Apne Rab Ko Pukarte Hain Darte Aur Ummeed Karte". (Soorah Sajda, Aayat 16)

Fir Unki Jaza Ke Mut'alliq Farmata Hai-

"To Kisi Ji Ko Nahi Maloom Jo Aankh Ki Thandak Unke Liye Chhupa Rakhi Hai Sila Unke Kaamo Ka".

(Soorah Sajda, Aayat 17)

Is Qur'ani Jumle Par Poori Tarah Gaur Karo Fir Is Raah Par Chalne Ke Liye Poori Tarah Taiyar Aur Bedar Ho Jao Kyunki Khauf Wa Raja Ka Maqaam Haasil Karna Aasan Nahi, Fir Yah Maloom Hona Bhi Zaruri Hai Ki Is Raah Par

Chalna Aur Sust Aur Sarkash Nafs Ka Uski Mahboob Cheezon Se Hata Kar Ta'at Aur Nek Aamaal Mein Lagana Jo Use Bada Nagawar Hai, Us Waqt Tak Haasil Nahi Ho Sakta Jab Tak Teen Usool Zahan Mein Na Rakhe Jayein Aur Jab Tak Gaflat Aur Susti Ke Bagair Lagataar Hamesha In Usoolo Ki Hifazat Na Ki Jaye, Vo Teeno Usool Ye Hain:

1. Targeeb Wa Tarheeb Ke Mut'alliq Khuda Ta'ala Ke Irshadaat.

2. Giraft Ya Maaf Karne Ke Mut'alliq ALLAH Ta'ala Ka Dastoor.

3. Aakhirat Mein Nek Logon Ke Sawab Aur Bure Logon Ke Saza Wa Azaab Ko Yaad Rakhna.

Jaisa Ki Haq Hai, In Teen Usoolo Ki Tafseel Ke Liye To Bahut Zyada Likhne Ki Zarurat Hai Hamne Is Baab Mein Ek Mustaqil Kitaab 'Tambeehul Gaafeleen' Likhi Hai Aur Is Mukhtasar Kitaab Mein Ham Sirf Un Kalimaat Ki Taraf Ishaara Karte Hain Jinko Zahan Nasheen Kar Lene Ke Baad Maqsood Se Insha ALLAH Ta'ala Waqif Ho Jaoge.

Asale Awwal

Targeeb Wa Tarheeb Ke Mut'alliq Khuda Ta'ala Ka Irshad

Aey Bradare Azeez! Tujhe In Aayat Mein Zarur Tadabbur Aur Gaur Karna Chahiye Jinmein Khuda Ta'ala Ne Targeeb Wa Tarheeb Aur Khauf Wa Raja Ko Zikr Farmaya Hai, Chunanche Raja Ke Mut'alliq Qur'an Majeed Mein Farmaya:-
"ALLAH Ki Rahmat Se Na Ummeed Na Ho Beshak ALLAH Sab Gunaah Bakhsh Deta Hai".
(Soorah Zumar, Aayat 53)
"Aur Gunaah Kaun Bakhshe Siwa ALLAH Ke".
(Soorah Aale Imran, Aayat 135)
"Gunaah Bakhshne Wala Aur Tauba Qabool Karne Wala".
(Soorah Al Momin, Aayat 3)
"Aur Vahi Hai Jo Apne Bando Ki Tauba Qabool Farmata Hai". (Soorah Shoora, Aayat 25)
"Tumhare Rab Ne Apne Zimme Karam Par Rahmat Laazim Kar Li Hai". (Soorah In'aam, Aayat 54)
"Aur Meri Rahmat Har Cheez Ko Ghere Huye Hain, To Anqareeb Mein Ni'amaton Ko Unke Liye Likh Doonga Jo Darte Hain". (Soorah Aa'araf, Aayat 156)
"Beshak ALLAH Aadmiyon Par Bahut Meharbaan Mahar (Raham) Wala Hai". (Soorah Bakar, Aayat 143)
"Aur Vah Musalman Par Meharbaan Hai".

(Soorah Ahzaab, Aayat 43)

In Upar Guzari Aayaat Aur Is Tarah Ki Doosri Aayaat Mein Raja Ka Bayaan Hai. Khauf Wa Haibat Ki Aayaat:-

"Aey Mere Bando Tum Mujhse Daro".

(Soorah Zumar, Aayat 16)

"To Kya Yah Samajhte Ho Ki Hamne Tumhein Bekar Banaya Aur Tumhein Hamari Taraf Firna Nahi".

(Soorah Mominoon, Aayat 115)

"Kya Aadmi Is Ghamand Mein Hai Ki Aazad Chhod Diya Jayega".

(Soorah Qiyaamah, Aayat 36)

"Kaam Na Kuch Tumhare Khyalon Par Hai Na Kitaab Walo Ki Hawas Par".

(Soorah Nisa, Aayat 123)

"Jo Burai Karega Uska Badla Payega Aur ALLAH Ke Siwa Na Apna Himayati Payega Na Madadgaar".

(Soorah Nisa, Aayat 123)

"Aur Vah Is Khyaal Mein Hain Ki Achcha Kaam Kar Rahe Hain". (Soorah Kahf, Aayat 104)

"Aur Unhein ALLAH Ki Taraf Se Vah Baat Zaahir Hui Jo Unke Khyaal Mein Na Thi".

(Soorah Zumar, Aayat 47)

"Aur Jo Kuch Unhone Kaam Kiye The Hamne Qasd Farma Kar Bareek Bareek Gubaar Ke Bikhare Huye Zarre Kar Diya Ki Rozan (Roshandan) Ki Dhoop Mein Nazar Aate Hain".

(Soorah Furqaan, Aayat 23)

Ham ALLAH Ta'ala Se Dua Karte Hain Ki Vah Hamein Apne Daamne Rahmat Mein Jagah De Aur Bad Aamaaliyon

Se Bachaye.

Chand Vo Aayaat Mubaraka Ki Jinmein Khauf Wa Raja Donon Ka Bayaan Hai:

"Khabar Do Mere Bando Ko Ki Beshak Mein Hi Hoon Bakhshne Wala Meharbaan". (Soorah Hajar, Aayat 49)
"Aur Mera Hi Azaab Dardnaak Azaab Hai".
(Soorah Hajar, Aayat 50)

Azaab Ka Zikr Sath Hi Isliye Farmaya Taaki Bande Par Sirf Raja Ka Hi Galba Na Ho Jaye, Isi Tarah Qur'an Majeed Mein Ek Jagah Jahan Yah Farmaya:-
"Sakht Azaab Karne Wala".
(Soorah Momin, Aayat 3)

Vahan Uske Sath Hi Yah Bhi Farmaya:-
"Bade In'aam Wala Uske Siwa Koi Mabood Nahi".
(Soorah Momin, Aayat 3)

Taaki Bilkul Khauf Ka Galba Na Ho Jaye, Is Silsile Mein ALLAH Paak Ka Ajeeb Tareen Qaul Yah Hai Ki:-
"Aur ALLAH Tumhein Apne Azaab Se Darata Hai".
(Soorah Aale Imran, Aayat 30)
"Aur ALLAH Bando Par Meharbaan Hai".
(Soorah Aale Imran, Aayat 30)
"Jo Rahman Se Be Dekhe Darta Hai".
(Soorah Qaf, Aayat 33)

Ki Khasheeyyat Ke Sath Apna Zikr Jabbar Ya Muntqim Ya Mutakabbir Naam Se Na Kiya Jo Khasheeyyat Ke Lihaaz Se Mauqe Ke Munasib Tha Balki Khasheeyyat Ko Rahman Ke Sath Farmaya Taaki Khasheeyyat Aur Rahmat Ka Zikr

Ho Jaye Ki Dil Sirf Zikre Khasheeyyat Se Fana Hi Na Ho Jaye, Lihaza Darane Ke Sath Aman Dene Ka Tazkira Kiya Aur Tahreek Ke Sath Sath Taskeen Ka Zikr Bhi Kar Diya. Is Aayat Ke Mazmoon Ki Misaal Yoon Hai Ki Tum Kisi Ko Kaho 'Tum Apni Meharbaan Maa Se Kyun Nahi Darte' Ya 'Tum Raham Dil Haakim Se Kyun Nahi Darte'.

Is Qism Ki Guftagoo Se Maqsood Yah Hota Hai Ki Khauf Wa Aman Ka Darmiyani Raasta Ikhtiyaar Karna Chahiye Aur Bilkul Mayoosi Ya Bilkul Bekhaufi Se Door Rahna Chahiye, ALLAH Ta'ala Apni Rahmat Wa Karam Se Hamein Aur Tumhein Is Zikre Hakeem Mein Gaur Wa Fikr Aur Is Par Amal Karne Walo Mein Se Kare, Beshak Vah Bada Jawwad Aur Kareem Hai.

Doosri Asal

ALLAH Ta'ala Ke Af'aal Wa Muamalaat Ke Bayaan Mein

Aey Azeez! Neeche Likhe Waqiyaat Ka Padhna Khauf Paida Karne Ke Liye Kaafi Hai:

1. Iblees Ne ALLAH Ta'ala Ki 80,000 Baras Tak Ibaadat Ki Aur Ek Qadam Ke Barabar Bhi Usne Aisi Jagah Baaqi Na Chhodi Jis Par Usne Sajda Na Kiya Ho, Fir Usne Sirf Ek Hukm Ki Nafarmani Ki To Usko Apni Dargaah Se Mardood Kar Diya Aur Uski 80,000 Baras Ki Ibaadat Uske Munh Par Maar Di Aur Qiyamat Tak Iske Gale Mein Laanat Ka Tauq (Fanda) Daal Diya Aur Uske Liye Hamesha

Hamesha Tak Azaabe Aleem (Dardnaak Azaab) Mein Jalna Muqarrar Kar Diya.

Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Marvi Hai Ki Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Hazrat Jibreel Alaihissalatu Wassalam Ko Dekha Ki Iblees Ke Haal Se Ibrat Haasil Karte Huye Ka'abe Shareef Ke Parde Se Lipat Kar Nihaayat Girya Wa Zaari Ke Sath ALLAH Ta'ala Ke Huzoor Yah Dua Kar Rahe Hain Ki- 'Aey Mere ALLAH! Aur Aey Mere Maalik! Kahi Mera Naam Neko Ki Fehrist Se Mita Kar Bando Ki Fehrist Mein Na Kar Dena Aur Kahi Mera Jism Ahle Ata Ke Zumare Se Nikaal Kar Ahle Iqaab (Azaab Wale) Ke Giroh Mein Na Kar Dena'.

2. Sayyadna Hazrat Aadam Alaihissalam Khuda Ke Vah Barguzeeda Nabi Hain Jinko ALLAH Ne Baraahe Raast Apne Daste Qudrat Se Banaya Fir Unki Izzat Zaahir Karne Ke Liye Apne Tamam Firishton Ko Unhein Sajda Karne Ka Hukm Diya Fir Unko Malaeka Ki Gardano Par Utha Kar Apne Qareeb Jaware Rahmat Mein Apni Wasee'a Aur Aaram Deh Jannat Mein Jagah Ata Ki Fir Sirf Ek Daana Chakhne Se Unse Vahan Rahne Ki Rahmat Chheen Li Aur ALLAH Ta'ala Ki Taraf Se Aawaz Aai Sun Le Vah Shakhs Mere Jaware Rahmat Mein Rahne Ke Laayaq Nahi Jo Meri Nafarmani Ka Murtakab Hua. Aur Jo Malaeka Aap Alaihissalam Ko Noori Takht Par Baitha Kar Jannat Mein Laye The Unhi Ko Hukm Diya Ki Aadam Alaihissalam Ko Upar Ke Aasmaan Se Neeche Ke Aasmaan Ki Taraf Utaar Do Aur Isi Tarah Inko Zameen Par Le Jao Yahan Tak Ki Unhi Malaeka Ne Aap Alaihissalam Ko Zameen Par

Pahuncha Diya Fir Aap Alaihissalam Ki Tauba Qabool Nahi Hoti Thi, Yahan Tak Ki Aap Alaihissalam Musalsal 200 Baras Tak Rote Rahe Aur Is Silsile Mein Aap Alaihissalam Ko Be Intiha Mashaqqat Aur Takleef Jhelni Padi Is Mashaqqat Aur Ranj Ke Asraat Aap Alaihissalam Ki Aulaad Mein Hamesha Hamesha Ke Liye Baaqi Rah Gaye.

3. Hazrat Nooh Alaihissalam Jo Shaikhul Ambiya Hain, Aap Alaihissalam Ne ALLAH Ta'ala Ke Deen Ki Tableeg Ke Silsile Mein Kis Qadr Shadeed Mashaqqatein Aur Takleefein Bardasht Ki, Aap Alaihissalam Ke Munh Se Jab Sirf Ek Kalima ALLAH Ta'ala Ki Marzi Ke Khilaaf Nikla To Khuda Ta'ala Ne Fauran Farmaya:-

"Too Mujhse Vah Baat Na Mang Jiska Tujhe Ilm Nahi Mein Tujhe Naseehat Farmata Hoon Ki Nadan Na Ban".
(Soorah Hood, Aayat 46)

Riwayaat Mein Aaya Hai Ki Uske Baad Sharm Wa Haya Ki Wajah Se 40 Saal Aap Alaihissalam Ne Aasmaan Ki Taraf Sar Utha Kar Na Dekha.

4. Fir Sayyadna Hazrat Ibrahim Khaleelullah Alaihissalam Se Sirf Ek Na Munasib Kalima Sadir Hua To Uski Wajah Se Aapko Kis Qadr Khauf Hua, Aur Kis Qadr Aajizi Wa Girya Wa Zaari Se Kaam Liya, Chunanche Yoon Kaha:-

"Aur Vah Jiski Mujhe Aas Lagi Hai Ki Meri Khatayein Qiyamat Ke Din Bakhshega".
(Soorah Sho'ara, Aayat 82)

Riwayaat Mein Yahan Tak Aaya Ki Aap Alaihissalam Is Qadr Roye The Ki ALLAH Ta'ala Ne Tasalli Dene Ke Liye Hazrat Jibreel Alaihissalam Ko Aapke Paas Bheja Tha.

Hazrat Jibreel Alaihissalam ALLAH Ta'ala Ki Taraf Se Yah Paigam Laye The- 'Aey Ibrahim Too Ne Kabhi Aisa Dost Dekha Hai Jo Apne Dost Ko Aag Ke Azaab Mein Daale'.

Lekin Hazrat Ibrahim Alaihissalam Hazrat Jibreel Alaihissalam Ko Jawab Mein Kahte The Ki- 'Aey Hazrat Jibreel (Alaihissalam) Jab Mujhe Apni Khata Yaad Aati Hai To Khauf Ki Wajah Se ALLAH Ke Sath Rishtaye Dosti Bhool Jata Hoon'.

5. Hazrat Moosa Alaihissalam Se Sirf Itna Hua Ki Aap (Alaihissalam) Ne Tambeeh Ke Taur Par Ek Kaafir Qibti Ko Thappad Ya Ghoosa Maara, Lekin Is Kaam Par Aap (Alaihissalam) Ke Dil Mein Khuda Ta'ala Ka Kis Qadr Khauf Wa Dar (Fear) Paida Hua Aur Aap (Alaihissalam) Ne Kis Qadr Girya Wa Zaari Aur Istigfaar Se Kaam Liya, Chunanche Qur'an Majeed Mein Waarid Hai Ki Aap (Alaihissalam) Ne ALLAH Ki Bargaah Mein Arz Kiya:-

"Aey Mere Rab Meine Apni Jaan Par Zyadti Ki Too Mujhe Bakhsh De".

(Soorah Qasas, Aayat 16)

6. Hazrat Moosa Alaihissalam Ke Zamane Ke Ek Shakhs 'Bal'am Bin Ba'oora' Ka Waqiya Bhi Yaad Karo. Gumrah Hone Se Pahle Uski Haalat Yah Thi Ki Jab Vah Aasmaan Ki Taraf Dekhta Tha To Uski Nazar Arshe Azeem Tak Pahunchati Thi, ALLAH Ta'ala Ne Neeche Di Gai Aayat Mein Usi Ka Tazkira Kiya Hai:-

"Aur Aey Mahboob Unhein Uska Ahwaal Sunao Jise Hamne Apni Aayatein Di To Vah Unse Saaf Nikal Gaya".

(Soorah Aa'araf, Aayat 175)

Aur Yah Gumrahi Wa Zalalat Us Par Sirf Is Wajah Se Musallat Ho Gai Ki Vah Duniya Aur Ahle Duniya Ki Taraf Jhuk Gaya Aur Sirf Ek Mauqe Par ALLAH Ta'ala Ke Dosto Mein Se Ek Dost Ki Izzat Wa Hurmat Qaayam Na Rakhi To ALLAH Ta'ala Ne Usse Apni Maarifat Chheen Li Aur Use Dhutkare Huye Kutte Ki Tarah Kar Diya, Chunanche Iske Mut'alliq Qur'an Majeed Mein Farmaya:

"To Uska Haal Kutte Ki Tarah Hai Too Us Par Hamla Kare To Zabaan Nikale".
(Soorah Aa'araf, Aayat 176)

To Sirf Ek Baar ALLAH Ta'ala Ke Dost Ki Be Adabi Karne Aur Ek Baar Duniya Ki Taraf Jhukne Ki Padaash Mein Yani Badle Mein Use Halaakat Aur Zalalat (Gumrahi) Ke Samandar Mein Garq Kar Diya.

Meine Baaz Ulma Se Suna Hai Ki Gumrah Hone Se 'Bal'am Bin Ba'oora' Ki Ilmi Majlis Mein Sirf Ek Waqt Mein 12-12 Hazaar Deeni Talibe Ilm Hote The Jo Hatho Mein Qalam Wa Davaat Liye Uske Maarifat Se Bhare Huye Malfoozat Qalam Band Karte The Fir Gumrahi Ke Baad Vah Is Haal Ko Pahuncha Ki Inkare Khuda Ke Mas'ale Par Sabse Pahle Usne Kitaab Likhi. Ham ALLAH Ta'ala Ke Gazab, Uski Narazgi, Uske Azaabe Aleem Aur Uski Taraf Se Musallat Hone Wali Zillat Wa Khwaari Se Baar Baar Panaah Pakadte Hain.

To Tum Gaur Kar Lo Ki Duniya Ki Khayanat Aur Aam Log To Door Bade Bade Ulma Ko Zalalat Aur Gumrahi Ke Gahare Gaar Mein Kahan Tak Dhakel Kar Le Jati Hai Lihaza Bedar Aur Hoshiyar Bano, Kyunki Maamla Bada

Khatarnaak Hai Aur Umr Mukhtasar Hai Aur Aamaal Khamiyon Se Bhare Hain Aur Aamaal Ko Janchne (Check Karna) Wala Bada Sahibe Baseerat Hai, Agar Vah Achche Aamaal Par Hamein Maut Naseeb Farmaye Aur Hamari Lagzishon Ko Maaf Kar De To Use Koi Mushkil Aur Dushwar Nahi.

7. Fir Sayyadna Daod Alaihissalam Se Jo Zameen Mein Khuda Ke Naeb Aur Khaleefa The, Sirf Ek Lagzish Hui To Khaufe Ilaahi Se Is Qadr Roye Ki Unke Aansoo Se Zameen Se Sabza Ug Aaya, Aap Alaihissalam Bargahe Khudavandi Mein Yoon Arz Karte The- 'Aey ALLAH! Meri Is Girya Wa Zaari Ko Dekh Aur Mujh Par Raham Farma'. ALLAH Ta'ala Ki Taraf Se Jawab Aaya- 'Aey Daod! Too Apni Lagzish To Bhool Chuka Hai Magar Tujhe Apna Rona Yaad Hai' Manqool Hai Ki 40 Roz Tak Aur Baaz Riwayaat Ke Mutabiq 40 Saal Tak Aap Alaihissalam Ki Tauba Qabool Na Hui.

8. Fir Sayyadna Hazrat Yoonus Alaihissalam Se Sirf Itni Baat Sadir Ho Gai Ki Aap Fir Ek Dafa Be Mauqa Gusse Mein Aa Gaye To Samandar Ki Gahraiyon Mein 40 Roz Tak Machali (Fish) Ke Pet Mein Qaid Kar Diye Gaye, Vahan Aap Alaihissalam Yah Tasbeeh Padhte Aur Khuda Ko Nida Karte The:-

"Koi Mabood Nahi Siwa Tere Paaki Hai Tujhko Beshak Mujhse Beja Hua".

(Soorah Anbiya, Aayat 87)

Firishton Ne Aap (Alaihissalam) Ki Aawaz Suni Aur Arz Kiya 'Aey Ilaahil Aalmeen! Aawaz To Pahchani Jati Hai

Magar Uska Maqaam Aur Uski Jagah Maloom Nahi Hoti. Is Par ALLAH Ta'ala Ne Farmaya Ki Yah Mere Bande Yoonus Ki Aawaz Wa Pukar Hai. Is Par Firishton Ne Sifarish Ki Magar In Tamam Baato Ke Bavajood ALLAH Ta'ala Ne Aap (Alaihissalam) Ka Naame Mubarak Yoonus Lene Ki Bajaye 'Zunnoon' Ke Naam Se Aap (Alaihissalam) Ka Zikr Kiya. Aur Is Qisse Ko Yoon Bayaan Farmaya:-

"Fir Use Machali Ne Nigal Liya Aur Vah Apne Aapko Malaamat Karta Tha. To Agar Vah Tasbeeh Karne Wala Na Hota Zarur Uske Pet Mein Rahta Jis Din Tak Log Uthaye Jayenge".

(Soorah Saffat, Aayat 142-144)

Is Bayaan Ke Baad ALLAH Ta'ala Ne Hazrat Yoonus Alaihissalam Par Apni Ni'amat Aur Apne Ahsaan Ka Zikr Yoon Farmaya:-

"Agar Uske Rab Ki Ni'amat Uski Khabar Ko Na Pahunch Jati To Zarur Maidan Par Fek Diya Jata Ilzaam Diya Hua".

(Soorah Qalam, Aayat 49)

Lihaza Aey Azeez Khuda-E-Ta'ala Ke Is Tareeqa E Kaar Ko Gaur Se Dekh Aur Usse Dar.

9. Fir Rab Ta'ala Ne Khud Us Hasti Ko Jise Tamam Ambiya Par Buzurgi Wa Fazeelat Aur Uski Apni Dargaah Mein Sabse Zyada Mukarram Aur Mohataram Hone Ka Maqaam Haasil Hai Yoon Khitab Farmaya:-

"To Qaayam Raho Jaisa Tumhein Hukm Hai Aur Jo Tumhare Sath Rujoo Laaya Hai Aur Aey Logon Sarkashi Na Karo Beshak Vah Tumhare Kaam Dekh Raha Hai".

(Soorah Hood, Aayat 112)

Is Hukme Khudavandi Ke Nuzool Ke Baad Huzoor Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Farmaya Karte The:- 'Mujhe Soorah Hood Aur Uski Tarah Doosri Sooraton Ne Boodha Kar Diya Hai'.

(Moajamul Kabeer)

Ulma E Kiraam Farmate Hain Huzoor Alaihissalam Ki Isse Yah Aayat Aur Isi Tarah Ki Doosri Aayat Muraad Hain. Qur'an Majeed Mein ALLAH Ta'ala Ne Aapko Yah Hukm Bhi Diya:-

"Aur Apno Ke Gunahon Ki Maafi Chaho".

(Soorah Momin, Aayat 55)

Is Hukm Ke Mutabiq Huzoor Alaihissalam Musalsal Istigfaar Karte Rahe Yahan Tak Ki ALLAH Ta'ala Ki Taraf Se Yah Aayat Nazil Hui:-

"Aur Tum Par Se Tumhara Vah Bojh Utar Liya Jis Ne Tumhari Peeth Tod Di Thi".

(Soorah Alam Nashrah, Aayat 2,3)

Neez Yah Aayat Bhi Nazil Hui:-

"Aur ALLAH Tumhare Sabab Se Gunaah Bakhshe Tumhare Aglo Ke Aur Tumhare Pichhlo Ke". (Soorah Fatah, Aayat 2)

Is Tarah Ki Aayaat Ke Nuzool Ke Baad Huzoor Nabi E Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Yah Haalat Thi Ki Aap صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Sote Nahi The Balki Saari Saari Raat Ibaadat Mein Mashgool Rahte The Yahan Tak Ki Aap صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Qadam Mubarak Waram Kar Aaye. Sahaba E Kiraam Raziyallahu Anhuma Ta'ajjub Wa Hairat Se Sawal Karte The. 'Aap Itni Zyada Ibaadat Karte Hain? Halanki ALLAH

Ta'ala Ne Tumhare Sabab Se Tumhare Aglo Ke Aur Tumhare Pichhlo Ke Gunaah Bakhsh Diye' To Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Jawab Mein Farmate The- 'Kya Mein ALLAH Ta'ala Ka Shukr Guzaar Banda Na Banoo?'

Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Apne Anguthe Aur Shahadat Ki Ungli Se Ishaara Karte Huye Yah Bhi Farmaya Karte The Ki- 'Meri Aur Hazrat Isa Alaihissalam Ki Agar Itni Si Bhi Lagzish Par Pakad Hoti To Ham Aise Azaab Mein Daale Jate Jo Sabse Zyada Sakht Hota'.

Note: Is Hadeese Paak Se Mut'alliq Note Peechhe Guzara Use Vahi Se Zarur Padhe.

Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Saari Saari Raat Namaz Padhte Rahte The Aur Rote Rahte The Aur Zabane Mubarak Se Yah Dua Karte The Ki- 'Aey ALLAH Mein Tere Azaab Se Teri Maafi Ki Panaah Mein Aata Hoon Aur Tere Gazab Se Teri Raza Ki Panaah Mein Aata Hoon Aur Tujhse Teri Panaah Mein Aata Hoon, Mein Teri Sana (Tareef) Hargiz Nahi Kar Sakta, Too Usi Tarah Hai Jis Tarah Too Ne Khud Apni Sana Ki Hai'. (Sho'abul Imaan)

Fir Sahaba E Kiraam Raziyallahu Anhuma Jinka Zamana Baad Ke Zamanon Se Behtar Tha Aur Jo Tamam Ummat Se Afzal The, Aapas Mein Sirf Ek Dafa Kahi Hansi Mazaq Ho Gaya To Fauran Yah Aayat Nazil Hui:-

"Kya Imaan Walo Ko Abhi Vah Waqt Na Aaya Ki Unke Dil Jhuk Jayein ALLAH Ki Yaad (Ke Liye)".
(Soorah Hadeed, Aayat 16)

Fir ALLAH Ta'ala Ne Is Ummat Ke Marhooma Hone Ke Bavajood Jurm Karne Walo Ki Tambeeh Wa Tadeeb Ke

Liye Sazayein Aur Tadbeerein Muqarrar Kar Di.

Hazrat Yoonus Ibne Ubaid Rahmatullah Alaih Kaha Karte The Ki- 'Agar Yahan Kisi Ke Paanch Dirham Chori Karne Se Tumhara Behtareen Uzv (Ang) Hath Kat Sakta Hai To Vahan Aakhirat Mein Tum Ko Azaab Se Bhi Befikr Nahi Hona Chahiye'.

Ham ALLAH Ta'ala Se Har Waqt Iltija Karte Hain Ki Vah Hamare Sath Apne Karam Wa Fazl Ke Mutabiq Sulook Kare.

Raja Se Mut'alliq Chand Waqiyaat:

Muqame Raja Ke Haasil Karne Ke Liye ALLAH Ta'ala Ki Wasee'a Rahmat Ko Dhyaan Mein Rakhna Chahiye. Rahmate Khudavandi Ka Tazkira Karna Ek Achchi Baat Hai, Ismein Koi Harj Nahi. ALLAH Ta'ala Ki Rahmat Ka Bayaan Aur Uski Nihaayat Wa Gaayat Isse Zaahir Hai Ki Vah Ek Ghadi Ke Imaan Se 70 Baras Ke Kufr Ko Uda Deta Hai, Qur'an Majeed Mein Farmaya Gaya:-

"Tum Kafiron Se Farmao Agar Vah Baaz Rahe To Jo Ho Guzara Vah Unhein Maaf Farma Diya Jayega".
(Soorah Anfaal, Aayat 38)

Tum Firaun Ke Jadoogaron Ke Waqiye Ko Nahi Dekhte Jo Hazrat Moosa Alaihissalam Ke Sath Jung Aur Munazara Karne Ke Liye Aaye The Aur Khuda Ke Dushman Firaun Ki Izzat Ki Qasam Khai Thi Aur Muqable Par Tul Gaye The, Unhone Hazrat Moosa Alaihissalam Ka Sirf Ek Mojza Dekha To Irfane Haq Naseeb Ho Gaya Aur Bol Uthe:-
"Ham Imaan Laye Jahan Ke Rab Par".

(Soorah Aa'araf, Aayat 121)

In Jadoogaron Ke Mut'alliq Yah Zikr Kahi Nahi Aaya Ki Unhone Imaan Ke Alaawa Nek Aamaal Bhi Kiye The, Sirf Imaan Qabool Karne Ki Wajah Se ALLAH Ta'ala Ne Apne Kalaam Majeed Mein Baar Baar Tareef Ke Taur Par Inka Zikr Kiya Hai Aur Unke Pichhle Sageera Wa Kabeera Gunaah, Ek Ghadi Bhar Balki Ek Lahza Bhar Ke Imaan Ki Barkat Se Maaf Kar Diye. Unhone Sachche Dil Se Sirf Itna Kaha Tha Ki- 'Ham Rabbul Aalmeen Par Imaan Le Aaye' Ikhlaas Ke Sath Sirf Itne Alfaaz Kahne Se ALLAH Ta'ala Ne Unki Ruhaniyat Mein Inqilaab Paida Kar Diya, Aur Un Par Apni Beshumar Ni'amaton Ki Baarish Kar Di Aur Qiyamat Mein Hamesha Ke Liye Unko Shaheedon Ka Sardar Bana Diya, Yah ALLAH Ta'ala Ki Un Logon Par Karam Nawazi Ka Haal Hai Jinhein Sirf Ek Lahza Ke Liye Uske Irfan Aur Uski Tauheed Par Qaayam Rahne Ka Mauqa Mila, Halanki Unki Pichhli Zindagi Jadoogari, Kufr, Gumrahi Aur Shar Fasaad Mein Guzari Thi. To Un Logon Par Khuda Ta'ala Ki Inaayat Kis Qadr Hogi Jinki Zindagi Tauheed Par Isteqaamat Aur Ibaadat Mein Guzar Gai Aur Donon Jahan Mein Apne Tamam Maamlaat Usi Se Waabasta Rakhe.

As'haabe Kahf Ke Waqiye Par Gaur Karo Ki Kaafi Waqt Tak Yah Log Haalate Kufr Mein Rahe Fir Unko Yakayak Tauheed Wa Imaan Ki Taufeeq Naseeb Ho Gai.

Qur'an Majeed Mein Hai:-

"Jab Khade Hokar Bole Ki Hamara Rab Vah Hai Jo Aasmaan Aur Zameen Ka Rab Hai Ham Uske Siwa Kisi Mabood Ko Na Poojenge". (Soorah Kahf, Aayat 14)

Aur Jab Vo ALLAH Ta'ala Ki Taraf Multaji Huye To Usne Unko Fauran Maqbool Bando Ka Maqaam Ata Farmaya Aur Unhein Ruhani Ni'amaton Ke Sath Nawaza Fir Unka Nihaayat Azaaz Wa Ahatram Farmaya, Chunanche Qur'an Majeed Mein Waarid Hai:-

"Aur Ham Unki Dahini Baai Karwatein Badalte Hain". (Soorah Kahf, Aayat 18)

Neez ALLAH Ta'ala Ne Unki Izzat Wa Hurmat Qaayam Aur Mahfooz Rakhne Ke Liye Unko Wahshat Wa Haibat Ka Libaas Pahna Diya Ki Koi Un Tak Pahunch Na Sake Yahan Tak Ki Unke Rob Wa Haibat Ke Mut'alliq Akramul Khalq Yani Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ko Farmaya:-

"Aey Sunne Wale Agar Too Unhein Jhank Kar Dekhe To Unse Peeth Fer Kar Bhaage Aur Unse Haibat Mein Bhar Jaye". (Soorah Kahf, Aayat 18)

Balki Khuda Ta'ala Ne Unke Kutte Ka Azaaz Wa Ikraam Farmaya Yahan Tak Ki Apni Kitabe Muqaddas Mein Mut'addid Baar Uska Zikr Farmaya Fir Duniya Mein Unka Sathi Kar Diya Aur Aakhirat Mein Unke Azaaz Ke Taur Par Us Kutte Ko Jannat Mein Dakhil Hone Ki Sa'adat Ata Karega.

Yah Uska Ek Kutte Par Fazl Wa Karam Hai Jo Bina Khidmat Aur Bina Ibaadat Sirf Chand Din Aur Chand Qadam Ahle Tauheed Wa Irfan Ke Sath Chala To ALLAH Ta'ala Ka Us Banda-E-Momin Par Kis Qadr Fazl Wa Karam Hoga Jo 70 Baras Tak Uski Khidmat (Ibaadat) Mein Masroof Raha Aur Tauheed Ke Nashe Mein Gum Raha Aur Uski Bandagi Mein Dooba Raha Balki 70 Saal To Kahan

Agar Banda-E-Momin 70,000 Saal Zinda Rahta To Uski Bandagi Hi Mein Mashgool Rahta.

Kya Tumhein Pata Nahi Ki ALLAH Ta'ala Ne Hazrat Ibrahim Alaihissalatu Wassalam Par Kis Tarah Itaab Farmaya Jab Ki Aapne Mujrim Logon Ke Tabaah Wa Barbaad Hone Ki Dua Ki Thi.

Aur Fir ALLAH Ta'ala Ne Hazrat Moosa Alaihissalam Par Qaroon Ke Baare Mein Kaisa Itaab Farmaya Aur Aapse Yoon Kaha- 'Aey Moosa Usne Tujhse Madad Chahi Magar Too Ne Uski Madad Na Ki Mujhe Apni Izzat Ki Qasam! Agar Vah Mujhse Faryaad Karta To Mein Zarur Usko Bacha Leta Aur Usko Maaf Kar Deta'.

Isi Tarah Hazrat Yoonus Alaihissalam Se Unki Qaum Ke Baare Mein Kis Tarah Itabaana Guftagoo Ki, Ki 'Aey Yoonus! Tujhe Kaddoo Ke Ek Darakht Ke Khushk Ho Jane Ka To Gam Hai Jise Meine Ek Ghadi Mein Ugaya Aur Doosri Ghadi Mein Khushk Kar Diya Lekin 'Nainwa' Shahar Ke Ek Lakh Se Zyada Bashindon Ka Tujhe Koi Gam Lahiq Na Hua?'

Fir Is Par Bhi Gaur Karo Ki ALLAH Ta'ala Ne Unki Qaum Ka Kitni Jaldi Uzr Qabool Kar Liya Aur Unse Azaabe Azeem Utha Liya Halanki Pahle Unko Batqaaza-E-Adal Gumrahi Mein Daal Rakha Tha.

Fir Is Waqiye Par Bhi Gaur Karo Ki ALLAH Ta'ala Ne Huzoor Sayyadul Mursaleen صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Bhi Itaab Wali Guftagoo Farmai, Jab Ki Ek Dafa Aap Alaihissalatu Wassalam Baabe Bani Shaiba Se Andar Tashreef Laye To Kuch Logon Ko Dekha Ki Hans Rahe Hain To Farmaya-

'Kyun Hanste Ho, Aainda Mein Tumko Hansta Hua Na Dekhoo' Yah Baat Kah Kar Jab Aap Hajre Aswad Ke Paas Pahunche To Vahan Se Ulte Panv Fauran Wapas Laute Aur Aakar Un Logon Se Farmane Lage Ki- 'Abhi Abhi Mere Paas Jibreele Ameen Aaye Aur Khuda Ta'ala Ki Taraf Se Yah Paigam Laye Hain Ki Mere Habeeb! Too Mere Bando Ko Meri Rahmat Se Kyun Mayoos Karta Hai, Mere Bando Ko Bata Do Ki Mein Gafoor Wa Raheem Hoon'.

Huzoor Alaihissalatu Wassalam Ka Ek Irshad E Mubarak Hai Ki- 'ALLAH Ta'ala Apne Momin Bando Par Meharbaan Maa Ke Apne Bachche Par Shafeeq Hone Se Bhi Zyada Meharbaan Hai'. (Sahi Bukhari)

Ek Aur Mash'hoor Hadees Mein Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Waarid Hai Ki Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya- 'Beshak ALLAH Ta'ala Ke Paas 100 Rahmate Thi To Usne Unmein Se Sirf Ek Rahmat Ko Jinno, Insanon Aur Haiwanaat Ke Darmiyaan Taqseem Kiya To Har Jandaar Sirf Uski Ek Rahmat Se Ek Doosre Se Narmi Aur Shafqat Se Pesh Aata Hai, Baaqi 99 Rahmate Usne Apni Zaat Ke Liye Makhsoos Kar Rakhi Hain Jinhein Vah Qiyamat Ke Roz Apne Bando Ke Darmiyaan Taqseem Farmayega'.

Jab Usne Apni Rahmat Ke 100 Hisso Mein Se Sirf Ek Hisse Se Duniya Mein Tujh Par Is Qadr Ni'amatein Ki, Ki Tujhe Apni Maarifat Ata Ki, Is Ummate Marhooma Mein Paida Kiya Aur Tareeqa E Ahle Sunnat Wa Jama'at Ki Pahchaan Naseeb Ki. Iske Alaawa Beshumar Zaahiri Aur Batini Ni'amatein Ata Ki, To Uske Fazl Azeem Se Is Baat Ki Bhi Ummeed Hai Ki Vah Apni Ni'amatein Tujh Par Kaamil

Kar De Kyunki Jo Ahsaan Ki Shuruwat Karta Hai Uske Zimme Hota Hai Ki Usko Mukammal Kar De Aur Baqiya 99 Rahmaton Se Hissa Bahut Zyada Ata Kare. Ham ALLAH Ta'ala Se Iltija Karte Hain Vah Hamein Apne Fazle Azeem Se Na Muraad Na Kare, Beshak Vah Bada Sahibe Karam Wa Ahsaan Ka Maalik Hai Aur Bada Raheem Aur Jawwad Hai.

Teesri Asal

Aakhirat Ke Waada Aur Waed Ke Bayaan Mein

Ham Is Silsile Mein Panch Qism Ke Haalat Ka Zikr Karte Hain:-
1. Maut, 2. Qabr, 3. Qiyamat, 4. Jannat 5. Dozakh

Aur Har Maqaam Ke Munasib Un Bade Bade Khatron Ka Tazkira Jo Nekokaar, Nafarmanon, Nek Kaamo Mein Kotahi Karne Walo Aur Neki Mein Poori Koshish Karne Walo Ko Pesh Aayengi.

Maut Ka Bayaan:

Is Baab Mein Do Aadmiyon Ka Haal Zahan Mein Rakho, Ek To Vah Jo Ibne Shubrumah Rahmatullah Alaih Se Marvi Hai Vah Bayaan Karte Hain Ki- 'Ek Dafa Mein Aur Sha'abi Rahmatullah Alaih Ek Mareez Ki Iyadat Ko Gaye, Us Par Naza Ki Haalat Taari Ho Chuki Thi Aur Uske Paas Baitha Hua Ek Shakhs Kalima E Tayyaba Ki Talqeen Kar Raha Tha. Hazrat Sha'abi Rahmatullah Alaih Ne Usse

Kaha Ki Mareez Se Narmi Aur Shafqat Se Pesh Aao, Itne Mein Mareez Bol Utha Aur Kahne Laga Too Mujhe Kalima E Tayyaba Ki Talqeen Kare Ya Na Kare, Mein Yah Zarur Padhunga, Fir Us Mareez Ne Qur'an Kareem Ke Yah Alfaaz Padhe:

"Aur Parhezgaari Ka Kalima Un Par Laazim Farmaya Aur Vah Uske Zyada Sazawaar Aur Uske Ahal The".

(Soorah Fatah, Aayat 26)

To Sha'abi Rahmatullah Alaih Ne Kaha- 'Us Khuda Ki Hamd Wa Sana Jisne Hamare Dost Ko Najaat Ata Farmai'.

Doosra Waqiya Vah Hai Jo Hazrat Fuzail Ibne Ayaaz Raziyallahu Anhu Se Marvi Hai Ki Aap Apne Ek Shagird Ke Paas Pahunche Jo Mar Raha Tha, Aap Uske Sar Ke Paas Baith Gaye Aur Soorah Yaseen Padhne Lage. To Usne Kaha Soorah Yaseen Padhna Band Kar Dein, Fir Aapne Use Kailma E Tayyaba Ki Talqeen Ki, Magar Usne Kaha Mein Yah Kalima Bilkul Nahi Padhunga Mein Isse Bezaar Hoon Aur In Alfaaz Par Uski Maut Ho Gai, Hazrat Fuzail Ibne Ayaaz Raziyallahu Anhu Ko Apne Shagird Ke Bure Khatime Ka Sakht Sadma Hua, Aur 40 Roz Tak Apne Ghar Se Bahar Na Nikle, Andar Hi Baith Kar Rote Rahe, 40 Din Ke Baad Khwaab Mein Dekha Ki Us Shagird Ko Firishte Dozakh Mein Ghaseet Rahe Hain, Aapne Usse Daryaaft Kiya Kis Wajah Se ALLAH Ta'ala Ne Teri Maarifat Salb Kar Li Halanki Too Mere Sahibe Ilm Aur Layaq Tareen Shagirdon Mein Se Tha? To Usne Jawab Diya Teen Kharabiyon Ki Wajah Se, Ek To Mere Andar Chugalkhori Ka Aeb Tha Ki Mein Apne Sathiyon Ko Kuch Batata Tha Aur Aapko Uske

Khilaaf, Aur Doosra Aeb Yah Tha Ki Mein Apne Sathiyon Se Hasad Karta Tha, Aur Teesra Aeb Yah Tha Ki Mujhe Ek Beemari Thi Meine Us Beemari Ka Hakeem Se Ilaaj Poochha To Usne Kaha Ki Saal Mein Ek Dafa Ek Gilaas Sharab Piya Kar Tab Sehatyaab Hoga Warna Yah Beemari Tujhe Nahi Chhodegi To Har Saal Mein Ek Gilaas Sharab Peeta Tha.

ALLAH Ta'ala Hamein Apni Narazgi Se Bachaye Jisko Ham Bardasht Nahi Kar Sakte. Fir Do Aur Aadmiyon Ke Haal Par Gaur Karo.

Ek To Hazrat Abdullah Bin Mubarak Rahmatullah Alaih Hain Ki Jab Aap Rahmatullah Alaih Ka Aakhir Waqt Aaya To Nazar Aasmaan Ki Taraf Uthai, Hanse Aur Zabaan Se Yah Alfaaz Padhe Aur Wisaal Kar Gaye:-

"Aisi Hi Baat Ke Liye Kaamiyon Ko Kaam Karna Chahiye". (Soorah Sifat, Aayat 61)

Aur Meine Apne Ustaad Hazrat Imamul Harmain Raziyallahu Anhu Se Suna Hai Ki Vah Apne Ustaad Hazrat Aboo Bakr Rahmatullah Alaih Ki Yah Hikaayat Bayaan Karte The Ki Zamana-E-Taleem Mein Mera Ek Sathi Tha Jo Shuruwati Kitabein Padhta Tha, Taleem Mein Nihaayat Mehnati Aur Parhezgaar Aur Ibaadat Guzaar Tha Lekin Mehant Wa Bahut Zyada Koshish Ke Bavajood Taleem Mein Bahut Km Aage Badhta Tha, Hamein Uske Haal Par Ta'ajjub Hota Tha, Vah Taalibe Ilm Achanak Beemar Ho Gaya Aur Vahan Auliya ALLAH Ki Ek Khanqaah Mein Pad Gaya. Aspataal (Hospital) Mein Dakhil Na Hua, Lekin Sakht Beemari Ki Haalat Mein Bhi Usne Padhne Ki Koshish

Zaari Rakhi Yahan Tak Ki Uski Haalat Zyada Nazuk Ho Gai, Us Waqt Mein Uske Paas Tha, Achanak Usne Apni Nazar Aasmaan Ki Taraf Uthai Aur Fir Mujhse Kaha Aey Ibne Faurak!
"Aisi Hi Baat Ke Liye Kaamiyon Ko Kaam Karna Chahiye". (Soorah Sifat, Aayat 61)
Ye Alfaaz Kahe Aur Faut Ho Gaya.

Doosra Waqiya Vah Hai Ki Jo Hazrat Maalik Ibne Deenar Rahmatullah Alaih Se Manqool Hai, Aap Farmate Hain Ki Mera Ek Padosi Tha, Mein Maut Ke Waqt Uske Paas Gaya, Us Waqt Us Par Naza Ka Waqt Taari Tha Mujhe Dekh Kar Kahne Laga Aey Maalik! Is Waqt Mujhe Apne Saamne Aag Ke Do Pahad Nazar Aate Hain Aur Kaha Jata Hai Ki Un Par Chadh. Maalik Ibne Deenar Rahmatullah Alaih Kahte Hain Ki Meine Uske Ghar Walo Se Uske Mut'alliq Poochha Unhone Kaha Is Shakhs Ne Galle Ke Liye Do Paimane Rakhe Huye Hain Ek Galla Lene Ka Doosra Galla Dene Ka, Meine Vo Donon Paimane Mangvaye Aur Ek Doosre Par Maar Kar Tod Diye, Fir Meine Usse Daryaaft Kiya Ab Kaisa Haal Hai? Usne Kaha Maamla To Aur Hi Zyada Nazuk Aur Kharab Ho Raha Hai.

Qabr Aur Maut Ke Baad Ka Haal:

Is Baab Mein Bhi Do Aadmiyon Ka Qissa Yaad Rakhne Ke Layaq Hai, Ek To Vah Jo Kisi Buzurg Ne Farmaya Hai Ki Meine Hazrat Sufyaan Sauri Rahmatullah Alaih Ko Unke Wisaal Shareef Ke Baad Khwaab Mein Dekha, To Meine Kaha Aey Aboo Abdullah! Tum Kis Haal Mein Ho To

Aapne Mujhse Farmaya Yah Kunniyat Se Bulane Ka Waqt Nahi. Fir Meine Kaha Aey Sufyaan Kis Haal Mein Ho? To Aapne Jawab Mein Yah Ash'aar Padhe Jinka Tarjuma Pesh Hai:-

• Maut Ke Baad Meine Apne Parvardigaar Ko Bilkul Saamne Dekha, Mere Parvardigaar Ne Mujhe Farmaya Aey Ibne Saed Tujhe Meri Razamandi Mubarak Ho.

• Too Tareek Raaton Mein Meri Yaad Ke Andar Khada Rahta Tha Us Waqt Teri Aankhon Se Zauq Wa Shauq Ke Aansoo Jaari Hote The Aur Tera Dil Poori Tarah Meri Taraf Mut'vajjeh Hota Tha.

• Ab Jannatul Firdaus Ke Mahal Tere Saamne Hain, Too Jise Chahata Hai Le Le Aur Har Waqt Meri Zyarat Se Lutf Andoz Ho Kyunki Mein Tere Saamne Aur Tere Qareeb Hi Rahunga.

Doosra Waqiya Us Shakhs Ka Hai Ki Jise Baaz Logon Ne Khwaab Mein Dekha Ki Uska Rang Badla Hua Hai Aur Donon Hath Gardan (Neck) Se Bandhe Huye Hain, Usse Daryaaft Kiya Gaya Aey Shakhs! ALLAH Ta'ala Ne Tere Sath Kya Maamla Kiya Hai? To Usne Jawab Mein Yah Sher Padha Jiska Tarjuma Pesh Hai:

• Vah Zamana Beet Gaya Jismein Ham Khelte The Ab Yah Vah Zamana Hai Ki Hamse Khel Raha Hai.

Neez Is Baab Mein Do Aur Aadmiyon Ka Haal Bhi Zahan Mein Rakhne Ke Qabil Hai, Ek To Yah Ki Kisi Buzurg Ka Ladka Shaheed Ho Gaya, Vah Apne Baap Ko Kabhi Khwaab Mein Nazar Na Aaya. Sirf Us Din Khwaab

Mein Baap Se Mila Jis Din Sayyadna Hazrat Umar Ibne Abdul Azeez Raziyallahu Anhu Ne Wisaal Farmaya. Baap Ne Dekh Kar Farmaya- 'Aey Mere Bete Kya Tujh Par Maut Nahi Waqea Ho Chuki?' To Usne Jawab Diya- 'Mein Murda Nahi Hoon Balki Mujhe Shahadat Naseeb Hui Hai Aur Mein ALLAH Ta'ala Ke Qurb Mein Zinda Hoon Aur Mujhe Tarah Tarah Ki Rozi Milti Hai'. Baap Ne Kaha- 'Aaj Too Kaise Idher Aa Gaya?' To Usne Kaha- 'Aaj Tamam Aasamaan Walo Ko Aawaz Di Gai Ki Aaj Koi Nabi, Siddiq Aur Shaheed Idher Na Rahe, Sab Umar Ibne Abdul Azeez Ke Janaze Mein Shareek Ho, To Mein Bhi Unki Namaze Janaza Mein Shirkat Ke Liye Idher Aaya Tha Fir Mein Namaze Janaza Se Farig Hokar Tumhein Salaam Kahne Aa Gaya Hoon'.

Aur Doosra Waqiya Vah Hai Jo Hashsham Ibne Hassan Rahmatullah Alaih Se Manqool Hai, Vah Kahte Hain Ki Mera Ek Chhoti Umr Ka Bachcha Faut Ho Gaya. Maut Ke Baad Meine Use Khwaab Mein Dekha Ki Boodha Ho Chuka Hai. Meine Poochha Aey Bachche Too Boodha Kis Tarah Ho Gaya? To Usne Jawab Diya Jab Fulan Shakhs Duniya Se Hamare Paas Pahuncha To Dozakh Ne Use Dekh Kar Gusse Se Ek Saans Li Jiske Khauf Se Ham Sab Ek Ghadi Mein Boodhe Ho Gaye.

Roze Qiyamat:

Roze Qiyamat Mein Logon Ki Kaifiyat Is Aayat Mein Bayaan Ki Gai Hai:-

"Jis Din Ham Parhezgaron Ko Rahman Ki Taraf Le Jayenge

Mehman Bana Kar Aur Mujrimon Ko Jahannam Ki Taraf Hankenge Pyase". (Soorah Maryam, Aayat 85,86)

Ek Shakhs Qabr Se Uthega To Uski Sawari Ke Liye Qabr Par Buraq Taiyar Hoga, To Qabr Se Nikalte Hi Uske Sar Par Noori Taaj Rakha Jayega, Aala Libaas Pahnaya Jayega Aur Buraq Par Baitha Kar Le Jaya Jayega, Uske Azaaz Wa Ikraam Ki Khaatir Usko Paidal Nahi Chalne Diya Jayega.

Aur Ek Doosra Shakhs Qabr Se Uthega To Dozakh Ke Firishte, Dozakh Ki Zanjeerein Aur Tarah Tarah Ke Azaab Use Dozakh Ki Taraf Paidal Chalne Ki Fursat Bhi Nahi Denge Balki Qabr Se Nikalte Hi Use Chehre Ke Bal Ghasset Kar Firishte Dozakh Mein Daal Denge.
(Nauzubillaahi Min Gazbih)

Meine Baaz Ulma E Kiraam Se Yah Hadeese Mubarak Suni Hai Ki Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya:- 'Qiyamat Ke Din Ek Qaum Qabro Se Niklegi, Unke Liye Sabz Paro Wali Nihaayat Umda Savariyan Unki Qabro Par Taiyar Khadi Hongi, Vo Un Par Sawar Ho Jayenge To Vah Unhein Uda Kar Maidane Mehshar Mein Le Jayengi Chunanche Vo Un Savariyon Par Jannat Ki Deewaron Tak Pahunch Aayenge, Jannat Ki Deewaron Par Muhaafiz Firishte Unhein Dekh Kar Aapas Mein Kahenge Ye Kaun Log Hain Baaz Jawab Denge Shayad Ye Log Hazrat Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Ummat Se Hain. To Chand Firishte Unke Paas Aayenge Aur Poochhenge Tum Kaun Ho Aur Kis Ummat Se Ho To Vo Jawab Denge Hazrat Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Ummat Se Hain. To Firishte Unse Poochhenge Kya Tumhara Hisaab Wa Kitaab

Wagaira Ho Chuka? To Vo Jawab Denge Hamara Koi Hisaab Nahi Hua. Fir Firishte Daryaaft Karenge Kya Tumhare Aamaal Tole Ja Chuke Hain? Vah Usko Bhi Mana Karenge. Fir Firishte Unse Daryaaft Karenge Kya Tum Ne Apne Aamaal Naame Padh Liye Hain Vo Kahenge Nahi. To Fir Firishte Unse Kahenge Wapas Chalo Kyunki Ye Sab Kaarwai Peechhe Rah Gai Hai. To Vo Log Jawab Denge Kya Tum Ne Hamko Koi Cheez Di Thi Jiska Hamse Hisaab Liya Jaye. Doosri Hadees Mein Hai Vo Jawab Denge Duniya Mein Ham Kisi Cheez Ke Maalik Nahi The Ki Ham Adal Wa Insaaf Karte Ya Zulm Ka Irtekaab Karte Ham To Duniya Mein Apne Rab Ki Bandagi Aur Ibaadat Mein Masroof Rahe. Yahan Tak Ki Usne Ham Ko Yahan Bulaya To Ham Aa Gaye. Itne Mein Koi Aawaz Dene Wala Aawaz Dega Mere Bande Ne Theek Bayaan Kiya, Ikhlaas Se Neki Mein Zindagi Guzaar Kar Aane Walo Se Koi Aamaal Ki Pursish Nahi Aur ALLAH Ta'ala Gafururraheem Hain'.

Aey Mukhatib! Kya Too Ne Khuda Ta'ala Ka Yah Farmane Mubarak Nahi Suna:-

"To Kya Jo Aag Mein Daala Jayega Vah Bhala Ya Jo Qiyamat Mein Amaan Se Aayega".
(Soorah Ha Meem, Sajda Aayat 40)

Aur Vah Shakhs Kis Qadr Azeem Martaba Hoga Jo Qiyamat Ke Un Khaufnaak Manzaron, Haibatnaak Zalzalo Aur Darane Wale Waqiyaat Ko Dekhega Magar Uske Dil Ko Koi Khauf, Ghabrahat Aur Bojh Mahsoos Nahi Hoga Balki Vah Khuda Ki Meharbaani Se Qiyamat Ki Muddat Mein Sukoon Wa Aman Ke Sath Guzaar Kar Jannat Ki

Taraf Chala Jayega. Ham ALLAH Ta'ala Se Darkhwast Karte Hain Ki Hamein Aur Tumhein Sab Ko Un Nekbakhto Mein Dakhil Kare Aur Yah ALLAH Ta'ala Ke Liye Koi Mushkil Nahi.

Jannat Aur Dozakh Ka Bayaan:

Is Baab Mein Qur'an Majeed Ki In Do Aayat Par Gaur Karo, Ek Aayat Yah Hai:-

"Aur Unhein Unke Rab Ne Suthari Sharab Pilai. Unse Farmaya Jayega Yah Tumhara Sila Hai Aur Tumhari Mehnat Thikane Lagi". (Soorah Dahar, Aayat 21,22)

Aur Doosri Aayat Vah Hai Jismein ALLAH Ta'ala Ne Dozakh Walo Ka Haal Is Tarah Naql Kiya Hai:-

"Aey Hamare Rab Hamko Dozakh Se Nikal De Fir Agar Ham Vaise Hi Karein To Ham Zaalim Hain Rab Farmayega Dhutkare (Zaleel Hokar) Pade Raho Ismein Aur Mujhse Baat Na Karo". (Soorah Momin, Aayat 107,108)

Riwayat Mein Hai Ki Uske Baad Unki Shaklein Kutto Ki Tarah Ho Jayengi Aur Vah Usmein Kutto Ki Tarah Bhaunkte Firenge. (Nauzu Billaahirraoofirraheem Min Azaabihil Aleem)

To Maamla Aisa Hai Jaisa Hazrat Yahya Ibne Mu'aaz Rahmatullah Alaih Ne Farmaya Ki Ham Nahi Jante Ki Do Musibaton Mein Se Badi Musibat Kaun Si Hai Jannat Ka Hath Se Chale Jana Ya Dozakh Mein Jana, Jannat Se Sabr Ki Koi Gunjaish Nahi Aur Dozakh Ke Azaab Ko Bardasht Karne Ki Koi Soorat Nahi Bahar Soorat Ni'amat Ka Faut Hona Azaabe Dozakh Bardasht Karne Se Nisbatan Aasan

Hai Fir Dozakh Mein Hamesha Rahna Bahut Bada Hadsa Aur Bahut Badi Musibat Hai. Isliye Ki Azaab Kisi Waqt Khatm Ho Jane Wala Hota To Fir Bhi Kuch Suhoolat Thi Lekin Vah To Hamesha Hamesha Tak Rahega Vah Kabhi Khatm Na Hoga To Kis Dil Mein Aisa Azaab Bardasht Karne Ki Taaqat Hai Aur Kis Ki Jaan Is Par Sabr Kar Sakti Hai, Isiliye Hazrat Isa Alaihissalam Ne Farmaya- 'Azaabe Daemi (Hamesha Rahne Wala Azaab) Ka Tazkira Darne Walo Ke Dilo Ko Tukde Tukde Kar Deta Hai'.

Hazrat Hasan Raziyallahu Anhu Ke Saamne Jab Us Shakhs Ka Zikr Kiya Gaya Jo Sabse Aakhir Mein Dozakh Se Niklega Jiska Naam 'Hannad' Hoga, Usko 1000 Saal Azaab Hua Hoga Vah 'Ya Hannan' 'Ya Mannan' Pukarte Huye Dozakh Se Baahar Aayega, To Uska Haal Sun Kar Ro Pade Aur Farmane Lage- 'Kaash! Hannad Mein Hota'

Logon Ko Aapke Is Qaul Par Ta'ajjub Hua, Aapne Farmaya Ki- 'Tum Par Afsos! Ki Baat Nahi Samajhte, Vah Ek Na Ek Din Azaab Se Nikal Aayega'.

Mein Kahta Hoon Khauf Wa Dar (Fear) Ka Yah Saara Maamla Ek Usooli Baat Ki Taraf Lautata Hai Aur Vahi Ek Nukta Hai Jo Peetho Ko Todta Hai Aur Chehron Ko Zard Kar Deta Hai Jiske Tasavvur Se Jigar Pighal Jate Hain, Dil Tukde Tukde Ho Jate Hain Aur Rone Walo Ki Aankhein Khoon Ke Aansoo Barsati Hain, Vah Nukta Hai Maarifate Ilaahi Ka Chhin Jana, Yah Vah Asal Baat Hai Jiska Khauf Darne Walo Ko Har Waqt Laga Rahta Hai Aur Jis Par Rone Walo Ki Aankhein Har Waqt Aansoo Bahati Rahti Hain.

Baaz Buzurgon Ka Qaul Hai Gam Dar Haqeeqat Ek Hi

Hai Aur Vah Imaan Chheen Liye Jane Ka Gam Hai Baaqi Har Gam Isse Km Darje Ka Hai Kyunki Vah Kisi Waqt Khatm Ho Sakta Hai Lekin Imaan Ka Chheen Liye Jane Ka Gam Kabhi Door Nahi Ho Sakta.

Hamein Yoosuf Ibne Asbaat Rahmatullah Alaih Se Yah Baat Pahunchi Hai Ki Ek Dafa Aap Hazrat Sufyaan Sauri Rahmatullah Alaih Ke Paas Tashreef Le Gaye. Yoosuf Ibne Asbaat Rahmatullah Alaih Farmate Hain Meine Dekha Ki Hazrat Sufyaan Sauri Rahmatullah Alaih Saari Raat Rote Rahe. Meine Daryaaft Kiya- 'Kya Aap Apne Gunahon Ke Khauf Se Rote Hain?' To Hazrat Sufyaan Sauri Rahmatullah Alaih Ne Ek Tinka Uthaya Aur Farmaya Ki- 'Gunaah To ALLAH Ta'ala Ke Saamne Isse Bhi Km Haisiyat Rakhte Hain, Mujhe To Is Baat Ka Khauf Hai Ki ALLAH Ta'ala Daulate Islaam Na Chheen Le'. Ham Ahsaan Karne Wale ALLAH Se Iltija Karte Hain Ki Vah Hamein Kisi Musibat Mein Mubtala Na Kare Aur Apne Fazl Se Ham Par Apni Ni'amaton Ki Takmeel Kare Aur Millate Islaam Par Hamein Maut Naseeb Kare. Vah 'Arrahmurrahimeen' Hai. Ham Bure Khatme Ka Sabab Aur Ma'ana Apni Kitaab 'Ihya Ul Uloom' Mein Bayaan Kar Chuke Hain, Vahan Dekh Lo, Yahan Is Bahas Ko Chhedna Ek Lambi Bahas Ka Darwaaza Kholna Hai Jiski Yah Kitaab Mut'hammil Nahi, Tum Is Mukhtasar Baat Ko Sanjeedgi Se Samjho Kyunki Baaz Waqt Tafseel Wa Tashreeh Se Maqsad Ke Khilaaf Khyalaat Paida Ho Jate Hain Lihaza Mukhtasar Bayaan Par Hi Kifayat Karo, Shayad Tumhein ALLAH Ta'ala Ki Madad Wa Taufeeq Se Falaah Wa Kamyaabi Naseeb Ho.

Sawaal: Tum Agar Yah Sawal Karo Ki 'Fir Tumhein Kaun Sa Raasta Ikhtiyaar Karna Chahiye? Khauf Ka Raasta Ya Raja Ka Raasta?'
Jawaab: To Iska Jawab Yah Hai Ki Tumhein In Donon Ke Darmiyaan Ka Raasta Ikhtiyaar Karna Chahiye Kyunki Kaha Gaya Hai Ki Jis Par Raja Ka Galba Ho Gaya Vah Murjia (Ek Badmazhab Firqe Ka Naam) Ban Jata Hai Aur Uske Mut'alliq Aksar Yah Khatra Rahta Hai Ki Yah Shakhs Hurramiyul Aqaed (Ek Badmazhab Firqe Ka Naam) Ban Jaye Aur Jis Par Khauf Ka Galba Ho Gaya Vah Khawarij (Ek Gumrah Firqa) Mein Se Ho Gaya. Is Maqoole Ka Matlab Yah Bhi Hai Ki Sirf Ek Pahloo Ikhtiyaar Na Kare Aur Haqeeqat Yah Bhi Hai Ki Raja Haqeeqi Khaufe Haqeeqi Se Alag Nahi Ho Sakti Aur Khaufe Haqeeqi Raja Haqeeqi Se Juda Nahi Ho Sakta, Isi Bina Par Yah Kaha Gaya Hai Ki Sab Ka Sab Khauf Walo Ke Liye Hai Aman Se Unhein Koi Ta'alluq Nahi Aur Khauf Sab Ka Sab Raja Walo Ke Liye Hai Yaas Yani Na Ummeedi Se Unhein Koi Waasta Nahi.

Sawaal: Kya Waqt Aur Haalat Ke Aitebaar Se Unmein Se Kisi Ek Ko Tarjeeh Aur Zyadti Haasil Ho Sakti Hai Ya Har Haal Mein Donon Ke Darmiyaan Raasta Par Hi Qaayam Rahna Zaruri Hai?
Jawaab: Maloom Hona Chahiye Ki Jab Insaan Tandurust Wa Qavi Ho To Aisi Haalat Mein Khauf Gaalib Hona Chahiye Aur Jab Beemar Pad Jaye Aur Kamzori Ka Shikar Ho Jaye Khaas Kar Jab Aakhiri Safar Aa Jaye Tab Us Waqt Raja Ka Galba Hona Chahiye Meine Ulma E Kiraam Se

Yoon Hi Suna Hai, Mein Kahta Hoon Iski Ek Daleel Bhi Hai, Marvi Hai Ki ALLAH Ta'ala Farmata Hai- 'Mein Un Logon Ke Paas Hota Hoon Jinke Dil Mere Khauf Se Choor Ho Chuke Hain'.

To Aise Waqt Mein Uske Liye Raja Aaula Aur Behtar Hai Kyunki Sehat, Quvvat Aur Qudrat Ke Zamane Mein Us Par Khauf Gaalib Raha Hota Hai Isliye Unse Kaha Jata Hai:- "Ki Na Daro Aur Na Gam Karo".
(Soorah Haa Meem Sajda, Aayat 30)

Sawaal: Kya Bahut Si Akhbar Aur Hadeesein Is Silsile Mein Waarid Nahi Hui Ki ALLAH Ta'ala Se Husne Zan (Achcha Gumaan) Rakhna Chahiye Aur Is Husne Zan Ki Targeeb Mein Bhi Bahut Riwayaat Waarid Hain?
Jawaab: Maloom Hona Chahiye Ki ALLAH Ta'ala Se Husne Zan Yah Hai Ki Banda Uski Nafarmani Se Bache Uske Azaab Aur Poochhtachh Se Dare Aur Uski Bandagi Mein Koshish Kare.

Maloom Hona Chahiye Ki Yahan Ek Mazboot Asal Aur Ek Aham Nukta Hai Jismein Aksar Log Galti Ka Shikar Hain Aur Vah Yah Hai Ki Raja Aur Aarzoo Mein Farq Hain Kyunki Raja To Daleel Aur Asal Se Waabasta Hoti Hai Magar Aarzoo Ek Be Asal Aur Be Daleel Cheez Hai, In Donon Ki Misaal Yoon Hai Ki Ek Shakhs Beej Daale Aur Fir Uski Dekhbhal Mein Mehnat Wa Koshish Kare Fir Fasal Kaat Kar Khaliyan Mein Rakhe, Fir Yah Kahe Mujhe Ummeed Hai Ki 100 Bori Fasal Ho Jayegi, To Yah Raja Aur

Ummeed Hai Iske Khilaaf Ek Doosra Shakhs Ho Jisne Mauqe Par Na Beej Daala Aur Kheti Baadi Ka Ek Din Bhi Kaam Na Kiya Ghar Par Hi Soya Raha Aur Saara Saal Gaflat Mein Guzaar De Aur Fasal Uthane Ke Waqt Kahna Shuru Kar De Ki Ummeed Hai Ki 100 Bori Galla Haasil Ho Jaye. To Aise Shakhs Se Kaha Jayega Ki Teri Yah Ummeed Haqeeqat Mein Ummeed Nahi Balki Yah To Sirf Aarzoo Hai. Bilkul Isi Tarah Banda Jab Nek Aamaal Mein Koshish Kare Aur Gunahon Se Bache To Yah Kah Sakta Hai Ki Mujhe Ummeed Hai Ki ALLAH Ta'ala Is Haqeer Ki Khidmat Ko Qabool Farmaye Aur Kami Ko Poora Kare Aur Is Par Bada Sawab Inayat Kare Aur Gunahon Ko Maaf Kare Aur Mujhe ALLAH Ta'ala Ki Zaat Se Husne Zan (Achcha Gumaan) Hai, To Bande Ki Is Tarah Ki Ummeed Raja Kahlati Hai Jo Shariyat Ko Pasandida Hai Lekin Ek Shakhs Agar Gaafil Laparwah Hai Nek Kaamo Ko Hath Na Lagaye Gunaah Wa Nafarmani Kare, ALLAH Ta'ala Ke Gazab Wa Nafarmani Ki Koi Parwah Na Kare Aur ALLAH Ta'ala Ki Raja Aur Uske Waada Waed Ko Khaatir Mein Na Laye Fir Yoon Kahta Fire Ki Mujhe Ummeed Hai Ki ALLAH Ta'ala Mujhe Jannat Ata Karega Aur Dozakh Ke Azaab Se Bachayega To Yah Aarzoo Hai, Raja Aur Ummeed Nahi Aur Ek Na Haasil Hone Wali Shay Hai, Usne Isko Raja Aur Husne Zan Ka Naam De Diya, Vah Is Silsile Mein Bhatka Hua Hai Aur Khata Aur Galatfahmi Mein Mubtala Hai, Ek Shayar Ne Yah Mazmoon Yoon Ada Kiya Hai Jiska Matlab Pesh Hai:

- Tum Najaat Ki Ummeed Rakhte Ho Lekin Najaat Ke

Raaste Ikhtiyaar Nahi Karte, Kashti Khushk Par Nahi Chal Sakti.

Mein Kahta Hoon Is Asal Aur Qaede Ki Taed Jisse Hoti Hai Vah Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ki Yah Hadees Hai Ki Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya:- 'Daana (Samajhdar) Vah Hai Jo Apne Nafs Ko Shara Aur Deen Ke Taabe Kare Aur Maut Ke Baad Ke Liye Zakheera Aamaal Ka Kare Aur Ahmaq (Bewakoof) Vah Hai Jo Apne Nafs Ki Khwaahishaat Ki Pairvi Kare Aur ALLAH Ta'ala Se Najaat Aur Jannat Ki Ummeed Lagaye Rakhe'. (Sunan Ibne Maaja)

Is Baare Mein Hazrat Hasan Basri Raziyallahu Anhu Ka Yah Qaul Hai Ki Kuch Log Vo Hote Hain Jo Duniya Mein Bakhshish Aur Magfirat Ki Ummeedon Mein Rahte Hain, Nek Amal Kuch Nahi Karte, Duniya Se Aakhirat Ki Taraf Muflis Aur Qallash Jate Hain Unke Paas Koi Neki Nahi Hoti Aur Kahte Yah Hain Ki Hamein Apne Rab Se Husne Zan Hai (Ki Vah Hamse Behtar Sulook Karega) Lekin Aise Log Jhoothe Hain Kyunki Agar Unhein ALLAH Ta'ala Se Husne Zan Hota To Unke Aamaal Bhi Achche Hote. Fir Qur'an Majeed Ki Yah Aayat Padhi:-

"To Jise Apne Rab Se Milne Ki Ummeed Ho Use Chahiye Ki Nek Kaam Kare".

(Soorah Kahf, Aayat 110)

Doosri Aayat Yah Padhi:-

"Aur Yah Hai Tumhara Vah Gumaan Jo Tumne Apne Rab Ke Sath Kiya Aur Usne Tumhein Halaak Kar Diya To Ab Rah Gaye Haare Huo Mein".

(Soorah Haa Meem Sajda, Aayat 23)

Hazrat Jaafar Zabae Rahmatullah Alaih Farmate Hain Ki Meine Ek Dafa Hazrat Aboo Maisrah Aabid Rahmatullah Alaih Ko Dekha Ki Ibaadat Wa Bandagi Mein Koshish Wa Mehnat Aur Mujahide Ki Kasrat Ki Wajah Se Unki Pasliyan Nikal Aayi Thi. Meine Kaha ALLAH Aap Par Raham Kare, ALLAH Ta'ala Ki Rahmat To Badi Wasee'a Hai. Aap Ye Alfaaz Sunkar Gusse Mein Aa Gaye Aur Farmaya Ki Too Ne Mere Andar Aisi Cheez Dekhi Hai Jisse Yah Zaahir Ho Ki Mein ALLAH Ta'ala Ki Rahmat Se Mayoos Aur Na Ummeed Hoon, ALLAH Ta'ala Ki Rahmat To Nekokaar Logon Ke Bilkul Qareeb Hai. Hazrat Jaafar Zabae Rahmatullah Alaih Kahte Hain Ki Mujhe Aapki Yah Baat Sunkar Rona Aa Gaya Ki Jab Ambiya E Kiraam Alaihimussalatu Wassalam Aur Tamam Auliya Aur Abdaal Ibaadat Mein Koshish Wa Mehnat Aur Gunaah Se Poori Tarah Parhezgaari Aur Bachne Ke Bavajood Har Waqt Khauf Wa Khasheeyyat Se Labrez Rahe To Tumhara Kya Khyaal Hai Ki Unhein ALLAH Ta'ala Se Husne Zan Nahi Halanki Unhein Uski Wasee'a Rahmat Par Bada Yaqeen Tha Aur Unhein ALLAH Ta'ala Ke Jood Wa Karam Se Bada Husne Zan Tha. Dar Haqeeqat Vah Jante The Ki Ta'at Mein Koshish Aur Mehnat Ke Bagair Khaali Husne Zan, Husne Zan Nahi Balki Jhoothi Aarzoo Aur Dhokha Aur Guroor Hai. Is Nukte Se Ibrat Pakad Aur Saaleheen Ke Haalat Par Gaur Karo Aur Khwaabe Gaflat Se Bedar Ho Jao.

Fasl:

Khulasa Guftagoo Yah Hua Ki Jab Tum ALLAH Ta'ala

Ki Rahmat Ka Tasavvur Karoge Jo Uske Gazab Par Gaalib Hai Aur Jo Tamam Cheezon Ko Ghere Huye Hai Fir Uska Bhi Tasavvur Karo Ki Khuda Ta'ala Ne Tumko Us Ummate Marhooma Mukarrama Mein Paida Farmaya Fir Uske Fazle Azeem Aur Uske Kamaal Aur Jood Wa Karam Ka Bhi Tasavvur Karo, Fir Is Baat Ka Bhi Tasavvur Karo Fir Vah Kitaab Jo Usne Teri Hidayat Ke Liye Nazil Farmai Usko 'Bismillaah Hirrahma Nirraheem' Se Shuru Kiya Yani 'Bismillaah' Ke Andar Hi Apni Rahmaniyaat Aur Raheemiyat Ka Zikr Farmaya. Fir Iska Bhi Tasavvur Karo Ki Us Zaate Kareem Ne Tumhari Taraf Se Kisi Sifarishi Aur Kisi Ibaadat Ke Bagair Sirf Apne Fazl Wa Karam Se Tumhein Beshumar Zaahiri Wa Baatini Meharbaniyon Aur Ina'amat Se Nawaza. Doosri Taraf Uske Kamale Jalaal Uski Azmat Uski Azeem Qudrat Wa Haibat Neez Uske Shadeed Gazab Wa Narazgi Ka Bhi Tasavvur Karo Jiske Aage Aasmaan Aur Zameen Bhi Nahi Thahar Sakte. Fir Tum Aakhirat Ke Maamle Ki Nazaakat Aur Khatre Ke Sath Apni Intihai Gaflat Apne La Tadad Gunaah Aur Apni Sangdili Ka Bhi Tasavvur Karo, Fir Is Baat Ka Tasavvur Karo Ki ALLAH Ta'ala Tumhari Tamam Harkaton, Tumhare Tamam Aebo Aur Poshida Baato Se Bhi Poori Tarah Waqif Wa Aagaah Hai, Fir Tum Uske Husne Waada (Achche Sawab Ka Waada) Aur Us Sawab Ko Bhi Zahan Mein Lao Jiski Bareeki Aur Haqeeqat Insaani Waham Wa Gumaan Se Bahut Buland Hai, Fir Uski Shadeed Waedo (Sakht Azaab Ka Waada) Aur Uske Azaabe Aleem (Dardnaak Azaab) Ko Bhi Khyaal Mein Lao Jisko Insaan Ke Dil Bardasht Nahi Kar

Sakte, Neez Tum Uske Fazl Wa Karam Uske Muqable Mein Uske Azaab Fir Uski Rahmat Aur Shafqat Fir Apne Nafs Ki Zyadti Aur Berah Rawi Aur Jurm Wa Maafi Ko Bhi Zahan Mein Rakhoge To Yah Tamam Baatein Tumhare Andar Khauf Wa Raja Ki Sifat Paida Kar Dengi Aur Tum Darmiyani Raah Par Chal Padoge Aur Tum Bekhauf Aur Na Ummeedi Ke Donon Halaak Karne Wale Raasto Aur Bekhaufi Aur Na Ummeedi Ki Wadiyon Mein Hairan Firne Walo Se Alag Ho Jaoge Aur Halaak Wa Barbaad Hone Walo Se Kanaara Kash Ho Jaoge Aur Khauf Wa Raja Ki Motdil (Darmiyani) Sharab Se Sarshar Ho Jaoge Fir Na To Sirf Raja Ki Thandak Se Haalak Hoge Aur Na Sirf Khauf Ki Aatish Mein Jaloge Aur Ab Tum Apne Maqsood Se Hamkinaar Ho Gaye Yani Paas Ho Gaye Aur Donon Mohlik Marzo Se Bach Gaye Ab Tum Apne Nafs Ko Ta'at Wa Bandagi Par Aamada Paoge Aur Gaflat Aur Susti Ke Bagair Din Raat Khidmat Mein Masroof Ho Jaoge Aur Is Tarah Tum Gunahon Aur Zaleel Harkaton Se Poori Tarah Mahfooz Ho Jaoge Aur Buraiyon Se Poori Tarah Kanara Kashi Haasil Ho Jayegi.

Hazrat Nauf Bikali Rahmatullah Alaih Farmate Hain Ki- 'Nauf Jab Jannat Ka Zikr Karta Hai To Uske Dil Mein Jannat Ka Shauq Paida Ho Jata Hai Aur Jab Use Dozakh Ki Aag Yaad Aati Hai To Maare Khauf Ke Uski Neend Ud Jati Hai'.

Khauf Wa Raja Ki Yah Sahi Kaifiyat Paida Hone Ke Baad Tum ALLAH Ta'ala Ke Barguzeeda Aur Khaas Aabideen Mein Se Ho Jaoge Jinka ALLAH Ta'ala Ne Is Aayat Mein Zikr Kiya Hai:-

"Beshak Vah Bhale Kaamo Mein Jaldi Karte The Aur Hamein Pukarte The Ummeed Aur Khauf Se, Aur Hamare Huzoor Gidgidate Hain". (Soorah Anbiya, Aayat 90)

Aur Ab Tum Ne ALLAH Ta'ala Ke Izn Aur Uske Husne Taufeeq Se Is Khatarnaak Ghaati Ko Uboor Kar Liya Hai, Ab Tumhein Duniya Mein Bahut Safai Aur Halaawat (Mithaas) Naseeb Ho Gai Aur Tum Ne Aakhirat Ke Liye Azeem Zakheera Aur Kaseer Ajr Haasil Kar Liya. ALLAH Ta'ala Se Dua Hai Ki Vah Hamari Aur Tumhari Apni Taufeeq Aur Durusti Se Madad Farmaye, Beshak Vah Arhamurrahimeen Aur Tamam Sakhiyon Se Badh Kar Nawazne Wala Hai.

Chhati Ghaati

Ibaadat Mein Kharabiyan Paida Karne Wali Ghaati

Fir Aey Bradar! ALLAH Ta'ala Achchi Taufeeq Ke Sath Tumhari Aur Hamari Madad Farmaye. Tujh Par Is Raaste Ki Pahchaan Aur Maarifat Aur Is Raaste Par Chalne Mein Istiqaamat Ke Baad Ibaadat Aur Bandagi Ko Kharab Aur Barbaad Karne Wali Cheezon Se Alag Rakhna Aur Bachna Bhi Laazim Aur Zaruri Hai Aur Yah Baat Ikhlaas Ko Qaayam Karne ALLAH Ta'ala Ke Ahsanaat Yaad Karne Aur Na Rawa Kaamo Se Bachne Ke Baad Hi Haasil Ho Sakti Hai. Aur Yah Baat Do Wajah Se Laazim Wa Zaruri Hai. Ek To Isliye Ki Ikhlaas Se ALLAH Ta'ala Ke Huzoor Mein

Amal Ko Husne Maqbooliyat (Qabool Hone) Ka Maqaam Haasil Hota Hai Aur Sawab Haasil Karne Mein Kamyaabi Naseeb Hoti Hai Warna Ikhlaas Khatm Hone Ki Soorat Mein Aamaal Mardood Ho Jate Hain Aur Unka Sawab Ya To Bilkul Hi Ya Kuch Na Kuch Barbaad Ho Jata Hai. Kyunki Mash'hoor Hadees Mein Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Marvi Hai Ismein ALLAH Ta'ala Farmata Hai Ki- 'Mein Shirk Se Bilkul Beniyaz Hoon, Jo Shakhs Amal Mein Mere Gair Ko Shareek Kare, To Mera Hissa Bhi Us Shareek Ka Pahuncha Mein Sirf Us Amal Ko Qabool Karta Hoon Jo Khaalis Mere Liye Kiya Gaya Ho'.

Marvi Hai Ki- 'Qiyamat Ke Roz Jab Banda ALLAH Ta'ala Se Apne Aamaal Par Sawab Talab Karega To ALLAH Ta'ala Farmayega Kya Tujhe Majlison Wa Mahfilon Mein Wus'at Nahi Di Gai Thi Kya Vahan Tujhe Sardari Nahi Di Gai Thi Kya Tujhe Duniya Mein Tere Karobaar Aur Tijarat Mein Taraqqi Aur Sahoolat Aur Har Qism Ki Kasrat Ata Nahi Ki Gai Thi? Kya Tujhe Isi Tarah Ke Beshumar Azazaat Wa Ina'amat Nahi Diye Gaye The Aur Tujhe Tarah Tarah Ke Nuqsanaat Se Mahfooz Nahi Rakha Gaya Tha Yani Yah Sab Kuch Aamaal Ke Badle Ke Taur Par Duniya Mein Tujhe De Diya Gaya Tha'.

Mein Kahta Hoon Riya (Dikhava) Ke Khataron Mein Se Km Se Km Do Qism Ki To Nadamat (Sharmindagi) Insaan Ko Hoti Aur Do Musibatein Us Par Musallat Hoti Hain, Ek Nadamat To Poshida Qism Ki Hai Vah Tamam Malaeka Ke Saamne Sharmindgi Aur Nadamat Hai, Jaisa Ki Riwayat Mein Hai Ki- 'Malaeka Ek Bande Ke Aamaal Khushi Khushi

Upar Le Jate Hain Magar ALLAH Ta'ala Ki Taraf Se Hukm Hota Hai Ki Ye Aamaal Sijjeen (Jahannam Ki Ek Waadi) Mein Fek Do Kyunki Isne Ye Aamaal Meri Raza Aur Khushnoodi Ke Liye Nahi Kiye The'. (Hilya)

To Us Waqt Us Bande Aur Uske Amal Ko Malaeka Ke Saamne Nadamat Hoti Hai, Doosri Nadamat Aur Sharmindagi Ailaniya (Sabke Saamne) Hogi, Jo Qiyamat Ke Din Tamam Makhlooqaat Ke Saamne Nadamat Aur Ruswai Hogi, Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Riwayat Hai Ki- 'Riyakar Ko Qiyamat Ke Din Chaar Naamo Se Pukara Jayega: Aey Kaafir! Aey Fajir! Aey Gaddar! Aey Khasara Uthane Wale Teri Koshish Bekar Chali Gai Tere Aamaal Bekar Ho Chuke Hain, Yahan Aakhirat Mein Tera Koi Hissa Nahi, Aey Dhokhebaaz Apne Aamaal Ka Ajr Wa Sawab Usse Jakar Le Jisko Dikhane Ke Liye Too Amal Karta Tha'.

Ek Riwayat Yah Bhi Hai Ki- 'Qiyamat Ke Roz Ek Nida Karne Wala Nida Karega Jise Tamam Makhlooq Sunegi Kahan Hain Vo Jo Khuda Ke Bajaye Logon Ki Ibaadat Karte The, Jao Aur Apne Aamaal Ka Badla Unse Lo Jinke Liye Karte The, Mein Us Amal Ko Qabool Nahi Karta Jismein Riya Aur Numaish Ki Milavat Ho'.

Aur Riya Se Aane Wali Do Musibaton Mein Ek Musibat Jannat Se Mahroomi Hai Kyunki Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Marvi Hai Ki- 'Jannat Ne Guftagoo Ki Aur Kaha Ki Mein Bakheel (Kanjoos) Aur Riyakar Par Haraam Hoon'.
(Tareekhe Damishk)

Is Hadees Shareef Ke Do Ma'ana Ho Sakte Hain Ek Yah Ki Is Bakheel Se Vah Bakheel Muraad Hai Jo Sabse Behtar Kalime Ko Zabaan Par Laane Se Bukhl Karta Ho Yani 'Kalima E Tayyaba' Dil Ki Tasdeeq Ke Sath Nahi Padhta Aur Us Riyakar Se Vah Muraad Hai Jo Badtareen Qism Ki Riyakari Ka Mazaahira Karta Ho Yani Munafiq Jo Apni Tauheed Aur Apne Imaan Mein Riyakari Karta Hai. Hadees Ke Is Ma'ana Mein Ummeed Ki Taraf Ishaara Hai Ki Agar Sidq Aur Ikhlaas Paida Ho Jaye To Uska Maamla Durust Ho Sakta Hai Hadees Ka Doosra Ma'ana Yah Ho Sakta Hai Ki Jo Shakhs Bukhl Aur Riyakari Se Baaz Na Aaye Aur Apni Parwah Aur Riaayat Na Kare To Aisi Soorat Mein Do Khatre Hain Ek To Yah Ki Mumkin Hai Is Bukhl Aur Riyakari Ki Nuhoosat Us Par Aa Pade Aur Vah Kufr Ke Gadhe (Gadda) Mein Ja Gire Aur Is Tarah Jannat Se Bilkul Mahroom Ho Jaye. (Al Iyaaz Billaah Minh)

Doosra Khatra Yah Hai Ki Is Bukhl Wa Riyakari Ki Wajah Se Imaan Hi Chheen Liya Jaye Aur Dozakh Ka Mustahiq Ho Jaye. Ham ALLAH Ki Narazgi Aur Shadeed Gazab Se Panaah Mangte Hain. Aur Doosri Musibat Dozakh Mein Jana Hai, Kyunki Hazrat Aboo Hurairah Raziyallahu Anhu Riwayat Karte Hain Ki Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya- 'Qiyamat Ke Roz Sabse Pahle Hisaab Ke Liye Jis Shakhs Ko Bulaya Jayega Vah Hafiz Aur Qari-E-Qur'an Hoga, Aur Ek Vah Jisne Raahe Khuda Mein Jaan Di Hogi Aur Ek Maldaar Shakhs Ko. To ALLAH Ta'ala Qari Se Farmayega Kya Meine Tujhe Vah Kitaab Nahi Sikhai Thi Jo Meine Apne Rasool Par Nazil Ki Thi Vah

Jawab Dega Haan Ya Rab To ALLAH Ta'ala Poochhega Ki To Ilm Ke Mutabiq Too Ne Amal Kiya. Qari Jawab Dega Ki Mein Teri Khushnoodi Ke Liye Saari Saari Raat Aur Din Ke Mukhtalif Waqto Mein, Mein Aayate Qur'ani Ki Tilaawat Mein Mashgool Wa Masroof Raha, ALLAH Ta'ala Farmayega Ki Too Jhooth Bolta Hai Aur Firishte Bhi Kahenge Too Jhooth Bolta Hai, Fir ALLAH Ta'ala Farmayega Ki Tilaawate Aayat Se Tera Iraada Yah Tha Ki Log Kahein Ki Fulan Shakhs Qari Hai Aur Yah Baat Tujhe Haasil Ho Gai Thi. Fir Maldaar Shakhs Ko Bulaya Jayega. ALLAH Ta'ala Usse Poochhega Ki Kya Meine Tujhe Rizq Mein Farakhi Aur Wus'at Ata Nahi Ki Thi Yahan Tak Ki Meine Tujhe Kisi Insaan Ka Mohtaaj Nahi Rakha Tha Aur Vah Kahega Ki Haan Ya Rab Ta'ala. To Usse Poochha Jayega Ki Mere Diye Huye Maal Ko Too Ne Kis Amal Mein Kharch Kiya. Vah Kahega Ki Us Maal Ke Sath Sila Rahmi Qaayam Ki Aur Teri Raah Mein Sadqa Wa Khairat Kiya. ALLAH Ta'ala Farmayega Ki Too Jhootha Hai Aur Firishte Bhi Kahenge Too Jhootha Hai, ALLAH Ta'ala Farmayega Balki Teri Neeyat To Yah Thi Ki Duniya Tujhe Sakhi Aur Fayyaz Ke Naam Se Pukare Aur Yah Cheez Duniya Mein Tujhe Haasil Ho Gai Aur Us Shakhs Ko Darbaare Khudavandi Mein Laya Jayega Jisne ALLAH Ki Raah Mein Jaan Di Hogi. ALLAH Ta'ala Usse Poochhega Ki Too Ne Duniya Mein Kya Nek Kaam Kiye. Vah Arz Karega Ki Mujhe Teri Raah Mein Jihaad Ka Hukm Mila To Mein Jihaad Mein Masroof Ho Gaya Hatta Ki Tere Raaste Mein Jaan De Di. Aur ALLAH Ta'ala Farmayega Ki Too Jhooth

Bolta Hai Aur Firishte Bhi Kahenge Too Jhooth Bol Raha Hai. ALLAH Ta'ala Farmayega Balki Tera Yah Maqsad Tha Ki Log Tujhe Bahadur Kahein Aur Yah Baat Tujhe Duniya Mein Haasil Ho Gai. Fir Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Apna Mubarak Hath Mere Ghutne Par Maara Aur Farmaya Aey Aboo Hurairah! Yahi Vah Log Hain Jinko Sab Se Awwal Dozakh Mein Fek Kar ALLAH Ta'ala Dozakh Ki Aag Bhadkayega'. (Tirmizi Shareef)

Ek Doosri Hadees Hazrat Ibne Abbas Raziyallahu Anhu Se Marvi Hai Vah Farmate Hain Ki Meine Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Suna Ki Aap Farmate The- 'Dozakh Aur Dozakh Wale Riyakaron Se Cheekh Uthenge. Kaha Gaya Ki Ya Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Dozakh Kyun Cheekhegi. Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Us Aag Ki Tapish Se Jisse Riyakaron Ko Azaab Diya Ja Raha Hoga'.

Qiyamat Ke Roz Laahaq Hone Wali Sharmindgiyon Aur Nadamaton Mein Ahle Baseerat Ke Liye Darse Ibrat Hai.

(Wallahu Subhanahoo Waleeyyul Hidayati Bifazlihi)

Sawaal: Aap Hamein Ikhlaas Aur Riya Ki Haqeeqat Aur Unke Nateeje Se Aagaah Farmayein, Neez Unse Insaan Ke Aamaal Mein Kis Qism Ka Asar Runuma Hota Hai Is Par Bhi Raushani Daale?

Jawaab: Hamare Ulmaye Ahle Sunnat Ke Nazdeek Ikhlaas Ki Do Qismein Hain:

1. Amal Mein Ikhlaas
2. Talabe Sawab Mein Ikhlaas

Amal Mein Ikhlaas To Yah Hai Ki Banda Apne Amal Se

ALLAH Ta'ala Ka Qurb, Uske Hukm Ki Tazeem Aur Uske Ahkamaat Ki Baja Aawari Ka Iraada Kare Aur Yah Ikhlaas Aiteqaadi Sahi Se Naseeb Hota Hai. Is Ikhlaas Ki Zid Nifaaq Hai, Jismein Gairullah Ka Taqarrub Maqsood Hota Hai. Hamare Shaikh Rahmatullah Alaih Ne Farmaya Nifaaq Us Aiteqaadi Fasid Ka Naam Hai Jo ALLAH Ta'ala Ke Baare Mein Munafiq Ke Dil Mein Paya Jata Hai. Aur Yah Aiteqaad Iraade Ke Qism Mein Se Nahi Hai Jaisa Ki Ham Doosre Maqaam Par Zikr Kar Chuke Hain. Lekin Talabe Sawab Mein Ikhlaas Ki Haqeeqat Yah Hai Ki Banda Nek Amal Se Aakhirat Ke Fayde Ka Iraada Kare, Hamare Shaikh Rahmatullah Alaih Iski Haqeeqat Yah Bayaan Karte The Ki Aise Nek Kaam Par Aakhirat Ke Nafe Ka Iraada Karna Jise Shar'an Radd Karna Dushwar Ho Aur Radd Kar Dene Ki Soorat Mein Aakhirat Mein Nafe Ki Ummeed Baaqi Na Rahe.

Ham Ikhlaas Ki Is Tareef Mein Malhooz Qaido Ki Sharah Doosre Maqaam Par Kar Chuke Hain.

Ek Dafa Hazrat Isa Alaihissalam Ke Hawariyon Ne Aap Se Daryaaft Kiya Ki Ikhlaas Kya Hai. To Aapne Jawab Diya Ki- 'Ikhlaas Yah Hai Ki Banda ALLAH Ta'ala Ke Liye Nek Kaam Kare Aur Dil Mein Iski Chahat Na Rakhe Ki Is Par Uski Tareef Ki Jaye'.

Hazrat Isa Alaihissalam Ke Is Qaule Mubarak Ka Matlab Bhi Yahi Hai Ki Banda Riya Ko Nazdeek Na Aane De Aur Tareef Ki Khusoosiyat Se Nafi (Inkaar) Is Waaste Farmai Ki Yah Riya Ke Qavi Tareen Asbaab Hain Jo Ikhlaas Ko Tabaah Wa Barbaad Karte Hain.

Hazrat Junaid Bagdadi Raziyallahu Anhu Farmate Hain Ki- 'Riyakari Wagaira Ke Mail Kuchail Se Aamaal Ko Paak Wa Saaf Karne Ka Naam Ikhlaas Hai'.

Hazrat Fuzail Ibne Ayaaz Raziyallahu Anhu Farmate Hain Ki- 'Tamam Nafsaani Aur Bashari Taqazo Ko Bhool Jane Aur ALLAH Ta'ala Ki Zaate Paak Ke Sath Hamesha ALLAH Ta'ala Ke Sath Lau Lagaye Rakhna, Hamesha ALLAH Paak Ki Yaad Mein Rahne Ka Naam Ikhlaas Hai'.

Yah Ikhlaas Ka Mukammal Bayaan Hai. Ikhlaas Ki Tareef Mein Aur Bhi Bahut Se Aqwaal Hain Lekin Haqeeqat Wazeh Ho Jane Ke Baad Aqwaal Ki Naql Karne Mein Koi Fayda Nahi.

Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Jab Ikhlaas Ki Haqeeqat Daryaaft Ki Gai To Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ikhlaas Yah Hai Ki- 'Too Kahe Ki Mera Rab ALLAH Hai Aur Fir Jo Tujhe Hukm Hai Us Par Qaayam Aur Mazboot Ho Jaye'.

Yani Too Apne, Nafs Aur Khwaahishaat Ki Ibaadat Chhod De, Balki Sirf Rab Ta'ala Ki Pooja Aur Bandagi Kare Aur Uske Hukm Ke Mutabiq Uski Ibaadat Aur Bandagi Mein Qaayam Rahe. Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Is Irshad Mein Ishaara Hai Ki ALLAH Ta'ala Ke Siwa Har Shay Se Ta'alluq Munqata Kar Le Aur Uski Zaat Ke Siwa Har Cheez Apni Nazar Se Hata De, Ikhlaase Haqeeqi Isi Ka Naam Hai. Ikhlaas Ke Muqable Riya Hai, Aur Riya Ki Tareef Hai Amale Aakhirat Ke Badle Duniyavi Nafe Ka Iraada Karna. Fir Riya Do Qism Ka Hai-

1. Riya-E-Mahaz

2. Riya-E-Makhloot

Riya-E-Mahaz To Yah Hai Ki Sirf Duniyavi Nafe Ka Iraada Kiya Jaye. Aur Riya-E-Makhloot Yah Hai Ki Amale Aakhirat Se Duniyavi Aur Ukhravi (Aakhirat Ka) Donon Qism Ke Nafe Ka Iraada Kiya Jaye.

Yah To Thi Ikhlaas Aur Riya Donon Ki Haqeeqat Aur Mahieyat Baaqi Rahi In Donon Ki Taseer To Ikhlaas Se To Tum Apne Fel Ko Qurbat Aur Nazdeeki Ka Sabab Bana Loge Aur Talabe Sawab Mein Ikhlaas Se Tumhara Amal Bade Sawab Aur Azmat Ka Mustahiq Ho Jayega. Iske Khilaaf Nifaaq Amale Khair Ko Barbaad Kar Deta Hai Aur Is Amal Se Nazdeeki Aur Qurbat Ki Haisiyat Salb Kar Leta Hai. ALLAH Ta'ala Ne Nek Amal Par Jo Sawab Ka Waada Kiya Hai Nifaaq Se Vah Amal Is Waade Ka Mustahiq Nahi Rahta. Baaz Ulma Ke Nazdeek Riya Mahaz Ek Aarif Se Amal Mein Nahi Ho Sakta Haan Riya Ki Aamezish (Milavat) Ho Sakti Hai. Jisse Aadha Sawab Baatil Aur Barbaad Ho Sakta Hai Aur Baaz Doosre Ulma Ke Nazdeek Aarif Se Riya-E-Mahaz Bhi Amal Mein Aa Sakta Hai. Aur Usse Dugune Ka Aadha Sawab Barbaad Hota Hai Aur Riya-E-Makhloot Se Dugune Ka Chauthai Sawab Barbaad Hota Hai Aur Hamare Shaikh Ke Nazdeek Sahi Baat Yah Hai Ki Aarif Se Aakhirat Ka Tasavvur Rahte Huye Riya-E-Mahaz Amal Mein Nahi Aa Sakta, Haan Aakhirat Se Bhool Ki Soorat Mein Riya-E-Mahaz Amal Mein Aana Mumkin Hai.

Mukhtaar Aur Pasandida Baat Yah Hai Ki Riya Ki Taseer Se Amal Ki Qubooliyat Khatm Ho Jati Hai Aur Sawab Mein Kami Waqea Ho Jati Hai Baaqi Yah Andaza Nahi Ho Sakta

Ki Aadha Sawab Barbaad Hota Hai Ya Chauthai Sawab Aur In Mas'alo Ki Sharah Badi Taveel Hai, Ham Inki Mukammal Aur Poori Sharah Apni Kitaab 'Ihya Ul Uloom' Aur 'Asraare Maamlaate Deen' Mein Kar Chuke Hain.

Sawaal: Agar Tum Yah Sawal Karo Ki Ikhlaas Ka Mauqa Mahal Kaun Sa Hai Aur Kis Ta'at Mein Yah Paya Jata Hai Aur Kahan Wajib Wa Zaruri Hai?
Jawaab: To Iska Jawab Yah Hai Ki Baaz Ulma Ke Nazdeek Aamaal Teen Qism Ke Hain:

Ek Qism Vah Hai Jismein Donon Qism Ka Ikhlaas Paya Jata Hai Aur Vah Ibadaate Zaahira Asliya Hain Doosri Qism Ibadaat Ki Vah Hai Jismein Donon Qism Ka Ikhlaas Nahi Paya Jata, Vah Ibadaate Batina Asliya Hain. Aur Aamaal Ki Teesri Qism Vah Hai Jismein Banda Ajr Wa Sawab To Chahata Hai Lekin Amal Ka Ikhlaas Nahi Paya Jata Aur Yah Vah Mubahaat Hain Jo Samaane Aakhirat Ke Taur Par Insaan Apne Paas Rakhta Hai.

Hamare Shaikh Ne Farmaya Hai Ki Ibaadate Asliya Jo Gairullah Ke Liye Bhi Ho Sakti Hain Unmein Ikhlaase Amal Paya Jata Hai, To Aksar Ibadaate Batiniya Mein Ikhlaase Amal Mut'haqqaq Hota Hai Lekin Talabe Ajr Mein Ikhlaas To Yah Aksar Masha'ekh E Kiraam Ke Nazdeek Ibadaate Batniya Mein Nahi Paya Jata Kyunki In Par ALLAH Paak Ke Siwa Kisi Ko Pata Nahi Hota, To Inmein Riya Ke Asbaab Wa Dawai Nahi Paye Ja Sakte Lihaza Inmein Talabe Ajr Ke Ikhlaas Ki Haajat Wa Zarurat Nahi Padti. Hamare Shaikh Ka Kahna Hai Jab Ek Banda-E-Muqarrab Ibadaate Batiniya

Se Duniyavi Nafe Ka Iraada Kare To Yah Bhi Riya Mein Dakhil Hai. Mein Kahta Hoon Is Soorat Mein Koi Baed Nahi Ki Bahut Si Ibadaate Batiniya Mein Donon Qism Ka Ikhlaas Paya Jaye. Isi Tarah Nawaafil Shuru Karte Waqt Donon Qism Ka Ikhlaas Hona Zaruri Hai Lekin Vah Mubahaat Jo Aakhirat Ki Taiyari Ki Garz Se Insaan Ne Apne Paas Rakhe Huye Hain Unmein Talabe Sawab Ka Ikhlaas To Paya Jata Hai Magar Ikhlaase Amal Nahi Paya Jata Kyunki Yah Mubahaat Ba Zaate Khud Ibaadat Wa Qurbat Nahi Hain Balki Qurbat Wa Bandagi Ka Zariya Wa Sabab Hain.

Sawaal: Agar Tum Kaho Ki Yah Jo Bayaan Kiya Gaya Hai Yah Donon Qism Ke Ikhlaas Ke Mauqa Wa Mahal Ka Bayaan Tha In Donon Ka Waqt Bhi Batayein?
Jawaab: Ikhlaase Amal To Fel (Kaam) Ke Sath Hi Hota Hai Isse Baad Mein Nahi Ho Sakta Lekin Ikhlaase Talabe Ajr Baad Mein Ho Sakta Hai Aur Baaz Ulma Amal Se Faraagat Ke Waqt Ka Aitebaar Karte Hain Yani Amal Se Faraagat Ikhlaas Ki Kaifiyat Par Hoti Hai To Ikhlaas Ka Aitebaar Hoga Aur Agar Riya Par Hoti Hai To Riya Ka Aitebaar Hoga Aur Choonki Amal Se Faraagat Ho Chuki Hai Isliye Uska Tadaruk (Talafi Pana) Mumkin Nahi Aur Masha'ekh E Kiraam Ke Nazdeek Jab Tak Amal Se Koi Fayda Na Uthaya Ho Aur Ikhlaas Ka Iraada Kar Liya Jaye To Ikhlaas Aitebaar Ke Layaq Ho Jayega Lekin Agar Duniyavi Fayda Haasil Kar Liya Hai To Fir Ikhlaas Ka Aitebaar Nahi Kiya Ja Sakta Aur Baaz Ulma Ka Khyaal Hai Ki Faraez Mein Maut

Tak Ikhlaas Paida Kar Lena Mumkin Hai Lekin Nawaafil Mein Nahi Aur Unhone Faraez Nawaafil Mein Farq Ki Yah Wajah Bayaan Ki Hai Ki Faraez Mein ALLAH Ta'ala Ke Hukm Se Banda Dakhil Hota Hai, To Ismein ALLAH Ta'ala Ke Fazl Aur Uski Taraf Se Aasani Ki Ummeed Hoti Hai Lekin Nawaafil Mein Yah Soorate Haal Nahi Kyunki Nawaafil Banda Apni Marzi Wa Chahat Se Shuru Karta Hai. Lihaza Unmein Se Mutalba Kiya Jata Hai Ki Vah Unhein Jaisa Unka Haq Hai Ada Kare Aur Unmein Zara Si Kotahi Na Aane De. Mein Kahta Hoon Ki Is Mas'ale Mein Ek Fayda Hai Vah Yah Ki Jis Shakhs Se Riya Ho Chuka Ya Ikhlaas Ka Tark Ho Chuka To Uske Liye Upar Zikr Hui Wajaho Ki Raushani Mein Maafi Ki Gunjaish Hai. In Bareek Aur Daqeeq Mas'alo Mein Logon Ke Mukhtalif Mazhabo Ke Naql Karne Se Ek Maqsad To Yah Hai Ki Yah Baat Maloom Ho Jaye Ki Is Zamane Mein Sahi Amal Karne Wale Bahut Km Hain Aur Is Raahe Tasavvuf Wa Faqr Par Chalne Walo Ki Ragbat Aur Unka Shauq Khatm Ho Chuka Hai. Isliye Vah In Mushkil Baato Aur Unki Haqeeqat Ko Janne Ki Taraf Tavajjoh Nahi Rakhte. Mazhabo Ki Naql Karne Se Doosra Maqsad Yah Hai Ki Is Raaste Ke Mubtadi Ko Ibaadat Mein Aur Qareeb Laya Jaye Aur Usko Apni Beemariyon Ka Ilaaj Ek Mazhab Mein Na Mile To Doosre Mazhab Mein Pa Le Kyunki Insaani Amraaz (Bahut Se Marz) Agraaz (Garze), Aamaal Ki Kharabiyan Aur Unki Aafatein Mukhtalif Hain. Insha ALLAH Ta'ala Tum Yah Baatein Achchi Tarah Samajh Loge.

Sawaal: Kya Har Amal Mein Ikhlaas Mufrad Hai Yani Ek Hi Sirf Kaafi Ho Sakta Hai Ya Har Amal Ke Har Juzv Ke Liye Alaihida Alaihida Naye Ikhlaas Ki Zarurat Hai?
Jawaab: Ismein Ulma E Kiraam Ka Ikhtilaaf Hai Baaz To Yah Kahte Hain Saare Amal Ke Liye Ek Hi Ikhlaas Ki Zarurat Hai Aur Baaz Yah Kahte Hain Ki Kuch Aamaal Aise Hain Jinmein Ek Ikhlaas Hi Kaafi Hai Jaise Vo Aamaal Jo Mukhtalif Arkaan Se Mil Kar Bane Hain Lekin Majmooe Aitebaar Se Durusti Aur Fasaad Ke Lihaaz Se Ek Shay Ki Haisiyat Rakhte Hain Jaise Namaz Roza Wagairah.

Sawaal: Ek Shakhs Apne Amale Khair Se ALLAH Ta'ala Ki Raza Aur Khushnoodi Nahi Balki Apne Fayde Ka Iraada Karta Hai. Logon Se Koi Iraada Nahi Rakhta Yani Uske Dil Mein Yah Baat Nahi Ki Is Amale Khair Par Log Meri Tareef Karein Ya Mere Amal Ko Dekhein Ya Mujhe Koi Nafa Pahunchaye To Is Qism Ka Amal Bhi Riyakari Mein Dakhil Hai?
Jawaab: Is Qism Ka Amal Khalis Riyakarana Amal Hai Ulma E Kiraam Farmate Hain Ki Amal Mein Muraad Ka Aitebaar Hota Hai Uska Aitebaar Nahi Hota Jisse Muraad Talab Ki Ja Rahi Ho. Lihaza Amal Se Teri Muraad Agar Duniyavi Fayda Ho To Baharhaal Riya Hai Chahe Khuda Se Muraad Talab Ki Ja Rahi Ho Ya Logon Se. ALLAH Ta'ala Farmata Hai:

"Jo Aakhirat Ki Kheti Chahe Ham Uske Liye Uski Kheti Badhaye Aur Jo Duniya Ki Kheti Chahe Ham Use Usmein Se Kuch Denge Aur Aakhirat Mein Uska Kuch Hissa Nahi".

(Soorah Shoora, Aayat 20)

Aur Lafz Riya Ka Aitebaar Nahi Balki Neeyat Aur Muraad Ka Aitebaar Hai Aur Lafz 'Ruytun' Se Mushtaq Yani Kisi Doosre Lafz Se Bana Hai, Isse Ishtiqaaq (Ek Lafz Se Doosre Lafz Banane) Ki Wajah Yah Hai Ki Yah Faasid Iraada Aksar Wa Beshtar Logon Ki Taraf Se Aur Unke Dekhne Ki Wajah Se Paida Hota Hai.

Sawaal: Ek Shakhs ALLAH Ta'ala Se Duniya Isliye Talab Kare Ki Vah Logon Ke Saamne Mangne Se Bache Aur ALLAH Ta'ala Ki Bandagi Wa Ibaadat Mein Dil Se Masroof Rah Sake To Kya Aisa Iraada Bhi Riya Mein Dakhil Hai?

Jawaab: Logon Ke Saamne Hath Failane Se Bachna Zyada Maal Wa Izzat Kamane Aur Duniya Ka Samaan Ikattha Karne Se Nahi Hota Balki Yah Cheez To Qana'at Aur Khuda Ta'ala Par Kaamil Bharose Aur Tavakkul Se Hoti Hai Lekin Duniya Ki Talab Se Uska Iraada Yaksooe Se Ibaadat Mein Masroof Rahna Ho To Is Tarah Ka Maqsad Wa Iraada Riya Mein Dakhil Nahi Lekin Usse Vahi Cheezein Muraad Hogi Jo Aakhirat Aur Aakhirat Ke Sababo Se Ta'alluq Rakhti Hain Aur Uska Iraada Bhi Qat'an Aakhirat Ki Taiyari Se Hi Mut'alliq Ho. Agar Kisi Amale Khair Se Is Qism Ka Iraada Ho To Vah Riya Nahi Kyunki Duniyavi Umoor Is Iraade Se Khair Ban Jate Hain, Ya Aamaale Aakhirat Ke Tahat Aa Jate Hain Aur Khair Ka Iraada Nahi Ho Sakta. Yoonhi Agar Tum Yah Iraada Karo Ki Logon Mein Tumhari Izzat Ho Aur Masha'ekh Aur Mazhabi Rahnuma Tumse Muhabbat Karein Lekin Usse Tumhara

Maqsood Yah Ho Ki Tumhein Haq Walo Ke Mazhab Ki Taed Wa Taqwiyat Ki Qudrat Haasil Ho Ya Is Tarah Muassir Taur Par Ahle Bid'at Ka Radd Kar Sako Taaki Is Tarah Tos (Mazboot) Tareeqe Se Ilme Deen Ki Isha'at Kar Sako Aur Logon Ko Ibaadat Ki Tahrees (Khwahish) Wa Targeeb De Sako. Apne Nafs Ki Azmat Wa Buzurgi Aur Duniya Ke Haasil Karne Ki Neeyat Na Ho To Deen Se Mut'alliq Is Tarah Ke Tamam Mazboot Iraade Aur Achchi Neeyatein Riya Mein Dakhil Nahi Kyunki Dar Haqeeqat Inse Maqsood Aakhirat Hai.

Meine Baaz Masha'ekh Se Poochha Ki Kai Auliya ALLAH Ki Aadat Hai Ki Vah Sakhti Wa Tangi Ke Zamane Mein Soorah Waqiah Padhte Hain, Kya Unki Neeyat Yah Nahi Hoti Ki Isse ALLAH Ta'ala Unki Sakhti Aur Tangi Ko Door Kare Aur Unhein Rizq Ke Maamle Mein Farakhi Wa Wus'at Ata Kare, Kya Amale Aakhirat Se Duniya Ko Haasil Karne Ka Iraada Durust Hai.

Baaz Masha'ekh Ki Taraf Se Iska Jawab Mujhe Mila Uska Mafhoom Yah Tha Ki Auliya E Kiraam Ki Muraad Wa Neeyat Isse Yah Hoti Hai Ki ALLAH Ta'ala Unhein Qana'at Ata Kare Aur Itni Miqdaar Mein Rozi Ata Kare Jisse Vah Ibaadate Ilaahi Baja Late Rahein Aur Dars Wa Tadrees (Padhne, Padhane) Ki Qudrat Bahaal Rahe Aur Is Tarah Ka Iraada Nek Iraada Hai Duniya Ka Iraada Nahi.

Janna Chahiye Ki Vah Sakhti Wa Tangi Ke Waqt Farakhi-E-Rizq Ke Liye Is Soorat Ko Padhne Ka Mamool Banana Khud Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Aur Sahaba E Kiraam Raziyallahu Anhuma Se Marvi Hai Yahan

Tak Ki Hazrat Ibne Mas'ood Raziyallahu Anhu Ne Wafaat Ke Waqt Sab Maal Khairat Kar Diya Aur Apni Aulad Ke Liye Kuch Na Chhoda To Is Fel Par Jab Unko Danta (Fatkar Lagana) Gaya To Unhone Jawab Diya Mein Apni Aulad Ke Liye Soorah Waqiah Chhod Kar Ja Raha Hoon.
(Sho'abul Imaan)

Sunnat Ke Isi Usool Ke Mutabiq Hamare Ulma E Kiraam Ne Is Qism Ki Baatein Ikhtiyaar Ki Warna Bihamdihi Ta'ala Unhein Duniya Ki Sakhti Aur Farakhi Ki Koi Parwah Nahi Thi Balki Vah To Asbaabe Duniya Ki Tangi Aur Sakhti Ko Ganeemat Jante The Aur Ismein Ek Doosre Par Fauqiyat Le Jane Ki Koshish Karte The Aur Maali Tangi Ko ALLAH Ta'ala Ka Bada Ahsaan Tasavvur Karte The Aur Jab Apne Aapko Duniyavi Saaz Wa Samaan Ki Kushaadgi Mein Dekhte To Sakht Darte The Halanki Aksar Log Duniyavi Maal Wa Ni'amat Ko ALLAH Ta'ala Ka Fazl Wa Karam Khyaal Karte The Bavajood Yah Ki Yah Wus'ate Maal Wa Daulat Unke Liye Istidaraj (ALLAH Paak Ka Bande Ko Dheel Dena) Aur Musibat Hota Hai.

ALLAH Ta'ala Ke Nek Bande Sakhti Aur Tangdasti Ko Kyun ALLAH Ta'ala Ka Ahsaan Tasavvur Na Karein Jab Ki Unki Andruni Haalat Yah Hoti Hai Ki Vah Umooman Bhookh Ki Haalat Mein Hote Hain. Pichhle Zamane Ke Soofi Kaha Karte The Ki Bhookh Hamara Sarmaya Hai. Is Baare Mein Tasavvuf Walo Ka Mazhab Yah Hai Aur Mera Aur Mere Masha'ekh Ka Mazhab Bhi Yahi Hai Aur Hamare Aslaaf Ki Seerat Bhi Yahi Thi. Baaqi Raha Is Silsile Mein Baaz Mutakhereen (Baad Mein Aane Wale) Ka Kotahi Karna

To Iska Koi Aitebaar Nahi.

Rizq Ki Wus'at Wa Tangi Ke Mut'alliq Unka Nukta-E-Nazar Meine Isliye Bayaan Kiya Hai Taaki Mukhtalif Jahalat Ki Wajah Se Unko Haqeer Wa Majboor Khyaal Na Kare Ya Sahi Ul Aqeeda Mubtadi Unke Mut'alliq Galti Mein Mubtala Na Ho.

Sawaal: Ahle Ilm, As'haabe Tajarrud (Ibaadat Ke Liye Makhlooq Se Judai Ikhtiyaar Karne Wale Parhezgaar Log), Aur Arbaabe Sabr Wa Qana'at (Sabr Karne Aur Thode Rizq Par Raazi Rahne Wale) Ko Yah Kab Layaq Hai Ki Vah Duniya Ke Haasil Karne Ke Liye Wazeefe Karta Fire?

Jawaab: Jab Ki Maqsood Qana'at Ka Haasil Karna Aur Aakhirat Ki Taiyari Ho To Fir Qoote Laymoot (Jisse Zindagi Qaayam Rahe Is Qadr Khurak) Ke Liye Koi Wazeefa Ya Qur'an Ki Soorat Padhna Sunnat Se Sabit Hai. Haan Hirs Wa Shahwat Ki Pairvi Ke Liye Aisa Karna Durust Nahi, Neez Sakhti Wa Tangdasti Se Pareshan Ho Kar Yah Raasta Ikhtiyaar Karna Bhi Theek Nahi.

Aur Jab Maqsood Aakhirat Ki Taiyari Ho To Uske Peechhe Aksar Wa Beshtar Too Apne Dil Mein Qana'at Mahsoos Karega Aur Bhookh Wa Kamzori Ko Bhi Mahsoos Nahi Karega. Aur Khane Se Be Niyazi Aur Haajat Bhi Mahsoos Nahi Karega Jin Logon Ne Iska Tajurba Kiya Hai Unko Iska Achchi Tarah Ilm Hai ALLAH Ta'ala Tujhe Taufeeq De Aur Is Tahqeeq Ko Zahan Mein Rakh.

Ujb (Khudpasandi, Khudsatai):

Doosra Aamaal Barbaad Karne Wali Burai Ka Naam Ujb Hai. Isse Bachna Do Wajah Se Zaruri Hai. Ek To Yah Hai Ki Ujb Ki Wajah Se Insaan ALLAH Ta'ala Ki Taraf Se Milne Wali Taufeeq Se Mahroom Ho Jata Hai, Ujb Mein Giraftaar Insaan Aakhirkar Zaleel Wa Khwaar Hota Hai, Jab Insaan Taufeeq Wa Taede Khudavandi Se Mahroom Ho Jata Hai To Halaakat Wa Barbadi Ka Jald Shikar Hota Hai, Isiliye Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ki- 'Insaan Ko Teen Cheezein Halaak Karti Hain: Bukhl (Kanjoosi) Jiski Pairvi Ki Jaye, Khwahishe Nafsaani Jiska Insaan Pairvi Karne Wala Ban Jaye Aur Aadmi Ka Apne Aapko Achcha Janna'.

Doosri Wajah Yah Hai Ki Ujb Nek Aamaal Ko Tabaah Wa Barbaad Kar Deta Hai Isliye Hazart Isa Alaihissalam Ne Apne Hawariyon Se Farmaya- 'Bahut Se Chirag Hain Jinko Hawa Ne Bujha Diya Aur Bahut Se Aabid Hain Jinko Ujb Ne Tabaah Kar Diya, Jab Insaani Zindagi Se Maqsood Aur Garz Wa Gayat Ibaadat Wa Bandagi Hai Aur Yah Aadat Insaan Ko Us Maqsood Se Mahroom Kar Deti Hai Ki Insaan Kisi Khair Ko Haasil Nahi Kar Sakta Aur Agar Kuch Thodi Bahut Neki Haasil Bhi Kare To Yah Ujb Usko Bhi Tabaah Kar Deta Hai, Aur Uske Hath Mein Kuch Bhi Nahi Rahta To Bahut Zaruri Hai Ki Insaan Isse Bache Aur Mahfooz Rahe'. (Wallahu Ta'ala Waleeyyuttaufeeqi Wal Ismati)

Ujb Ki Haqeeqat Wa Uska Ma'ana:

Agar Tum Yah Daryaaft Karo Ki Ujb Ki Haqeeqat Aur

Uska Ma'ana Kya Hai, Neez Uski Taseer Aur Uska Hukm Aur Nateeja Kya Hai. Iski Wazaahat Honi Chahiye To Tumhein Maloom Hona Chahiye Ki- 'Apne Nek Aamaal Ko Azeem Khyaal Karne Ka Naam Ujb Hai'.

Hamare Ulma E Kiraam Ke Nazdeek Ujb Ki Tafseel Yah Hai Ki Banda Yah Zikr Wa Izhaar Kare Ki Nek Aamaal Ki Fazeelat Wa Buzurgi Fulan Shay Se Ya Makhlooq Ya Nafs Se Hui Hai Na Ki Khuda Ta'ala Ki Taraf Se Usko Mili Hai. Ulma E Kiraam Ka Bayaan Hai Ki Baaz Waqt Ujb Mein Mubtala Insaan Teeno Cheezon Ka Zikr Karta Hai Baaz Waqt Do Ka Zikr Karta Hai Aur Baaz Waqt Sirf Ek Ka Zikr Karta Hai Aur Ujb Ki Zid Ahsaan Wa Minnat Hai. Ahsaan Wa Minnat Se Yah Muraad Hai Ki Insaan Yah Zaahir Kare Ki Yah Sab Buzurgi Wa Fazeelat Khudavand Ta'ala Ki Taed Wa Taufeeq Se Hai Aur Mujhe Yah Haasil Hua Sharf Wa Buzurgi Aur Martaba Wa Maqaam Ata Karne Wala Rab Ta'ala Hai. Ujb Ke Asbaab Wa Alaamat Ke Zaahir Hone Ke Waqt Khuda Ta'ala Ke Ahsaan Ka Zikr Karna Farz Ho Jata Hai Aur Aam Waqto Wa Haalat Mein Is Ahsaane Khudavandi Ka Tazkira Behtar Hai.

Baaqi Rahi Ujb Wa Khudsatai Ki Nek Aamaal Mein Taseer To Iske Mut'alliq Baaz Ulma E Kiraam Farmate Hain Ki Ujb Wale Insaan Ke Aamaal Ko Barbaad Karne Ke Mut'alliq Intizaar Kiya Jata Hai Agar Vah Maut Se Pahle Tauba Kar Le To Uske Aamaal Barbaad Hone Se Bach Jate Hain Warna Barbaad Kar Diye Jate Hain. Masha'ekh E Kiraam Mein Se Muhammad Ibne Sabir Ka Yahi Mazhab Hai, Muhammad Ibne Sabir Ke Nazdeek Aamaal Ke

Barbaad Hone Ka Matlab Yah Hai Ki Nek Aamaal Har Qism Ki Achchai Se Khaali Ho Jaye Ki Ajr Wa Sawab Aur Tareef Tak Ka Istehqaaq (Haq) Khatm Ho Jaye. Muhammad Ibne Sabir Ke Alaawa Doosro Ke Nazdeek Aamaal Barbaad Hone Ka Matlab Yah Hai Ki Nek Aamaal Par Doguna Tiguna Sawab Jo Milta Tha Vah Barbaad Ho Jata Hai Amal Ka Sawab Baaqi Rah Jata Hai.

Sawaal: Aarif Shakhs Par Yah Baat Kaise Chhupi Rah Sakti Hai Ki Nek Aamaal Ki Taufeeq Dene Wala ALLAH Ta'ala Hi Hai Aur Vahi Apne Fazl Wa Ahsaan Se Buland Martaba Aur Kaseer Sawab Ata Karta Hai?

Jawaab: Darasal Yahan Ek Umda Zakheera Aur Lateef Nukta Hai Jisko Zahan Nasheen Kar Lena Jawab Ke Tamam Pahloo'o Ko Saaf Karta Hai Aur Vah Yah Ki Ujb Ke Maamle Mein Log Teen Qism Ke Hain:

Ek Vah Yah Ki Jo Har Haal Mein Ujb Wa Khudsatai Ka Shikar Hain Aur Ye Moatazalah Aur Qadrieyah (Do Badmazhab Firqe Ke Naam) Ka Giroh Hai Jo Apne Aamaal Ka Khud Apne Aapko Khaliq Janta Hai Aur Is Maamle Mein ALLAH Ta'ala Ka Apne Upar Koi Ahsaan Tasleem Nahi Karta Aur Uski Madad Wa Taufeeq Aur Lutfe Khaas Ka Inkaar Karne Wala Hai Aur Yah Kharabi Unhein Us Shubah Ki Bina Par Lahaq Hoti Hai Jisne Unko Mutassir Kiya Hua Hai.

Doosra Giroh Vah Mustaqeemulhaal Kamileen (Durust Haal Ke Kamil Log) Hain Jo Har Haal Mein ALLAH Ta'ala Ke Ahsaan Ko Hi Yaad Karte Hain Unko Apne Kisi Bhi

Amal Mein Ujb Lahaq Nahi Hota Aur Yah Us Baseerat Ki Wajah Se Hai Jo Unko Ata Hoti Hai Aur Us Taed Ki Wajah Se Hai Jo Inhi Ke Sath Khaas Hai.

Teesra Giroh Vah Aam Ahle Sunnat Wa Jama'at Hain Jo Jab Bedar Hote Hain To ALLAH Ta'ala Ka Hi Ahsaan Mante Hain Aur Jab Un Par Gaflat Taari Hoti Hai To Ujb Aur Khudsatai Ka Shikar Ho Jate Hain Aur Yah Aarzi Gaflat Susti Aur Baseerat Ki Kami Ki Wajah Se Hota Hai.

Sawaal: Moatazalah Aur Qadrieyah (Do Badmazhab Firqo Ke Naam) Ke Af'aal Wa Aamaal Ki Soorate Haal Kya Hai. Kya Is Ujb Ki Wajah Se Unke Sab Aamaal Barbaad Hain?
Jawaab: Ismein Bahut Ikhtilaaf Hai Baaz Ka Qaul Hai Ki Unke Tamam Aamaal Barbaad Aur Bekar Hain Kyunki Unka Aqeeda Hi Kharab Hai Aur Baaz Kahte Hain Ki Agar Ek Shakhs Majmooe Taur Par Islami Aqeede Rakhta Ho To Thodi Bahut Aiteqaadi Galti Se Uske Aamaal Barbaad Nahi Hote Jab Tak Har Amal Mein Ujb Maujood Na Ho, Jis Tarah Aqeeda E Ahle Sunnat Hote Huye Yah Zaruri Nahi Ki Ujb Se Mahfooz Rahe Jab Tak Khusoosiyat Se ALLAH Ta'ala Ke Ahsaan Ka Izhaar Na Kare.

Sawaal: Kya Riya Aur Ujb Ke Alaawa Bhi Koi Cheez Aamaal Ko Nuqsaan Deti Hai?
Jawaab: In Ke Alaawa Bhi Bahut Aisi Cheezein Hain Jo Aamaal Ko Kharab Karti Hain, Hamne In Do Ka Khusoosiyat Se Isliye Zikr Kiya Hai Ki Aamaal Mein Barbadi Mein Asal Aur Buniyad Ki Haisiyat Rakhte Hain

Warna Baaz Masha'ekh Ka Qaul Hai Ki Bande Par Laazim Hai Ki Apne Aamaal Ko 10 Cheezon Se Mahfooz Rakhe:

1. Nifaaq Se
2. Riya Se
3. Logon Se Meljol Se
4. Ahsaan Jatlane Se
5. Azeeyat Dene Se
6. Nadamat Se
7. Ujb Se
8. Hasrat Se
9. Susti Aur Kahili Se
10. Malaamat Ke Khauf Se Yani Agar Meine Fulan Nek Kaam Kiya To Log Malaamat Karenge.

Fir Hamare Shaikh Rahmatullah Alaih Ne Unmein Se Har Ek Ki Zid Aur Unse Jo Aamaal Ko Nuqsaan Pahunchata Hai Sab Bayaan Kiya Hai. Chunanche Aap Farmate Hain:-

- Nifaaq Ki Zid Ikhlaase Amal Hai.
- Riya Ki Zid Sawab Mein Ikhlaas Paida Karna Hai.
- Logon Se Meljol Ki Zid Judai Aur Tanhai Hai.
- Ahsaan Jatlane Ki Zid Apne Amal Ko Khuda Ta'ala Ke Supurd Karna Hai.
- Azeeyat Dene Ki Zid Apne Amal Ki Hifazat Hai.
- Nadamat Ki Zid Nafs Ko Mazboot Aur Qaayam Karna Hai.
- Ujb Ki Zid ALLAH Ta'ala Ke Ahsaan Ka Izhaar Hai.
- Hasrat Ki Zid Neki Aur Khair Ko Ganeemat Janna Hai.
- Susti Ki Zid Taufeeqe Khudavandi Ki Tazeem Karna Hai.
- Khaufe Malaamat Ki Zid ALLAH Ta'ala Ki Khasheeyyat

Aur Uska Dar (Fear) Hai.

Nifaaq Se Amal Barbaad Hota Hai. Riya Amal Ko Mardood Banata Hai. Ahsaan Jatlana Aur Azeeyat Dena Sadqe Ke Sawab Ko Barbaad Karte Hain.

Aur Baaz Masha'ekh Ke Nazdeek Ahsaan Jatane Aur Azeeyat Dene Se Asal Amal Ka Sawab Barbaad Nahi Hota. Albatta Doguna Tiguna Sawab Jo Sawab Milta Tha Vah Barbaad Ho Jata Hai. Lekin Nek Amal Par Nadamat (Sharminda) Hona Bhi Bil Ittefaq Amal Ko Bekar Karti Hai. Ujb Se Amal Ka Zaed Sawab Barbaad Hota Hai Aur Hasrat Aur Susti Aur Khaufe Malaamat Se Amal Ka Sawab Km Hota Hai Aur Amal Ki Qadr Wa Qeemat Naqis Ho Jati Hai.

Mein Kahta Hoon Aamaal Ka Maqbool Hona Ya Mardood Hona Ahle Ilm Hazraat Ke Nazdeek Mukhtalif Qism Ki Azmato Aur Nuqsanaat Ki Taraf Rujoo Karta Hai Aur Aamaal Ke Barbaad Hone Ki Bhi Mukhtalif Sooratein Hain. Baaz Waqt To Bilfel Aamaal Ka Nafa Barbaad Hota Hai Aur Baaz Waqt Aamaal Mein Riya Wagairah Amal Ke Kharab Wa Bekar Hone Ka Sabab Bante Hain. Baaz Waqt Aamaal Par Sawab Nahi Milta. Aur Baaz Dafa Aamaal Ka Zyada Sawab Nahi Milta. Sawab To Amal Ka Asal Nafa Hai Jo Aqlan Insaan Ko Milna Chahiye Aur Amal Ki Haalat Sawab Ka Taqaza Karne Wali Aur Uska Qareena Hoti Hai Aur Sawab Ka Doguna Tiguna Ho Jana Asal Sawab Par Izaafa Aur Zyadti Jo ALLAH Ta'ala Insaan Ko Ata Karta Hai Aur Aamaal Ki Qadr Wa Qeemat Mein Izaafa Aur Kharji Qism Ke Haalat Wa Tareeqo Se Amal Mein Paida Hota Hai. Maslan Nek Logon Se Husne Sulook Karna Bhi Bade Sawab

Ki Cheez Hai. Magar Walidain Se Husne Sulook Se Pesh Aane Mein Isse Bhi Zyada Sawab Hai. Fir Ek Nabi (Alaihissalam) Se Husne Sulook Se Pesh Aana Bahut Hi Zyada Sawab Ki Wajah Hai To Baaz Waqt Ek Amal Ki Qadr Wa Qeemat To Zyada Hoti Hai Magar Uska Sawab Doguna Tiguna Nahi Milta Yah Guftagoo Khulasa Hai Iska Jo Is Baab Mein Mere Zahan Mein Aai Hai. Isko Achchi Tarah Samjho.

Fasl Ujb Aur Riya Se Bachne Ke Usool:

Tum Par Ujb Aur Riya Jaisi Khaufnaak Shay Ka Uboor Aur Paar Karna Bhi Zaruri Hai Jo Kai Tarah Ki Halakato Aur Rahzani Ki Wardaat Ko Apne Andar Liye Huye Hai, Lihaza Ismein Sakht Ahtiyaat Ki Zarurat Hai, Ta'at Aur Nekiyon Ka Sarmaya (Khazana) Rakhne Walo Ke Liye In Ghatiyon Se Guzarna Padta Hai Aur Is Raaste Ki Tamam Mashaqqatein Bardasht Karni Padti Hain Aur In Ghatiyon Ko Uboor Karne Se Hi Aabid Ko Dar Haqeeqat Ibaadat Ka Muazzaz Aur Umda Sarmaya Hath Aata Hai Aur Is Sarmaye Ke Barbaad Hone Ka Zyadatar Khatra Isi Ghaati Mein Pesh Aata Hai Kyunki Is Ghaati Mein Dakait Shaitaan Ke Aise Aise Maqamaat Aur Aamaal Ki Tabahi Aur Barbadi Ke Aise Aise Maqamaat (Thikane) Maujood Hain Jinmein Is Sarmaye Ke Chhin Jane Ke Zabardast Khatre Paye Jate Hain Aur Aisi Aisi Aafatein Namoodar Hoti Hain Jo Bande Ki Ibaadat Wa Ta'at Ko Bekar Kar Ke Rakh Deti Hain. Bahut Zyada Paye Jane Wale Sabse Bade Yah Do Rahzan Hain: Ek Riya, Doosra Ujb Lihaza Ham Yahan In Donon Se Bachav

Ke Chand Zaruri Aur Jaame'a Usool Zikr Karte Hain. Inko Zahan Nasheen Karne Se Insha ALLAH Ta'ala Too Inke Nuqsanaat Se Bach Rahega.

Pahla Usool:

Riya Ke Baare Mein Sabse Pahle Mein Khuda Ta'ala Ka Yah Irshad Naql Karta Hoon

"ALLAH Hai Jisne Saat(7) Aasmaan Banaye Aur Unhi Ke Barabar Zameenein Hukm Unke Darmiyaan Urarta Hai Taaki Tum Jaan Lo Ki ALLAH Sab Kuch Kar Sakta Hai Aur ALLAH Ka Ilm Har Cheez Ko Muheet (Ghere Huye) Hai". (Soorah Talaaq, Aayat 12)

Is Aayat Mein ALLAH Ta'ala Ne Goya Yoon Farmaya Hai, Meine Aasmaan Paida Kiye Aur Zameenein Paida Ki Aur In Donon Ke Darmiyaan Apni Qudrat Ke Ajeeb Wa Gareeb Namoone Bhi Paida Kiye Yah Sab Kuch Paida Karke Teri Nazare Ibrat (Sabaq Lene Wali Nigaah) Ke Hawale Kar Diya Ki Too Khud Dekh Kar Jaan Le Ki Mein Qaadir Bhi Hoon, Aalim Bhi Hoon. Aur Aey Insaan! Tere Nafs Aur Kamzori Ka Yah Haal Hai Ki Do Rak'at Namaz Padta Hai Magar Usmein Bhi Tujhse Kai Tarah Ki Kotahi Hoti Hain Aur Kai Qism Ke Aeb Rah Jate Hain. Mein Choonki Qaadir Hone Ke Sath Sath Aalim Bhi Hoon Isliye Teri In Do Rak'ato Ko Achchi Tarah Dekh Raha Hoon Magar Too Apni Is Haqeer Si Ibaadat Ke Baare Mein Meri Nazar Mere Ilm, Mere Madah Wa Sana Aur Meri Qadrdani Par Kifayat Nahi Karta Balki Too Uska Talib Hota Hai Ki Logon Ko Teri Is Ibaadat Ka Haal Maloom Hota Ki Log Teri Madah

Wa Sana Karein, Kya Tera Yah Rawayya (Tareeqa) Wafadari Ka Rawayya Hai, Kya Yah Danishmandi Ki Baat Hai, Aisa Rawayya Yah Koi Aqalmand Apne Liye Ikhtiyaar Nahi Karta. Tujh Par Afsos Too Badi Be Samjhi Ka Muzaahira Karta Hai.

Doosra Usool:

Jis Shakhs Ke Paas Ek Nafees Shay Ho Jise Bech Kar Vah Lakho Deenar Wasool Kar Sakta Ho Fir Vah Us Cheez Ko Ek Paise Ke Badle Bech De To Kya Yah Bahut Bada Nuqsaan Nahi Kah Layega Aur Yah Intihai Darje Ka Nuqsaan Nahi Hoga Aur Uska Yah Fel Uski Past Himmati Aur Km Ilmi Ki Daleel Nahi Hogi Aur Yah Uski Kamzor Raay Aur Be Aqali Ka Suboot Nahi Hai? Zarur Uski Km Aqali Ka Suboot Hai. Bilkul Isi Tarah Yahi Haalat Us Bande Ki Hai Jo Apne Amal Se Khuda Ta'ala Ki Raza Uski Qadrdani, Uski Madah Wa Sana Aur Uska Sawab Chhod Kar Makhlooq Ki Tareef Wa Tauseef Aur Kamini Duniya Ka Talabgar Ho. ALLAH Ta'ala Ki Raza Wa Sawab Ke Muqable Mein Makhlooq Ki Madah Wa Sana Aur Duniya Ki Talabgari Lakho Deenar Ke Muqable Mein Ek Paise Se Bhi Km Haisiyat Rakhti Hai Balki Tamam Duniya Aur Jo Kuch Ismein Hai Balki Ek Duniya Nahi Is Tarah Ki Beesiyon(20) Duniya Bhi Khuda Ta'ala Ki Raza Ke Samne Be Haisiyat Hain. Kya Yah Waazeh Nuqsaan Nahi Ki Apne Nafs Ko Achche Aamaal Ke Badle ALLAH Ta'ala Ki Taraf Se Milne Wale Bahut Bade Bade Ina'amat Ko Chhod Kar In Haqeer Aur Kamini Cheezon Ko Chahe Aur Qabool Kare.

Fir Agar Kamini Duniya Ki Chahat Aur Km Himmati Ko Zaahir Karne Se Baaz Nahi Aa Sakte To Fir Bhi Aakhirat Hi Ko Chaho Duniya Uske Sath Khud Ba Khud Mil Jayegi Balki Sirf Khuda Ta'ala Ki Raza Aur Khushnoodi Ke Hi Talabgar Bano ALLAH Ta'ala Tumhein Hamesha Ki Ni'amaton Se Malamaal Kar Dega Kyunki Vah Duniya Wa Aakhirat Sabka Malik Hai. Is Cheez Ko ALLAH Ta'ala Is Aayat Mein Bayaan Farmata Hai:-
"Jo Duniya Ka In'aam Chahe To ALLAH Hi Ke Paas Duniya Aur Aakhirat Donon Ka Ina'am Hai". (Soorah Nisa, Aayat 134)

Huzoor Nabi E Kareem صَلَّی اللهُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ Farmate Hain Ki- 'ALLAH Ta'ala Nek Aamaal Ke Tufail Duniya Bhi Ata Kar Deta Hai, Magar Aamaale Duniyavi Ke Sath Aakhirat Ata Nahi Karta'. (Az Zohad)

To Jab Tum Khalis Neeyat Kar Lo Aur Aakhirat Ke Liye Duniyavi Khyalaat Se Tavajjoh Khatm Kar Do To Tumhein Duniya Wa Aakhirat Mil Jayegi, Lekin Agar Tum Ne Sirf Duniya Ko Hi Chaha To Aakhirat Tumhare Hath Se Nikal Jayegi Aur Baaz Waqt Utni Duniya Bhi Tumko Na Milegi Jitni Tum Chahate The Aur Khwahish Ke Mutabiq Duniya Tumko Mil Bhi Gai To Fir Bhi Vah Chand Dino Ki Bahaar Hai, To Duniya Ke Talabgar Ban Kar Tumne Duniya Wa Aakhirat Donon Ka Khasara Mol Le Liya, Lihaza Danishmandi Ka Suboot Do.

Teesra Usool:

Vah Makhlooq Jiske Liye Tum Kaam Karoge Aur Jiski

Raza Ke Talib Banoge Agar Use Maloom Ho Jaye Ki Tum Uski Raza Ke Liye Yah Kaam Kar Rahe Ho To Vah Tumhein Bura Janegi To Ek Aqalmand Aadmi Uske Liye Koi Kaam Karne Ko Taiyar Nahi Ho Sakta Jisko Agar Pata Chal Jaye Ki Vah Meri Raza Ke Liye Kaam Kar Raha Hai To Is Par Naraz Ho Aur Usko Zaleel Jane. Lihaza Aey Miskeen Bande! Uski Raza Wa Khushnoodi Ke Liye Kaam Kar Aur Usko Apna Maqsood Aur Apni Koshisho Ka Markaz Bana, Jo Tujhse Muhabbat Kare Jo Tujhe Ni'amat Ata Kare Apni Rahmat Tujh Par Nichhawar Kare, Teri Izzat Kare Yahan Tak Ki Tujhe Ajr Wa Sawab De Kar Khush Aur Raazi Kare Aur Tujhe Be Niyaz Kar De. Agar Too Aqalmand Hai To Is Nukte Ko Zahan Mein Bitha.

Chautha Usool: Jis Shakhs Ke Paas Koshish Ka Aisa Sarmaya Maujood Ho Jiske Zariye Vah Duniya Mein Sabse Bade Badshah Ki Raza Aur Khushnoodi Haasil Kar Sakta Ho Lekin Vah Usse Badshahon Ki Khushnoodi To Haasil Na Kare Balki Uske Ek Jhadoo Lagane Wale Ki Raza Wa Khushnoodi Haasil Karne Ka Khwahishmand Ho To Uski Yah Harkat Is Baat Ki Daleel Hai Ki Yah Shakhs Bewakoof Hai Aqalmand Nahi, Badbakht Aur Badqismat Hai, Sab Log Use Kahenge Jab Azeem Badshah Ki Khushnoodi Haasil Karna Tere Liye Mumkin Tha To Too Ne Use Tark Karke Ek Jhadoo Lagane Wale Ki Khushnoodi Haasil Karne Mein Kya Behtari Mahsoos Ki. Khaas Kar Jab Ki Badshah Ki Narazgi Ki Wajah Se Vah Jhadoo Lagane Wala Bhi Tujhse Naraz Hoga. To Is Tarah Donon Ki Khushnoodi Se Too Hath Dho Baitha. Theek Yahi Haal Riyakar Insaan Ka Hai

Jab Ki Insaan ALLAH Rabbul Aalmeen Ki Jo Insaan Ki Tamam Mushkilat Ke Liye Kaafi Hai, Raza Aur Khushnoodi Haasil Kar Sakta Hai To Haqeer, Kamzor, Be Waq'at Makhlooq Ki Raza Haasil Karne Ki Kya Zarurat Wa Haajat Hai Fir Agar Tumhari Himmat Kamzor Ho Aur Tum Baseerat Se Khaali Ho Ki La Muhala Makhlooq Ki Raza Hi Ke Talib Ho To Aisi Soorat Mein Bhi Tumhein Apna Iraada Gair Ki Raza Se Khaali Karna Chahiye Aur Apni Koshish Khalis Khuda Ke Liye Hona Chahiye Kyunki Logon Ke Dil Aur Unki Peshaniyan Usi Ke Qabze Mein Hain, Vah Dilo Ko Teri Taraf Jhuka Dega Aur Logon Ko Tera Muhabbat Karne Wala Bana Dega Aur Logon Ke Seene Teri Muhabbat Wa Ulfat Se Bhar Dega. To Is Tarah Tumhein Vah Kuch Milega Jo Tum Apni Koshish Wa Iraade Se Haasil Nahi Kar Sakte The Lekin Agar Tum Apni Koshishon Ko Khuda Ta'ala Ke Liye Khalis Na Karo Balki Makhlooq Ki Raza Ke Hi Talib Bano To Aisi Soorat Mein ALLAH Ta'ala Logon Ke Dil Tum Se Fer Dega Aur Logon Ke Dilo Mein Tere Mut'alliq Nafrat Daal Dega Aur Makhlooq Ko Tujh Par Naraz Kar Dega. To Tumhare Is Rawayye Se Khuda Ta'ala Bhi Naraz Ho Gaya Aur Makhlooq Bhi Naraz Ho Gai To Aise Shakhs Ke Khasare Aur Mahroomi Ka Kya Thikana.

Hikayat: Hazrat Hasan Basri Raziyallahu Anhu Se Manqool Hai Ki- 'Ek Shakhs Kaha Karta Tha Ki Khuda Ki Qasam! Mein Aisi Ibaadat Karunga Jisse Logon Mein Mera Charcha Ho, Yah Shakhs Namaz Ke Liye Sabse Pahle Masjid Mein Dakhil Hota Aur Sabse Aakhir Mein Masjid Se Nikalta. Namaz Ke Waqto Mein Har Waqt Namaz Padhte

Hi Nazar Aata, Hamesha Rozadaar Rahta, Zikr Ki Majlis Mein Pabandi Se Shareek Hota, Saat Maah Tak Vah Isi Tarah Karta Raha Lekin Iske Mut'alliq Logon Ka Rawayya Yah Tha Ki Jab Bhi Kahi Se Guzarta To Sab Log Yahi Kahte ALLAH Ta'ala Is Riyakar Ko Le Aur Sabhale, Aakhir Usne Apne Aap Par Malaamat Ki Aur Kaha Meri Ibaadat Aur Bandagi To Barbaad Hui Aur Iska Kuch Nateeja Nahi Nikla. Aainda Ke Liye Mein Bandagi Wa Ibaadat Sirf Raza-E-Ilaahi Ke Liye Karunga. Usne Ibaadat Mein Pahle Ki Nisbat Aur Zyada Izaafa Na Kiya Balki Itni Hi Miqdaar Mein Karta Raha, Jitni Miqdaar Mein Pahle Karta Tha. Usne Sirf Neeyat Mein Tabdeeli Ki Aur Usmein Ikhlaas Paida Kiya. Uske Baad Jahan Se Bhi Guzarta Sab Yahi Kahte ALLAH Ta'ala Fulan Shakhs Par Rahmat Nazil Farmaye'. Yah Hikayat Bayaan Karne Ke Baad Hazrat Hasan Basri Raziyallahu Anhu Ne Yah Aayat Padhi:-

"Beshak Vah Jo Imaan Laye Aur Achche Kaam Kiye Anqareeb Unke Liye Rahman Muhabbat Kar Dega".

(Soorah Maryam, Aayat 96)

Yani ALLAH Ta'ala Khud Bhi Unse Dosti Karega Aur Logon Ke Dilo Mein Bhi Unki Dosti Aur Muhabbat Daal Dega. Kisi Shayar Ne Bahut Theek Kaha Hai Jiska Tarjuma Pesh Hai:-

• Aey Logon Se Hasad Wa Sawab Ke Talib Too Apne Aamaal Se Ek Na Mumkin Kaam Ka Iraada Kar Raha Hai.

• ALLAH Ta'ala Riyakar Ko Nakam Wa Na Muraad Karta Hai Aur Uski Koshishon Aur Mashaqqat Ko Bekar Kar Deta Hai.

• Jo Mulaqaate Rab Ta'ala Ka Ummeedwar Ho Vah Uske Dar (Fear) Se Apne Af'aal Mein Ikhlaas Paida Karta Hai.
• Jannat Aur Dozakh Uske Hath Mein Hain Isliye Apne Aamaal Usi Ko Dikha Vah Tujhe Apni Atao Se Malamaal Kar Dega.
• Logon Ke Qabza E Ikhtiyaar Mein Kuch Nahi, Too Na Samjhi Ki Wajah Se Unke Liye Riyakari Kyun Karta Hai.

Ujb Ka Bayaan:

Ham Isse Bachav Ke Liye Bhi Chand Zaruri Jaame'a Usool Bayaan Karte Hain:

Pahla Usool Yah Hai Ki Bila Shubah Bande Ka Fel Usi Waqt Mufeed Aur Qabile Aitebaar Hota Hai Jab Ki Use Mahaz Husoole Raza-E-Ilaahi Ke Liye Kiya Jaye Warna Uski Misaal Us Mazdoor Ki Tarah Hogi Jo Ki Saara Din Do Dirhamo Ke Liye Maara Maara Firta Hai Aur Us Chaukidar Ki Tarah Hogi Jo Sirf Do Paiso Ke Liye Tamam Raat Jagte Apni Aankhon Se Nikal Deta Hai Aur Aise Jaisa Ki Karobari Log Mahaz Chand Tako Ke Liye Raat Din Apne Qeemai Waqt Ko Barbaad Karte Rahte Hain. To Fir Jab Banda Maslan Mahaz ALLAH Ta'ala Ki Khushnoodi Ke Liye Ek Roza Rakhta Hai To Yoon Samajhna Chahiye Ki ALLAH Ta'ala Ki Khushnoodi Ki Wajah Se Us Roze Ki Jaza Ki Misaal Nahi Jaisa Ki Rab Ta'ala Ne Khud Farmaya:
"Sabiro Hi Ko Unka Sawab Bharpoor Diya Jayega Be Ginti". (Soorah Zumar, Aayat 10)

Hadees Shareef Mein Warid Hai Ki- 'Meine Apne Rozadaar Bando Ke Liye Aisa Ajr Mutayyan Kar Rakha Hai,

Jisko Kisi Aankh Ne Dekha Tak Nahi Aur Na Hi Kisi Kaan Ne Use Suna Aur Na Hi Kisi Ke Dil Par Uska Khatka Tak Guzra'.

Baharhaal Banda Jab ALLAH Ta'ala Ke Liye Ek Roza Rakhta Hai To Is Roze Ki Qeemat Aur Ajr Bahut Zyada Ho Jata Hai Isi Tarah Agar Banda Kisi Raat Mahaz Raza-E-Ilaahi Ko Haasil Karne Ki Khatir Qiyaam Karta Hai To Is Aitebaar Se Yah Qiyaam Beshumar Azaaz Aur Ahatram Ka Haqdar Ho Jata Hai Jaisa Ki ALLAH Ta'ala Ne Farmaya-

"To Kisi Ji Ko Nahi Maloom Jo Aankh Ki Thandak Unke Liye Chhupa Rakhi Hai Sila Unke Kaamo Ka". (Soorah Sajda, Aayat 17)

Baharhaal Yah Mamooli Si Ibaadat Jiski Qeemat Do Dirham Ya Rupaye Thi, Jab Ki ALLAH Ta'ala Ki Raza Ke Liye Ki Jaye To Bahut Zyada Qeemat Ho Jati Hai Balki Yoon Samjhiye Ki Agar Ek Kisi Ghadi Mein Mahaz Raza-E-Ilaahi Ke Do Rak'atein Padhi Jayein Balki Ek Saans Jismein 'La Ilaaha Illallaah' ALLAH Ta'ala Ko Khush Karne Ke Liye Padha Jayein.

Jaisa Ki ALLAH Ta'ala Ne Irshad Farmaya Hai-

"Aur Jo Achcha Kaam Kare Mard Khwaah Aurat Aur Jo Musalman To Vo Jannat Mein Dakhil Kiye Jayenge Vahan Be Ginti Rizq Payenge". (Soorah Momin, Aayat 40)

Hisab: Yah Ek Saans Jiski Duniyadaro Ke Yahan Koi Izzat Wa Qeemat Nahi Jab Usko Raza-E-Ilaahi Ke Usool Ke Liye Istemaal Kiya Jaye To Too Kitne Gair Mamooli Azaaz Ka Mustahiq Ho Jata Hai To Bande Ko Dekhna Chahiye Ki Vah Shab Wa Roz Apne In Auqaate Azeeza Ko Fuzool Aur

Behooda Karobar Mein Barbaad Karta Hua Nazar Aata Hai Fir Aqalmand Ko Yah Sochna Chahiye Ki Vah Fel Jo Ki Bila Raza-E-Ilaahi Kuch Qeemat Nahi Rakhta Tha Vahi Husoole Raza-E-Ilaahi Ke Nazariye Se Kis Qadr Sharafat Aur Ahatram Ka Mustahiq Ho Jata Hai To Uska Har Fel Khushnoodi-E-Khuda Ke Liye Hona Laazim Hai Taaki Duniya Wa Aakhirat Mein Har Tarah Se Mufeed Sabit Ho Aur Uski Yoon Ek Misaal Di Ja Sakti Hai Ki Maslan Angoor Ka Ek Gosha Ya Ek Khushboodar Paudhe Ki Kali Jiski Bazar Mein Ek Damdi Ya Paisa Qeemat Ho Agar Koi Isko Badshah Ki Khidmat Mein Bataure Hadiya Pesh Kare Aur Vah Badshah Is Haqeer Se Tohfe Ko Qabool Kar Le Aur Khushi Se 1000 Ashrafi De De To Vah Haqeer Shay Husoole Raza Ki Wajah Se 1000 Deenar Ki Ho Gai Aur Agar Vah Usko Qabool Na Kare To Uski Qeemat Vahi Paisa Ya Damdi Padegi, Isi Tarah Bande Ke Tamam Aamaal Ki Kaifiyat Hai Ki Unko Dekh Kar Itrana Aur Doosro Ke Aamaal Ki Tahqeer Karna Bande Ke Liye Ek Halaak Kar Dene Wali Cheez Hai Balki Yah Iltija Karni Zaruri Hai Ki Aey ALLAH! Yah Sab Tera Hi Fazl Wa Karam Hai Teri Taufeeq Se Sab Kuch Hota Hai Ki Bande Ke Tamam Aqwaal Wa Af'aal Duniya Wa Aakhirat Mein Ajr Wa Sawab Ka Zariya Ho.

Aur Doosra Asal Yah Hai Ki Tumhein Maloom Hai Ki Duniya Ke Badshah Jab Kisi Aadmi Ko Koi Khana Ya Mashrub (Peene Ki Cheez) Ya Libaas Ya Chand Ek Faani Dirham Wa Deenar Ata Karte Hain To Vah Aadmi Din Raat Is Badshah Ki Khidmat Baja Lata Hai Halanki Is

Khidmat Mein Zillat Bhi Hoti Hai Vah Uski Khidmat Mein Is Tarah Khada Rahta Hai Ki Uske Paanv Behis Ho Jate Hain Aur Jab Badshah Apni Sawari Par Sawar Hota Hai To Vah Uske Sath Sath Daudata Hai Kabhi Saari Saari Raat Uske Darwaaze Par Pahra Deta Hai Aur Kabhi Dushman Se Muqable Ki Naubat Aati Hai To Apni Vah Jaan Us Par Qurban Kar Deta Hai Jo Use Fir Kabhi Na Mil Sakegi Aur Yah Tamam Khidmat Aur Takleef Aur Khatraat Aur Nuqsaan Sirf Us Thode Se Haqeer Munafe Ke Liye Bardasht Kar Jata Hai Halanki Haqeeqat Mein Yah Tamam Ahsanaat ALLAH Ta'ala Ki Taraf Se Hote Hain Aur Badshah Sirf Ek Zaahiri Sabab Hota Hai. Fir Tera Vah Rab Jisne Tujhe Paida Kiya Jab Ki Teri Koi Haqeeqat Na Thi Fir Teri Tarbiyat Ki Aur Bahut Achchi Ki Fir Tujh Par Deeni Duniyavi Aur Jaani, Zaahiri Aur Batini Munafe Ki Tujh Par Barish Barsa Di Ki Jinko Samajhne Se Teri Aqal Faham Aur Firasat Majboor Hai Khudavand Ta'ala Farmata Hai-

"Aur Agar ALLAH Ki Ni'amaton Gino To Unhein Shumar Na Kar Sakoge".

(Soorah Nahal, Aayat 18)

Fir Dekh Ki Too Do Rak'at Namaz Padhta Hai Jinmein Kai Ek Qusoor Aur Kotahiyan Hoti Hain Aur Fir Iske Bavajood Usne Tujhse Aainda Ke Liye Behtareen Jaza Rangarang Tarah Tarah Ki Meharbaniyon Ka Waada Farma Rakha Hai Aur Fir Too In Rak'aat Ko Bahut Kuch Samajhta Hai Aur Un Par Magroor Hota Hai Agar Too Gaur Karega To Tujhe Maloom Hoga Ki Yah Aqalmandi Ka Kaam Nahi Ise Yaad Rakh.

Aur Teesra Asal Yah Hai Ki Aisa Badshah Jiski Khidmat Duniya Ke Badshah Aur Ameer Log Karte Ho Jiski Khidmat Mein Bade Bade Sardar Log Hath Bandhe Aajizi Ke Sath Khade Ho Jiski Khidmat Par Zamane Ke Danishmand Zamane Ke Aqalmand Fakhr Mahsoos Karte Ho Jiski Tareef Aqal Wale Log Aur Ulma Karte Ho Jiske Aage Aage Ameer Aur Bade Bade Log Daudate Ho Vah Badshah Agar Kisi Bazari Ya Dehati Aadmi Ko Mahaz Apne Fazl Wa Karam Se Apne Darwaaze Par Hazir Hone Ki Ijazat Bakhsh De Jiske Darwaaze Par Badshahon, Bade Logon, Sardaro Aur Ulma Wa Fuzla Ki Bheed Lagi Ho Aur Fir Vah Badshah Usko Ek Muazziz Muqaam Par Jagah De Aur Uski Khidmat Ko Pasandidgi Ki Nazar Se Dekhe Halanki Usmein Kai Ek Aeb Bhi Ho To Kya Yah Nahi Kaha Jayega Ki Us Haqeer Insaan Par Badshah Ne Bahut Bada Karam Farmaya. Fir Agar Yah Haqeer Apni Nakara Khidmat Ki Wajah Se Badshah Par Apna Ahsaan Jatane Lage Aur Usko Bahut Kuch Samjhe Aur Us Par Magroor Ho To Kya Yah Nahi Kaha Jayega Ki Vah Had Darje Ka Bewakoof Aur Pagal Aadmi Hai Jise Koi Kisi Qism Ka Hosh Nahi Hai, Jab Yah Baat Sabit Ho Gai To Ab Samajhna Chahiye Ki Hamara Maboode Barhaq Aisa Badshah Hai Jiski Tasbeehat Aasmaan Zameen Aur Unki Tamam Makhlooqaat Kar Rahi Hai.

"Aur Koi Cheez Nahi Jo Use Sarhaati (Tareef Karti) Hui Uski Paaki Na Bole".

(Soorah Bani Israel, Aayat 44)

Aur Ek Aisa Mabood Hai Jiske Samne Tamam Aasamaan Aur Zameenein Sajda Rez Hain Khwaah Khushi Se Ya

Nakhushi Se Aur Uske Uqba-E-Aaliya Ke Khuddam Mein Se Hain Jibreele Ameen, Meekael, Israfeel, Israel Aur Arsh Uthane Wale Firishte Karrubi (Aala Darje Ke Firishte) Aur Ruhani (Raham Ke Firishte) Aur Tamam Malaeka Muqarrbeen Ki Jinki Tadad Ko ALLAH Rabbul Aalmeen Ke Siwa Koi Bhi Nahi Janta, Bavajood Yah Ki Unke Maqamaat Bade Buland Hain Unke Nufoos Paak Hain Unki Ibaadat Bhi Badi Aur Zyada Hai, Aur Fir Usi Ke Baabe Aali Ke Khadim Hain Nooh (Alaihissalam), Ibrahim (Alaihissalam), Moosa (Alaihissalam), Isa (Alaihissalam) Aur Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Jo Tamam Kaynaat Ka Khulasa Hain Aur Unke Alaawa Doosre Ambiya Aur Rasool Bhi Khuda Ta'ala Ki Un Par Rahmatein Aur Salam Nazil Ho Halanki Unke Martabe Bade Buland Unke Manaqib Azeez Aur Maqamaate Buzurg Aur Aadate Jaleel Hain. Fir Ulma, Aimma, Nek Log Aur Zahid Bhi Apne Buzurg Maraatib Aur Paak Ijsaam Aur Ibaadate Kaseera Khalisa Ke Bavajood Bhi Usi Ki Chaukhat Ke Gulaam Hain. Aur Duniya Ke Badshah Aur Jabir Log Uske Darwaaze Ke Ek Adna Khadim Hain.

Nihaayat Zillat Se Uske Samne Sajda Rez Hote Hain, Nihaayat Khushoo Wa Khuzoo Se Uske Samne Apne Chehre Khaak Par Rakhte Hain Ro Ro Kar Aajizi Ke Sath Apni Hajatein Uske Samne Pesh Karte Hain Uski Khudvandi Aur Apni Gulami Ka Iqraar Sajda-E-Uboodiyat Se Karte Hain Fir Vah Kabhi Unki Taraf Nigah Uthata Hai, Apne Fazl Wa Karam Se Unki Hajatein Poori Karta Hai, Apne Karam Se Unki Khatao Se Darguzar Karta Aur Fir

Usne Apni Is Azmat Wa Jalaal Aur Badshahi Wa Kamaal Ke Tujh Ko Bavajood Teri Hikarat, Tere Aebo Aur Teri Gandagi Ke Apne Darwaaze Par Hazir Hone Ki Ijazat Bakhsh Di Hai Halanki Teri Haisiyat Yah Hai Ki Agar Too Apne Shahar Ke Sardar Se Dakhile Ki Ijazat Mange To Tujhe Ijazat Na Mile Agar Apne Muhalle Ke Sardar Se Guftagoo Karna Chahe To Vah Tujhse Na Bole Aur Agar Too Apne Shahar Ke Haakim Ke Samne Sajda Rez Ho To Vah Tavajjoh Bhi Na Kare.

Aur Us ALLAH Ne Tujhe Ijazat De Rakhi Hai Ki Too Uski Ibaadat Kare Aur Uski Sana Kahe, Use Mukhatib Kar Sake Balki Apni Hajatein Us Par Pesh Kare. Dil Khol Kar Baatein Kare Apni Zaruriyat Usse Mang Le Aur Teri Tamam Muradein Poori Kare. Fir Vah Teri Un Do Rak'ato Se Khush Hai Halanki Unmein Bahut Se Aeb Hain Aur Fir Un Par Itna Sawab Ata Farmata Hai Ki Kisi Insaan Ke Dil Mein Uska Tasavvur Bhi Nahi Aa Sakta Aur Fir Too Apni Un Do Rak'ato Par Magroor Hai Aur Unko Bahut Kuch Samajhta Hai Aur Bada Janta Hai Aur Is Maamle Mein ALLAH Ta'ala Ke Ahsanaat Ko Nahi Samajhta Too Kitna Bura Gulaam Hai Aur Kitna Jahil Insaan Hai. ALLAH Ta'ala Hi Se Madad Ki Darkhwast Hai Aur Is Jahil Nafs Ki Shikayatein Usi Ki Bargah Mein Hain Aur Sirf Usi Par Bharosa Hai. Isko Yaad Rakh.

Fasl:

Ab Ek Aur Tareeqe Se Dekho Ki Agar Koi Bahut Bada Badshah Tohfe Aur Hadiya Nazr Karne Ki Ijazat Bakhshe

Aur Uski Bargah Mein Ameer Aur Bade Bade Log Qeemati Heeron, Nafees Zakheeron Aur Bahut Zyada Maal Wa Daulat Pesh Karne Lage Fir Agar Koi Mamooli Sabzi Bechne Wala Ya Koi Dehati Angoor Ka Guchchha Pesh Kare Jiski Qeemat Ek Damdi Ya Ek Ratti Bhar Ho Aur Un Bade Bade Logon Aur Daulatmando Ke Giroh Mein Ghus Jaye Jo Behtareen Tohfe Lekar Khade Ho Aur Fir Vah Badshah Faqeer Se Uska Tohfa Qabool Farma Le Aur Usko Badi Achchi Aur Qubooliyat Ki Nigah Se Dekhe Aur Uske Liye Izzat Wala Libaas Aur Izzat Wa Ahatram Ka Hukm Farmaye To Kya Yah Uska Intihai Fazl Wa Karam Na Hoga. Fir Agar Yah Faqeer Badshah Par Ahsaan Jatane Lage Aur Apne Tohfe Ko Bahut Kuch Samjhe Aur Badshah Ke Ahsaan Ka Tazkira Karna Bhool Jaye To Kya Use Deewana, Bad'hawaas Ya Bewakoof Aur Badtameez Aur Intihai Nadan Na Samjha Jayega.

Ab Tujh Par Laazim Hai Ki Jab Too Khuda Ta'ala Ke Samne Khada Ho Aur Do Rak'at Ada Kare Farig Hone Par Zara Soch Ki Is Raat Mein ALLAH Ta'ala Ki Bargah Mein Kitne Ibaadat Guzaar Khade Huye Honge Zameen Ke Mukhtalif Gosho Mein Junglo, Samundro, Pahadon Aur Shaharo Mein Kai Ek Isteqaamat Wale Siddiq, Khaef (Darne Wale) Mushtaq Mujtahedeen Aur Aajizi Karne Walo Ke Giroh Aur Gaur Kar Ki Is Ghadi Mein Khudavand Ta'ala Ki Bargah Mein Kitni Hi Khalis Ibaadat Aur Khot Se Paak Wa Saaf Ibadatein Pesh Ho Rahi Hongi Aur Vah Bhi Darne Wale Logon, Paak Zabanon, Rone Wali Aankhon, Aabad Dilo, Paak Seeno Aur Parhezgaar Logon Ki Taraf Se Aur

Teri Namaz Agarche Too Ne Usko Achchi Tarah Ada Karne Mein Uske Ikhlaas Aur Mazbooti Mein Apni Taaqat Ke Mutabiq Koshish Ki Hogi Lekin Fir Bhi Us Azeem Badshah Ki Bargah Mein Pesh Hone Ke Qabil Kahan Hai Aur Un Ibaadat Ke Muqable Mein Uski Kya Haisiyat Hai Jo Vahan Pesh Ho Rahi Hain Kyunki Too Ne Use Gafil Dil Se Ada Kiya Jismein Tarah Tarah Ke Aeb Shamil The Badan Gunahon Ki Aaloodgi Se Napaak Tha Aur Zabaan Fuzool Aur Gunaah Ki Baato Se Lithadi Hui Thi Fir Aisi Namaz Uski Bargah Mein Pesh Hone Ke Qabil Kahan Thi Aur Rabbul Izzat Ki Bargah Mein Hadiya Karne Ki Usmein Kaun Si Salahiyat Thi.

Hamare Shaikh Rahmatullah Alaih Ne Farmaya Ki- 'Aey Aqalmand Gaur Kar Aasmaan Ki Taraf Namaz Bhejne Mein Too Ne Kabhi Vah Tavajjoh Ki Hai Jo Kisi Ameer Aadmi Ke Samne Khana Pesh Karne Mein Karta Hai'.

Aboo Bakr Warraq Rahmatullah Alaih Farmaya Karte Ki- 'Jab Mein Namaz Se Farig Hota Hoon To Us Aurat Se Zyada Sharmindgi Mujh Par Musallat Ho Jati Hai Jo Zina Se Farig Hui Ho'.

Fir ALLAH Ta'ala Ne Mahaz Apne Fazl Wa Karam Se Un Do Rak'ato Ki Qadr Afzai Ki Aur Un Par Bahut Bade Sawab Ka Waada Farmaya Halanki Too Uska Gulaam Hai Uska Diya Hua Khata Hai Aur Fir Yah Amal Bhi Usi Ki Taufeeq Aur Madad Se Too Ne Kiya Hai Fir Bavajood Un Tamam Cheezon Ke Too Un Par Magroor Hai Aur Apne Upar ALLAH Ta'ala Ke Ahsaan Ko Bhool Raha Hai. Khuda Ki Qasam! Yah Tamam Ajabayaat Mein Se Ajeeb Cheez Hai

Aur Uska Sudoor Aise Jahil Hi Se Ho Sakta Hai Jismein Koi Aqal Na Ho Aur Aise Gafil Se Jiska Koi Zahan Na Ho Aur Ya Fir Kisi Murda Dil Se Jismein Koi Bhalai Na Ho. Isko Yaad Rakh, Ham ALLAH Ta'ala Hi Se Uske Fazl Wa Karam Ka Waasta Dekar Behtareen Kifayat Ka Sawal Karte Hain.

Fasl:

Fir In Guzarishon Ke Baad Kahunga Ki Is Ghaati Mein Apni Khwabe Gaflat Se Jaag Warna Khasara Uthayega, Yah Ghaati Badi Sakht Dushwar, Nihaayat Kadvi Aur Nuqsaan Deh Hai Jo Tujhe Is Raah Mein Pesh Aani Hai Kyunki Pichhli Tamam Ghatiyon Ke Nateeje Yahi Aakar Khatm Hote Hain Agar Too Yahan Se Bach Kar Nikal Gaya To Ganeemat Aur Fayda Haasil Karega Aur Agar Doosri Tarah Ka Maamla Hua To Tamam Mehnat Barbaad Jayegi Ummeedein Khaak Mein Mil Jayengi, Umr Zaay Ho Jayegi. Fir Ab Maamla Yah Hai Ki Is Ghaati Mein Teen Umoor Aakar Jama Ho Gaye Hain.

Pahla Yah Hai Ki Maamla Bahut Bareek Hai Aur Nuqsaan Bada Sakht Aur Khatre Be Andaz, Maamle Ki Bareeki Yah Hai Ki Aamaal Mein Riya Aur Ujb Ki Rahein Nihaayat Bareek Hain Un Par Deeni Umoor Mein Baseerat Rakhne Wala Nihaayat Aqalmand Aur Hoshiyar Aadmi Hi Jaan Sakta Hai Aur Ek Jahil Khandara Aur Gaflat Ki Neend Soya Hua Aadmi Kahan Unko Jaan Sakta Hai.

Meine Apne Ulma E Kiraam Se Nishapur Mein Suna, Vah Bayaan Karte The Ki Ata Sulmi Rahmatullah Alaih Ne Ek Kapda Nihaayat Achcha Buna, Bada Khubsoorat Kapda

Taiyar Hua Aap Use Utha Kar Bazar Le Gaye Aur Bazzaz (Kapda Bechne Wale) Ko Ja Kar Dikhaya Usne Uski Qeemat Bahut Thodi Lagai Aur Kahan Ki Isme Fulan Fulan Aeb Hain To Ata Rahmatullah Alaih Ne Use Wapas Le Liya Aur Rone Lage Aur Bahut Roye. Bazzaz Ko Is Par Sharmindgi Hui Aur Aapse Maafi Mangne Laga Aur Ata Rahmatullah Alaih Ki Mangi Hui Qeemat Dene Par Taiyar Ho Gaya To Ata Rahmatullah Alaih Ne Kaha Ki Mein Isliye Nahi Roya Balki Rone Ki Wajah Yah Hai Ki Mein Yah Kaam Janta Hoon Meine Is Kapde Ki Mazbooti Durusti Aur Khubsoorati Mein Bahut Koshish Ki Yahan Tak Ki Mere Khyaal Mein Ismein Koi Aeb Na Tha Fir Jab Uske Aebo Ke Janne Wale Par Pesh Kiya To Usne Iske Aebo Ko Zaahir Kar Diya Jinse Mein Bekhabar Tha Fir Hamare Un Aamaal Ka Kya Haal Hoga Jabki Kal Vah Khudavand Ta'ala Ke Huzoor Pesh Kiye Jayenge Maloom Nahi Unmein Kitne Aeb Wa Nuqsaan Zaahir Honge.

Baaz Nek Logon Se Riwayat Hai Ki- 'Mein Ek Raat Sahari Ke Waqt Sadak Ke Kinare Ek Baalakhana Par Soorah 'Taaha' Padh Raha Tha, Jab Meine Soorah Khatm Kar Liya To Mujhe Kuch Ungh Si Aa Gayi Meine Khwaab Mein Dekha Ki Ek Aadmi Aasmaan Se Nazil Hua Uske Hath Mein Ek Saheefa Tha Usne Vah Mere Samne Faila Kar Rakh Diya To Usmein Vahi Soorah 'Taaha' Likhi Hui Thi Aur Har Kalime Ke Neeche 10 Nekiyan Likhi Hui Thi Magar Ek Kalima Meine Dekha Ki Mita Hua Hai Aur Uske Neeche Kuch Bhi Nahi Likha Hua Hai. Meine Kaha Ki Meine Yah Kalima Bhi Padha Tha Aur Na Uska Sawab Likha Hua Hai

Na Kalima Hi Likha Hua Hai. To Us Aadmi Ne Kaha Ki Tum Sahi Kahte Ho Tumne Ise Padha Tha Aur Hamne Likha Bhi Tha Magar Hamne Aasmaan Se Ek Aawaz Dene Wale Ko Suna Usne Kaha Ki Is Kalime Ko Mita Do Aur Iska Sawab Bhi Khatm Kar Do To Hamne Ise Mita Diya. Us Aadmi Ne Kaha Ki Mein Apne Khwaab Hi Mein Rone Laga Aur Unse Poochha Ki Tumne Aisa Kyun Kiya To Usne Jawab Diya Ki Ek Aadmi Sadak Par Se Guzara To Usko Sunane Ke Liye Tumne Yah Kalima Buland Aawaz Se Padha Tha To Uska Sawab Khatm Ho Gaya'. Isko Yaad Rakh.

Baaqi Raha Nuqsaan Ki Shiddat To Uski Wajah Yah Hai Ki Riya Aur Ujb Ek Bahut Badi Aafat Hai Jo Ek Lamhe Mein Waqea Ho Jati Hai Aur Baaz Waqt 70 Saal Ki Ibaadat Ko Bigad Kar Rakh Deti Hai.

Bayaan Kiya Jata Hai Ki Ek Aadmi Ne Sufyaan Sauri Rahmatullah Alaih Aur Unke Sathiyon Ki Mehmani Ki To Apne Ghar Walo Se Kaha Ki Us Thaal Mein Roti Rakh Kar Lao Jo Mein Doosre Haj Ke Mauqe Par Laya Tha Pahle Haj Wale Thaal Mein Roti Na Lana To Sufyaan Sauri Rahmatullah Alaih Ne Uski Taraf Dekha Aur Kaha Ki Is Miskeen Ne Itni Si Baat Mein Apne Haj Ko Batil Kar Diya.

Aur Baaz Ne Nuqsaan Zyada Hone Ki Yah Wajah Bayaan Ki Hai Ki Vah Thodi Si Ibaadat Jo Riya Wa Ujb Se Salamat Rahe Us Ibaadat Ki Qeemat Khuda Ta'ala Ke Nazdeek Bahut Zyada Hai Aur Aisi Bahut Si Ibaadat Jise Yah Aafat Pahunch Jaye Uski Koi Qeemat Nahi Rahti Magar Yah Ki ALLAH Ta'ala Use Bacha Le Jaise Ki Hazrat Ali Raziyallahu Anhu Se Manqool Hai Ki Aapne Farmaya Ki-

'Maqbool Amal Kabhi Km Nahi Hota Aur Maqbool Amal Km Ho Bhi Kaise Sakta Hai'.

Imaam Nakhai Rahmatullah Alaih Se Poochha Gaya Ki Fulan Fulan Amal Ka Kitna Sawab Hai? Aapne Farmaya- 'Jab Vah Qabool Ho Jaye To Uske Sawab Ki Koi Had Nahi'.

Aur Wahab Se Riwayat Hai Ki Pahle Logon Mein Ek Aadmi Tha Jisne 70 Saal Tak ALLAH Ta'ala Ki Ibaadat Ki. Ek Hafte Ke Baad Roza Aftaar Kiya Karta Tha. Usne ALLAH Ta'ala Se Ek Haajat Ka Sawal Kiya To Uski Vah Haajat Poori Na Hui. Vah Apne Nafs Ko Malaamat Karne Laga Aur Kahne Laga Ki Agar Tere Paas Koi Bhalai Hoti To Teri Haajat Poori Kar Di Jati To ALLAH Ta'ala Ne Ek Firishte Ko Nazil Farmaya Aur Kaha Ki Aey Aadam Ke Bete! Teri Vah Ek Ghadi Jismein Too Ne Apne Nafs Ko Be Haqeeqat Samjha Vah Teri Pahli Tamam Ibadaton Se Behtar Hai. (Imaam Ahmad)

Mein Kahta Hoon Ki Aqalmand Ko Is Kalaam Par Gaur Karna Chahiye Kya Yah Shadeed Nuqsaan Nahi Hai Ki Ek Aadmi 70 Saal Tak Takleef Aur Mehnat Uthaye Aur Doosra Ek Ghadi Soch Vichar Kare To Uski Ek Ek Ghadi Ki Fikr ALLAH Ta'ala Ke Nazdeek 70 Saal Ki Ibaadat Se Afzal Ho Jaye. Kya Yah Bahut Bada Nuqsaan Nahi Ki 70 Saal Se Ek Ghadi Zyada Behtar Ho Jaye Aur 70 Saal Ki Tamam Ibaadat Bekar Chali Jaye. Khuda Ki Qasam Yah Bahut Bada Nuqsaan Hai Aur Isse Bekhabar Rahna Usse Bhi Bada Nuqsaan Hai Aur Vah Aadat Jiski Yah Qeemat Ho Aur Aise Khatre Ho Zaruri Hai Ki Usse Bacha Jaye Aur Parhez Kiya Jaye Aur Sahi Ma'ana Mein Aqalmand Logon Ki Nigah Aisi

Bareekiyon Par Padti Hai Fir Vah Un Bhedo (Galti) Ko Pahchanne Ki Pahle To Koshish Karte Hain Aur Baad Mein Uski Riaayat Aur Hifazat Ka Khyaal Rakhte Hain, Unki Nigah Aamaal Ke Zyada Hone Par Nahi Hoti, Vah Kahte Hain Ki Shaan Safai Mein Hai Zyadti Mein Nahi. Vah Kahte Hain Ek Heera (Diamond) 1000 Kaudiyon Se Behtar Hai Lekin Jin Logon Ka Ilm Km Hota Hai Aur Jinki Nigah Is Baab Mein Aajiz Hai Vah Aise Ma'ana Se Bekhabar Hain Aur Dilo Ke Aebo Se Bekhabar Hain Aur Jaano Ko Rukoo Aur Sujood Aur Khane Peene Se Rok Kar Thaka Dete Hain, Unko Tadad Aur Kasrat Ne Dhokhe Mein Rakha Hai, Aur Vah Safai Aur Buzurgi Par Nigah Nahi Rakhte Aur Aise Aakhroto Ki Kasrat Koi Fayda Nahi Deti Jinmein Koi Gooda Na Ho Aise Makano Ki Buland Chhatein Koi Nafa Nahi Deti Jinki Buniyad Mazboot Na Ho Aur In Haqeeqato Ko Sirf Aalim Log Hi Jaan Sakte Hain Jin Par Khuda Ta'ala Ki Taraf Se Kashf Ho Aur ALLAH Ta'ala Hi Apne Fazl Wa Karam Se Hidayat Ka Vali Hai Aur Baaqi Raha Khatron Ka Bada Hona To Uski Kai Ek Wajahein Hain:

Pahli Yah Hai Ki Mabood Ek Aisa Badshah Hai Ki Jiske Jalaal Wa Azmat Ki Koi Intiha Nahi Aur Uske Tujh Par Ahsanaat Itne Hain Jo Hisaab Wa Shumar Se Bahar Hain Aur Tera Badan Poshida Aebo Se Aalooda Hai, Beshumar Aafaton Se Bhara Hua Hai Aur Maamla Khatarnaak Hai, Agar Nafs Ki Jaldi Se Tera Paanv Fisal Gaya To Fir Too Mohtaaj Hoga Ki Aebdar Badan Aur Burai Ki Taraf Lagav Rakhne Wale Aur Burai Ka Hukm Dene Wale Nafs Se Koi Aisa Khalis Amal Kare Ki Vah Rabbul Aalmeen Ke Jalaal Wa

Azmat Ke Layaq Ho Aur Uski Ni'amaton Aur Ahsanon Ki Kasrat Ka Shukrana Ban Sake. Aur Uski Bargah Mein Pasandidgi Aur Qubooliyat Haasil Kar Sake Warna Tujhse Vah Bada Fayda Faut Ho Jayega Jiske Faut Hone Ko Koi Nafs Ba Raza Wa Ragbat Qabool Nahi Kar Sakta Aur Yah Bhi Ho Sakta Hai Ki Tujhe Koi Aisi Musibat Pahunch Jaye Ki Jiski Tujhe Taaqat Na Ho, Aur Khuda Ki Qasam Yah Ek Ajeeb Haalat Hai Aur Ek Azeem Kaifiyat Hai, Baaqi Raha Us Badshah Ke Jalaal Wa Azmat Ka Maamla Is Tarah Ki Malaeka Wa Muqarribeen Har Waqt Din Raat Uski Ibaadat Mein Khade Hain Yahan Tak Ki Baaz Unmein Se Rukoo Ki Haalat Mein Aur Baaz Sajde Ki Kaifiyat Mein Aur Baaz Unmein Se Tasbeeh Wa Tahleel Mein Mashgool Hain, To Qiyam Karne Wale Ka Qiyam Aur Rukoo Karne Wale Ka Rukoo Aur Sajda Karne Wale Ka Sajda Aur Tasbeeh Kahne Wale Ki Tasbeeh Aur 'La Ilaaha Illallaah' Kahne Wale Ki Tahleel Soor Foonkne Tak Barabar Chali Jayegi Aur Fir Bhi Unki Ibaadat Poori Na Hogi. Fir Bhi Vo Jab Is Azeem Ibaadat Se Farig Honge To Sab Ke Sab Pukar Uthenge Too Paak Hai, Jaisa Teri Ibaadat Ka Haq Tha Ham Use Ada Nahi Kar Sake.

Aur Yah Rasoolo Ke Sardar, Kaynat Ka Khulasa, Tamam Makhlooqaat Se Zyada Ilm Aur Fazeelat Rakhne Wale Hazrat Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Hain Jo Farmate Hain Ki- 'Mein Teri Aisi Sana Bayaan Nahi Kar Sakta Jis Sana Ka Too Mustahiq Hai' Aur Kahte Hain Ki- 'Mein Teri Us Tareef Ko Bayaan Karne Se Qasir Hoon Jis Tareef Ka Too Mustahiq Hai'. Fir Us Ibaadat Ka Tasavvur Bhi Kaise Kiya

Ja Sakta Hai Jiska Too Ahal Hai.

Aur Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Hi To Hain Jinhone Farmaya Ki- 'Koi Aadmi Jannat Mein Apne Amal Se Dakhil Nahi Ho Sakta, Sahaba-E-Kiraam Ne Arz Kiya Aey ALLAH Ke Rasool! Kya Aap Bhi Dakhil Nahi Ho Sakte? To Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Jab Tak Khuda Ta'ala Ki Rahmat Mujhko Na Dhaanp Le Mein Bhi Nahi Dakhil Ho Sakta'.

Baaqi Rahe Ina'amat Aur Ahsanaat To Jaise ALLAH Ta'ala Ne Farmaya:-

"ALLAH Ki Ni'amatein Gino To Unhein Shumar Na Kar Sakoge".

(Soorah Nahal, Aayat 18)

Aur Jaisa Ki Hadees Mein Hai Ki Logon Ke Aamaal Ke Teen Daftar Honge Ek Nekiyon Ka Daftar Ek Buraiyon Ka Daftar Ek Khuda Ta'ala Ki Ni'amaton Ka Daftar. Nekiyon Ko Ni'amaton Ke Muqabil Laya Jayega Jab Koi Neki Lai Jayegi To Uske Muqabil Mein Ni'amat Rakh Di Jayegi Yahan Tak Ki Nekiyan Ni'amaton Mein Khatm Ho Jayengi Aur Gunaah Aur Buraiyan Baaqi Rah Jayenge To Fir ALLAH Ta'ala Ko Unmein Ikhtiyaar Hai.

Baaqi Rahe Nafs Ke Aeb Aur Unki Aafatein, Fir Ham Pahle Usko Uske Baab Mein Zikr Kar Chuke Hain Aur Khatarnaak Maamla To Yah Hai Ki Aadmi Ibaadat Mein 70 Saal Tak Mehnat Karta Hai Aur Takleef Uthata Hai Aur Vah Unke Aebo Aur Aafaton Se Bekhabar Hota Hai Fir Kabhi To Aisa Hota Hai Ki Unmein Se Ek Bhi Maqbool Nahi Hota Aur Kabhi Kai Saal Tak Mehnat Karta Aur Ek Ghadi Use Barbaad Karke Rakh Deti Hai Aur Un Tamam

Khatron Se Badh Kar Yah Khatra Hai Ki ALLAH Ta'ala Bande Ko Dekhta Hai Aur Khuda Ta'ala Ki Ibaadat Logon Ko Dikhane Ke Liye Karta Hai Is Tarah Ki Uska Zaahir To ALLAH Ta'ala Ke Liye Hota Hai Aur Batin Makhlooq Ke Liye, Fir Vah Usko Is Tarah Mardood Qaraar Deta Hai Ki Use Koi Bhi Khuda Ke Yahan Maqbool Nahi Bana Sakta. Usse Khuda Ki Panah.

Aur Baaz Ulma Se Suna Hai Ki Vah Hasan Basri Rahmatullah Alaih Bayaan Karte The Ki Unki Wafat Ke Baad Unko Khwaab Mein Dekha Gaya To Unse Unka Haal Poochha Gaya, To Farmaya ALLAH Ta'ala Ne Mujhe Apne Samne Khada Kar Liya, Aur Farmaya Aey Hasan Kya Tujhe Yaad Hai Ki Ek Din Too Masjid Mein Namaz Padh Raha Tha, Logon Ne Tujh Ko Dekha To Too Ne Apni Namaz Achchi Karke Padhi Agar Teri Pahli Namaz Mere Liye Khaas Na Hoti To Mein Tujhe Aaj Apne Darbar Mein Se Haank Deta Aur Tujhse Apne Ta'alluqaat Khatm Kar Leta.

Aur Jab Maamla Mushkil Aur Bareeki Ki Wajah Se Is Azeem Had Tak Badha Hua Hai To Aqalmand Logon Ne Ismein Gaur Kiya Aur Vah Apni Jaano Par Darte Rahe Yahan Tak Ki Baaz Unmein Se Apne Us Amal Ki Taraf Tavajjoh Bhi Nahi Karte The Jo Logon Par Zaahir Ho Jaye Yahan Tak Ki Rabia Basriya Rahmatullahi Ta'ala Alaiha Se Bayaan Kiya Jata Hai Ki Unhone Farmaya Ki- 'Mera Jo Amal Zaahir Ho Jaye Mein Shumar Mein Nahi Lati'. Aur Kisi Aur Ne Kaha Apni Nekiyon Ko Is Tarah Chhupa Jis Tarah Too Apni Buraiyon Ko Chhupata Hai Aur Kisi Aur Ne Kaha Agar Tujhe Nekiyon Ko Chhupa Kar Koi Jagah

Mil Sake To Aisa Hi Kar. Bayaan Kiya Jata Hai Ki Rabia Rahmatullahi Ta'ala Alaiha Se Sawal Kiya Gaya Ki- 'Aapko Apne Kaun Se Amal Par Sabse Zyada Ummeed Hai?' To Unhone Farmaya Ki- 'Is Amal Par Ki Mein Apne Aamaal Se Mayoos Hoon'.

Bayaan Kiya Jata Hai Ki- 'Muhammad Ibne Wasea Aur Malik Ibne Deenar Rahmatullah Alaih Donon Ki Mulaqat Hui. Malik Rahmatullah Alaih Ne Kaha Ki Ya To ALLAH Ta'ala Ki Ibaadat Hogi Ya Jahannum. Muhammad Ibne Wasea Rahmatullah Alaih Ne Kaha Ya ALLAH Ta'ala Ki Rahmat Hogi Ya Jahannum. To Malik Ibne Deenar Rahmatullah Alaih Ne Kaha Mujhe Tere Jaise Ustaad Ki Kitni Zarurat Hai'. (Faizul Qadir)

Hazrat Bayazeed Bustaami Rahmatullah Alaih Se Riwayat Hai Ki- 'Aapne Farmaya Meine 30 Saal Tak Ibaadat Mein Mehnat Ki Fir Meine Ek Kahne Wale Ko Dekha Ki Jo Mujhse Kahne Laga Aey Bayazeed Uske Khazane Ibaadat Se Bhare Huye Hain Agar Too Uski Bargah Tak Pahunchana Chahata Hai To Tujhe Zillat Aur Miskeeni Ikhtiyaar Karni Chahiye'.
(Faizul Qadir)

Aur Meine Ustaad Abul Hasan Rahmatullah Alaih Se Suna Vah Ustaad Abul Fazl Rahmatullah Alaih Se Bayaan Karte The Ki- 'Aapne Farmaya Mein Achchi Tarah Janta Hoon Ki Mein Jo Bhi Ibaadat Karta Hoon Vah ALLAH Ta'ala Ke Darbar Mein Naqabile Qabool Hai Aapse Is Maamle Mein Guftagoo Ki Gai To Aapne Jawab Diya Kisi Kaam Ke Maqbool Hone Ke Liye Jin Cheezon Ki Zarurat

Hoti Hai Unko Mein Janta Hoon Aur Mujhe Yah Bhi Maloom Hai Ki Unko Poora Nahi Kar Raha Hoon. To Mein Janta Hoon Ki Mere Amal Gair Maqbool Hain. To Aap Se Kaha Gaya Fir Aap Amal Kyun Karte Hai? Farmaya Ho Sakta Hai Ki ALLAH Ta'ala Kisi Din Mujhko Durust Kar De To Nafs Ko Achche Kaam Karne Ki Aadat To Hogi Aur Shuru Se Use Aadat Dalne Ki Zarurat Na Hogi. Yah Haal Un Bade Bade Logon Ka Hai Jo Sahibe Mujaahida Aur Mushkilaat Ko Uboor Karne Wale Aur Mazboot Qadam Rakhte The. Teri Haalat Aisi Hai Jaisa Ki Kisi Shayar Ne Kaha Hai Jiska Tarjuma Pesh Hai:

• Apne Nafs Ke Liye Gair Logon Ki Sohbat Talash Karo Kyunki Mayoosi Taari Ho Gai Hai Aur Ummeedein Khatm Ho Chuki Hain.

• Afsos Ki Susti Ke Badle Sardari Ki Khwahish Karta Hai Nafso Se Koshish Karao Aur ALLAH Paak Ki Taraf Mut'vajjeh Karne Mein Madad Karo.

Fir Mujhe Khyaal Hua Ki Mein Yahan Vah Hadees Bayaan Kar Doo Jo Sadiqul Makhlooq صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Manqool Hai Aur Hamne Usko Kai Kitabon Mein Zikr Kiya Hai Ibne Mubarak Rahmatullah Alaih Khalid Ibne Ma'adan Rahmatullah Alaih Se Riwayat Karte Hain Ki Unhone Hazrat Mu'aaz Raziyallahu Anhu Se Arz Kiya Ki Mujhe Koi Aisi Hadees Sunao Jo Aap Raziyallahu Anhu Ne Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Se Khud Suni Ho Aur Usko Yaad Kiya Ho, Aur Uski Shiddat Aur Bareeki Ki Wajah Se Aap Usi Ka Tazkira Har Roz Karte Ho, To Aapne Farmaya Haan Bayaan Karta Hoon.

Fir Aap Badi Der Tak Rote Rahe Fir Kahne Lage Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Aur Unki Mulaqat Ka Shauq Had Se Badh Gaya Hai.

'Fir Farmaya Ek Dafa Mein Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Paas Tha. Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Sawari Par Baithe Aur Mujhe Bhi Apne Peechhe Bitha Liya. Fir Ham Chale. Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Apni Nigah Aasmaan Ki Taraf Uthai Fir Farmaya Tamam Tareef Us ALLAH Ke Liye Hai Jo Apni Makhlooq Mein Jo Chahata Hai Faisla Farmata Hai. Aey Mu'aaz! Meine Arz Kiya Labbaik Ya Sayyadul Mursaleen. Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Mein Tujhse Aisi Baat Bayaan Kar Raha Hoon Ki Agar Too Ne Usko Yaad Rakha To Tujhe Nafa Degi Aur Agar Too Ne Usko Zaaya Kar Diya To ALLAH Paak Ke Nazdeek Teri Hujjat Khatm Ho Jayegi. Aey Mu'aaz ALLAH Ta'ala Ne Zameen Aur Aasmaan Ki Paidaish Ke Pahle Saat Firishton Ko Aasmanon Ke Khazin Aur Darban Ki Haisiyat Se Paida Kiya. Aur Har Ek Aasmaan Ke Darwaaze Par Ek Firishte Ko Ba Haisiyate Darban Khada Kar Diya Fir Kiraman Katebeen Bande Ke Aamaal Le Kar Chadhte Hain Unmein Raushani Aur Chamak Hoti Hai Jaise Sooraj Ki Raushani, Yahan Tak Ki Vah Pahle Aasmaan Par Chale Jate Hain Aur Kiraman Katebeen Uske Amal Ko Bahut Zyada Samajhte Hain Aur Usko Khalis Jante Hain Fir Jab Vah Darwaaze Par Pahunchate Hain To Darban Firishta Unse Kahta Hai Is Amal Ko Amal Karne Wale Ke Munh Par De Maaro Mein Geebat Ka Firishta Hoon ALLAH Ta'ala Ne Mujhe Hukm Diya Hai Ki Mein Aise Aadmi Ka Amal Upar Na Jane Doo Jo Logon Ki Geebat Karta Hai Vah

Mujhe Chhod Kar Doosro Ki Taraf Mut'vajjeh Ho Jata Hai. Fir Doosre Din Firishte Upar Jate Hai Unke Paas Bahut Achche Aamaal Hote Hain, Vo Aamaal Noor Se Raushan Hote Hain Kiraman Katebeen Unko Bahut Zyada Pakeeza Khyaal Karte Hain Yahan Tak Ki Jab Vo Doosre Aasmaan Par Jate Hain To Firishta Kahta Thahar Jao Aur Is Amal Ko Amal Karne Wale Ke Munh Par De Maaro Kyunki Iski Neeyat Us Amal Se Duniya Kamane Ki Thi Mujhe Mere ALLAH Ne Hukm De Rakha Hai Ki Mein Kisi Aise Aadmi Ka Amal Upar Na Jane Doo Jo Mujhe Chhod Kar Gair Ki Taraf Mut'vajjeh Hota Hai Fir Firishte Shaam Tak Us Par Lanat Karte Rahte Hain. Fir Firishte Bande Ka Amal Lekar Upar Jate Hain Aur Unse Bada Khush Hote Hain, Unmein Sadqa, Roza Aur Bahut Si Nekiyan Hoti Hain, Firishte Unko Bahut Zyada Samajhte Hain, Aur Khalis Jante Hain, Fir Jab Vah Teesre Aasmaan Tak Pahunchate Hain To Darban Firishta Kahta Hai Ki Thahar Jao Aur Is Amal Ko Amal Karne Wale Ke Munh Par De Maaro, Mein Takabbur Walo Ka Firishta Hoon, Mere ALLAH Ne Mujhe Hukm De Rakha Hai Ki Mein Kisi Aise Aadmi Ka Amal Upar Jane Na Doo Jo Mujhe Chhod Kar Gair Ki Taraf Mut'vajjeh Ho Yah Aadmi Logon Par Unki Majlis Mein Apni Badai Bayaan Karta Tha. Aur Firishte Bande Ka Amal Lekar Upar Jate Hain Aur Vo Amal Is Tarah Chamakte Hain Jaise Sitare Ya Koi Raushan Sitara Un Aamaal Mein Se Tasbeeh Ki Aawaz Aati Hai. Unmein Roza, Namaz, Haj Aur Umrah Hota Hai. Fir Jab Vo Chauthe Aasmaan Par Jate Hain To Vahan Ka Muvakkil Darban Firishta Unse Kahta Hai Ki Thahar Jao

Aur Is Amal Ko Amal Karne Wale Ke Munh Par De Maaro Mein Ujb Walo Ka Firishta Hoon Mujhe Mere ALLAH Ne Hukm De Rakha Hai Ki Mein Kisi Aise Aadmi Ka Amal Upar Na Jane Doo Jo Mujhe Chhod Kar Gair Ki Taraf Mut'vajjeh Hota Hai Yah Aadmi Jab Koi Amal Karta Hai To Us Par Magroor Ho Jata Hai. Aur Firishte Bande Ka Amal Lekar Upar Jate Hain Vo Amal Is Tarah Aarasta Hote Hain Jaise Dulhan Susral Jane Ke Waqt, Jab Vah Unko Lekar Panchve Aasmaan Tak Pahunchate Hain Unmein Jihaad, Haj, Umrah Wagaira Achche Aamaal Hote Hain. Unki Chamak Sooraj Jaisi Hoti Hai To Firishta Kahta Hai Mein Hasad Karne Walo Ka Firishta Hoon Yah Aadmi Logon Par Un Cheezon Mein Hasad Karta Tha Jo Unko ALLAH Ta'ala Ne Apne Fazl Se Di Hain Yah Aadmi Khuda Ta'ala Ki Pasandida Taqseem Par Naraz Hai. Mere ALLAH Ne Mujhe Hukm De Rakha Hai Ki Mein Iske Amal Upar Na Jane Doo Ki Vah Mujhe Chhod Kar Doosron Ki Taraf Mut'vajjeh Hai. Aur Firishte Bande Ka Amal Lekar Upar Jate Hain Unmein Achche Wuzoo, Bahut Si Namazein, Roze, Haj Aur Umrah Hota Hai Vah Chhate Aasmaan Tak Pahunch Jate Hain, To Darwaaze Par Muqarrara Nigahban Kahta Hai Mein Rahmat Ka Firishta Hoon In Aamaal Ko Amal Karne Wale Ke Munh Par De Maaro Yah Aadmi Kabhi Kisi Insaan Par Raham Nahi Karta Tha Aur Kisi Bande Ko Musibat Pahunchati Hai To Khush Hota Hai Mere ALLAH Ne Mujhe Hukm De Rakha Hai Ki Mein Iske Aamaal Upar Na Jane Doo Ki Vah Mujhe Chhod Kar Gairo Ki Taraf Mut'vajjeh Hai. Fir Firishte Bande Ka Amal Lekar

Upar Jate Hain Usmein Bahut Sa Sadqa, Namaz, Roza, Jihaad Aur Parhezgaari Hoti Hai Unki Aawaz Hoti Hai Jaisa Ki Bijli Ki Kadak Ki Aawaz Aur Chamak Jaise Bijli Ki Chamak, Fir Jab Vo Satve Aasmaan Par Pahunchate Hain To Firishta Jo Is Aasmaan Par Muvakkil Hai Kahta Hai Mein Zikr Ka Firishta Hoon Yani Sunane Ka Aur Logon Mein Aawaz Dene Ka, Is Amal Wale Ne Is Amal Mein Majlison Mein Zikr Karne Aur Doston Mein Bulandi Aur Bade Logon Ke Nazdeek Izzat Pasandi Ki Neeyat Ki Thi, Mere ALLAH Ne Mujhe Hukm De Rakha Hai Ki Mein Iske Aamaal Upar Na Jane Doo Ki Vah Mujhe Chhod Kar Gairo Ki Taraf Mut'vajjeh Hai Aur Har Vah Amal Jo ALLAH Ke Liye Khalis Na Ho Vah Riya Hai, Aur Riya Ka Amal ALLAH Ta'ala Qabool Nahi Farmata. Aur Firishte Bande Ke Aamaal Namaz, Zakat, Roza, Haj, Umrah, Achcha Akhlaaq, Khamoshi Aur Zikre Ilaahi Lekar Upar Jate Hain. Saato Aasmanon Ke Firishte Unki Tazeem Ke Liye Sath Ho Jate Hain Yahan Tak Ki ALLAH Ta'ala Ki Bargah Ke Samne Se Tamam Parde Hat Jate Hain Fir Vah ALLAH Ke Samne Khade Hokar Uske Liye Shahadat Dete Hain Ki Uska Amal Nek Khalis ALLAH Ta'ala Ke Liye Hai, To ALLAH Ta'ala Farmata Hai Tum Mere Bande Ke Aamaal Par Nigran Ho Aur Mein Uske Dil Ki Nigrani Karne Wala Hoon Is Amal Se Iska Iraada Mujhe Khush Karna Nahi Tha Balki Mere Siwa Auro (Doosro) Ko Khush Karna Maqsood Tha. Mein Ise Apne Liye Khalis Nahi Samajhta Aur Mein Khoob Janta Hoon Jo Amal Karne Se Uski Neeyat Thi Us Par Meri Lanat, Isne Bando Ko Bhi Dhokha Diya Aur Tumko Bhi Lekin

Mujhe Dhokha Nahi De Sakta, Mein Gaibo Ka Janne Wala Hoon, Dilo Ke Khyalat Se Waqif Hoon Mujh Par Koi Poshida Cheez Chhupi Nahi Rah Sakti, Aur Koi Chhupi Cheez Mujhse Ojhal Nahi Hai Mera Ilm Hazir Ke Mut'alliq Bhi Usi Tarah Hai Jaise Mustaqbil Ke Mut'alliq Hai Aur Guzari Hui Cheezon Ke Sath Mera Ilm Usi Tarah Hai Jaisa Ki Baaqi Cheezon Ke Mut'alliq Aur Mera Ilm Pahle Logon Ke Sath Usi Tarah Hai Jaise Pichhlo Ke Sath. Mein Poshida Ko Janta Hoon Aur Dil Ke Khyalat Ko Bhi. Mera Banda Apne Amal Ke Sath Mujhe Kis Tarah Dhokha De Sakta Hai. Dhokha To Makhlooq Khati Hai Jinko Ilm Nahi Hota, Aur Mein To Gaibo Ko Janne Wala Hoon Us Par Meri Lanat Hai Aur Saato Firishte Aur 3000 Firishte Rukhsat Karne Wale Sab Kahte Hain Aey Hamare Rab Is Par Teri Lanat Hai, Aur Hamari Bhi Lanat. Fir Aasmanon Wale Kahte Hain Us Par ALLAH Ki Lanat Aur Lanat Karne Walo Ki Lanat.

Fir Mu'aaz Raziyallahu Anhu Rone Lage Aur Bada Sakht Roye Aur Kaha Aey ALLAH Ke Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Aapne Jo Zikr Farmaya Hai Usse Najaat Ki Kya Soorat Hai? To Farmaya Aey Mu'aaz Apne Nabi Ki Yaqeen Mein Pairvi Kar Meine Kaha Aap To ALLAH Ke Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Hain Aur Mein Mu'aaz Ibne Jabal Hoon, Mujhe Nijaat Aur Khulasi Kis Tarah Naseeb Ho Sakti Hai. Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Aey Mu'aaz Agar Tere Amal Mein Kotahi Ho To Logon Ki Be Izzati Karne Se Apni Zabaan Ko Rok Khusoosan Apne Bhaiyon Se. Qur'an Padhne Walo Se Aur Logon Ki Be Izzati Karne Se Apne Nafs Ke Aebo Ka Ilm

Tujhe Rok De, Aur Apne Bhaiyon Ki Khidmat Karke Apne Nafs Ko Paak Na Bana Aur Apne Bhaiyon Ko Gira Kar Apne Aapko Buland Karne Ki Koshish Na Kar Aur Apne Amal Mein Riyakari Na Kar Ki Too Logon Mein Pahchana Jaye Aur Is Tarah Duniya Mein Mashgool Na Ho Ja Ki Tujhe Aakhirat Ka Maamla Bhool Jaye Aur Jab Tere Paas Koi Aur Aadmi Bhi Baitha Ho To Kisi Doosre Se Chhup Kar Mashwara Na Kar Aur Logon Mein Badai Haasil Karne Ki Koshish Na Kar Ki Duniya Wa Aakhirat Ki Bhalaiyan Tujhse Munh Mod Lengi Aur Apni Majlis Mein Is Tarah Behooda Baatein Na Kar Ki Log Teri Bad'akhlaqi Ki Wajah Se Tujh Se Gurez Karne Lagein Aur Logon Par Ahsaan Na J'ta Aur Logon Ki Izzat Ka Parda Apni Zabaan Se Chaak Na Kar Ki Tujhe Jahannum Ke Kutte Faad Dalenge Aur Yahi ALLAH Ta'ala Ka Qaul Hai:
"Haddiyon Se Gosht Ko Alag Kar Denge".

Meine Arz Kiya Ki Aey ALLAH Ke Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ In Baato Ki Kaun Taaqat Rakh Sakta Hai. Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Aey Mu'aaz! Jo Meine Tujhse Bayaan Kiya Hai, Vah Usi Aadmi Par Aasan Hai, Jis Par ALLAH Ta'ala Aasan Kare. Tujhe In Tamam Baato Se Yah Cheez Kifayat Karti Hai Ki Too Logon Ke Liye Vahi Kuch Pasand Kare Jo Too Apne Nafs Ke Liye Pasand Karta Hai Aur Logon Ke Liye Vahi Kuch Napasand Kare Jo Too Apne Nafs Ke Liye Napasand Karta Hai Agar Too Aisa Karega To Salamat Rahega Aur Najaat Payega'.

Khalid Ibne Ma'adan Rahmatullah Alaih Ne Kaha Ki Hazrat Mu'aaz Qur'an Paak Ki Tilaawat Bhi Is Kasrat Se

Nahi Karte The Jitna Ki Is Hadees Ko Bayaan Karte The Aur Apni Majlis Mein Iska Tazkira Karte.

(Attargeeb Wattarheeb)

Aur Aey Aadmi! Jab Too Ne Yah Azeem Hadees Aur Bahut Badi Khabar Sun Li Hai Jiska Anjam Bada Dardnaak Hai Jiske Asar Se Dil Udne Lagte Hain Aur Aqalein Pareshan Ho Jati Hain Aur Jisko Seene Uthane Se Tang Hain Jiski Haibat Se Nafs Ghabhrate Hain, To Apne Maula Ki Rahmat Ka Daman Thaam Le Aur Aajizi Aur Gidgidane Aur Din Raat Ke Rone Se Uske Darwaaze Ko Lazim Pakad Le Jaisa Ki Doosre Aajizi Karne Wale Gidgidane Wale Karte Hain, Is Maamle Mein Najaat Sirf Usi Ki Rahmat Se Hai Aur Is Samundra Se Salamati Ke Sath Bach Nikalna Sirf Uski Tavajjoh Aur Taufeeq Aur Inaayat Se Hai. Gafilo Ki Neend Se Bedar Ho Aur Is Kaam Ko Uska Haq De Aur Is Khaufnaak Ghaati Mein Apne Nafs Se Jihaad Kar Taaki Too Halaak Hone Walo Ke Sath Halaak Na Ho Jaye Aur Har Haalat Mein ALLAH Ta'ala Hi Se Madad Ki Iltiza Hai Vah Behtareen Madadgar Hai Aur Vah Sab Raham Karne Walo Se Zyada Raham Karne Wala Hai Aur Gunaah Se Bachne Aur Neki Karne Ki Taaqat Bhi ALLAH Ta'ala Buland Wa Azeem Ki Taufeeq Se Hai.

Fasl:

Qissa Mukhtasar Jab Too Ne Achchi Tarah Dekh Liya Aur ALLAH Ta'ala Ki Ita'at Ke Andaze Ko Mulahiza Kar Liya Aur Makhlooq Aur Unki Kamzori Aur Unki Jahalat Ko Dekh Liya To Apne Dil Ke Sath Unki Taraf Tavajjoh Mat

Kar Unki Tareef Se Beniyaz Ho Ja Ki Ismein Koi Fayda Nahi, Too In Cheezon Se Apni Ibaadat Ko Kamzor Na Kar Aur Jab Too Ne Duniya Ki Kamingi Aur Hikarat Aur Bahut Jald Khatm Hone Ko Jaan Liya To ALLAH Ta'ala Ki Ibaadat Se Uski Taraf Tavajjoh Na Kar Aur Apne Nafs Se Kah Ki Aey Nafs! Rabbul Aalmeen Ki Tareef Aur Uski Shukrguzari, Aajiz Aur Jahil Makhlooq Ki Tareef Se Behtar Hai Jo Ki Haqeeqat Mein Tere Amal Ki Qadr Ko Aur Teri Mehnat Ko Jante Hi Nahi Aur Tere Haq Ko Tere Aamaal Mein Aur Teri Takleef Mein Nahi Pahchan Sakte Balki Baaz Waqt Tujh Par Kisi Aise Aadmi Ko Fazeelat Denge Jo Tujhse Hazarah Darja Kmtar Hoga Aur Sabse Zyada Hajat Ke Waqt Mein Tujh Ko Barbaad Kar Denge Aur Bhool Jayenge Aur Agar Vah Aisa Na Bhi Karein To Unke Hath Mein Aakhir Hai Bhi Kya Aur Unki Taaqat Kahan Tak Pahunch Sakti Hai Fir Vo Bhi ALLAH Ta'ala Hi Ke Qabze Mein Hain To Fir Vah Unko Jis Tarah Chahega Aur Jidher Chahega Fer Dega To Aey Nafs! Aqal Se Kaam Le Aur Apni Qeemati Ibaadat Ko Unki Wajah Se Barbaad Na Kar Aur Nahi Barbaad Hogi Tujhse Us Zaat Ki Sana, Jiski Sana Tamamtar Fakhr Aur Ata Hai Aur Jiski Ata Tamamtar Zakheera Hai Aur Kahne Wale Shayar Ne Kitna Sach Kaha Hai Jiska Tarjuma Pesh Hai:

• Tere Chehre Ke Siwa Aankhon Ka Jaagna Batil Hai Aur Tere Gum Hone Ke Siwa Unka Rona Bekar Hai.

Aur Kaho Aey Nafs! Kya Hamesha Ki Jannat Behtar Hai Ya Duniya Aur Uska Nakara Aur Faani Haraam Se Aalooda Saman? Halanki Tujhe Taaqat Hai Ki Tujhe Teri Is Ibaadat

Se Hamesha Ki Ni'amatein Haasil Ho Fir Na Ho To Km Himmat Bekar Iraade Aur Kameene Kaamo Wala, Kya Too Gaur Nahi Karta Ki Kabootar Jab Fiza Mein Buland Udne Wala Ho To Uski Qeemat Kis Tarah Badh Jati Hai Aur Uski Qadr Kitni Zyada Ho Jati Hai To Too Apni Tamam Himmat Ko Aasmaan Ki Taraf Buland Kar Aur Apne Dil Ko Akele ALLAH Ta'ala Ke Liye Khaali Kar De Jiske Ikhtiyaar Mein Tamam Umoor Hai Aur Nakara Cheezon Ki Wajah Se Apni Kamai Hui Ibaadat Ko Barbaad Na Kar Aur Isi Tarah Jab Too Achchi Tarah Gaur Karega To ALLAH Ta'ala Ki Ni'amaton, Bade Bade Ahsanaat Ko Us Ibaadat Mein Apne Upar Mulahiza Farmayega Ki Usi Ne Tujh Ko Iski Taufeeq Bakhshi Aur Usne Iska Saman Faraham Kiya Aur Usi Ne Rukavaton Ko Tujhse Door Farmaya Yahan Tak Ke Is Ibaadat Ke Liye Farig Hua. Fir Usne Tujhko Taufeeq Aur Taed Se Khaas Kiya Aur Usko Tujh Par Aasan Banaya Aur Tere Dil Mein Usko Zeenat Bakhshi Yahan Tak Ki Too Ne Us Par Amal Kiya. Fir Usi Ne Apni Azmat Aur Jalaal Aur Teri Ibaadat Aur Tujhse Beniyazi Aur Apni Tujh Par Be Andaz Ni'amaton Ke Bavajood Tere Liye Us Mamooli Amal Par Achchi Tareef Aur Sawabe Azeem Ka Ajr Taiyar Kar Rakha Hai, Jiska Too Kisi Soorat Mein Mustahiq Nahi Hai, Fir Vah Us Par Tujhe Shukr Ki Taufeeq Ata Farmata Hai Aur Us Mamooli Kaam Par Tareef Farmata Hai Aur Usi Ki Wajah Se Tujhse Muhabbat Rakhta Hai.

Aur Yah Sab Kuch Usi Ke Bahut Bade Fazl Ki Wajah Se Hai, Na Kisi Aur Wajah Se Warna Tera Kaun Sa Haq Hai Aur Tere Is Aebdar Aur Haqeer Amal Ki Kaun Si Qadr Hai,

So Aey Nafs! Apne Rabbe Kareem Raheem Subhanahoo Wa Ta'ala Ke Ahsaan Ko Yaad Kar Ki Usne Tujh Par Is Ibaadat Ke Baja Lane Mein Kitna Ahsaan Kiya Aur Usse Sharm Kar Ki Too Apne Amal Ki Taraf Tavajjoh Kare Balki ALLAH Ta'ala Hi Ka Ham Par Har Haal Mein Fazl Aur Ahsaan Hai Aur Us Ibaadat Ke Haasil Ho Jane Ke Baad Tera Kaam ALLAH Ta'ala Subhanahoo Ki Bargah Mein Aajizi Aur Gidgidane Ke Siwa Aur Kuch Nahi Hona Chahiye Ki Vah Use Apni Rahmat Se Qabool Farmaye. Kya Too Ne ALLAH Ta'ala Ke Khaleel Ibrahim Alaihissalam Ki Baat Nahi Suni Ki Jab Vah Khuda Ta'ala Ke Ghar Ki Tameer Ki Khidmat Se Farig Huye To Kis Tarah ALLAH Ta'ala Ki Bargah Mein Gidgidaye Ki Vah Usko Qabool Farma Kar Un Par Ahsaan Kare Unhone Kaha:

"Aey Rab Hamare Hamse Qabool Farma Beshak Too Hi Hai Sunta Janta". (Soorah Bakar, Aayat 127)

Aur Jab Apni Dua Se Farig Huye To Farmaya:

"Aey Hamare Rab Aur Meri Dua Sun Le".
(Soorah Ibrahim, Aayat 40)

Fir Agar Usne Us Khoti Poonji (Naqis Amal) Ko Qabool Farma Kar Tujh Par Ahsaan Kiya To Usne Apni Ni'amat Ko Mukammal Kar Diya Aur Ahsaane Azeem Farmaya. Kitni Achchi Hai Yah Sa'adat Aur Daulat Wa Izzat Wa Bulandi Aur Yah Khil'at (Izzat Ki Nishani) Aur Ni'amat Aur Zakheera Aur Karamat Tujh Par Kitni Sajegi Aur Agar Doosri Kaifiyat Hui To Is Khasare Aur Nuqsaan Aur Mahroomi Par Nihaayat Afsos, Fir Too Uth Aur Is Kaifiyat Mein Mashgool Ho Ja, Jab Too Is Amal Par Hameshgi

Karega Aur Apni Ibaadat Se Farig Hone Par Apne Dil Par Uski Takrar Karega Aur Khudavand Ta'ala Se Madad Chahega To Vah Tujhe Makhlooq Aur Nafs Ki Ragbat Se Bacha Lega Aur Ujb Aur Riyakari Ke Shagal Se Mahfooz Rakhega Aur Tujhe Khalis Ikhlaas Par Ibaadat Zikre Ilaahi Mein Aamada Karega Aur Fir Tamam Haalat Mein Tujh Par ALLAH Ta'ala Ka Ahsaan Hoga. Tujhe Zaahiri Ita'at Haasil Hogi Jo Ummeed Ke Qabil Ho Aur Aisi Nekiyan Mayassar Aayengi Jinmein Koi Kharabi Na Ho Aur Aisi Maqbool Ibadatein Haasil Hongi Jinmein Koi Nuqs Na Ho Aur Aisi Ibaadat Agar Bilfarz Zindagi Mein Ek Hi Dafa Mayassar Ho Jaye Aur Fir Kabhi Mayassar Na Ho To Vah Bhi Haqeeqat Mein Bahut Hai, Aur Tujhe Apni Umr Ki Kasam! Agarche Uski Tadad Km Ho Lekin Uske Ma'ana Bahut Hain Uski Qadr Badi Hai, Iska Nafa Kaseer Hai Uska Anjaam Achcha Hai Aur Is Tarah Ki Taufeeq Milna Bahut Azeez Hai Aur Bande Par Khuda Ta'ala Ka Bahut Bada Ahsaan Hai. Fir Us Tohfe Se Kaun Sa Tohfa Bada Ho Sakta Hai Jisko ALLAH Rabbul Aalmeen Qubool Kar Le Aur Us Koshish Se Achchi Aur Kaun Si Koshish Ho Sakti Hai Jis Par Shukr Karne Ki Taufeeq Ki Nawazish Beqararo Ki Duayein Sunne Wala Kare Aur Rabbul Aalmeen Us Par Tareef Kare Aur Kaun Si Poonji Us Poonji Se Zyada Behtar Hai Jisko Rabbul Aalmeen Pasand Kar De Aur Us Par Khush Ho Jaye.

Fir Aey Miskeen Gaur Kar! Aur Hoshiyar Ho Ja Ki Too Khasara Pane Walo Se Na Ho Jaye Aur Jab Maamla Is Had Tak Pahunch Jayega To Too ALLAH Ta'ala Ke Mukhlis Darne Wale, Fikr Karne Wale ALLAH Ke Ahsanaat Par

Raazi Hone Wale Logon Mein Se Ho Jayega Aur Too Is Khaufnaak Ghaati Ko Apne Peechhe Chhod Jayega Uski Aafaton Se Salamat Rahega Aur Uski Bhalaiyan Aur Fal Apne Sath Le Jayega Uski Sa'adaton Aur Karamaton Par Hamesha Ke Liye Kamyabi Pa Lega Aur ALLAH Ta'ala Hi Apne Fazl Wa Karam Se Izzat Aur Taufeeq Ka Vaali Hai Aur ALLAH Ta'ala Buland Azeem Ki Taufeeq Hi Se Gunaah Se Parhez Aur Neki Ki Quvvat Haasil Ki Ja Sakti Hai.

Saatvi Ghaati: Shukr Ke Bayaan Mein

Aur Yah Ghaati Hamd Aur Shukr Ki Hai. ALLAH Tujhe Bhi Taufeeq De Aur Hamein Bhi In Ghatiyon Ke Paar Karne Ke Baad Aur Aisi Ibaadat Ke Husool Ke Baad Jo Aafaton Se Sahi Salamat Ho ALLAH Ta'ala Ka Shukr Baja Lana Lazim Hai. Is Azeem Ni'amat Aur Ahsaane Kareemi Par Shukr Baja Lana Tujhe Do Wajaho Se Lazim Hai. Ek To Azeem Ni'amat Ki Hameshgi Ke Liye Aur Doosre Zyada Haasil Hone Ke Liye, Fir Ni'amat Ki Hameshgi Ke Liye Isliye Zaruri Hai Ki Shukr Ke Sath Ni'amatein Qaid Ho Jati Hain Aur Hamesha Hamesha Ke Liye Baaqi Rahti Hain Aur Usko Tark Kar Dene Se Chali Jati Hain, ALLAH Ta'ala Ne Farmaya Hai-

"Beshak ALLAH Kisi Qaum Se Ni'amat Nahi Badalta Jab Tak Vah Khud Apni Haalat Na Badlein".

(Soorah Ra'ad, Aayat 11)

Aur Farmaya:-

"To Vah ALLAH Ki Ni'amaton Ki Nashukri Karne Lagi To ALLAH Ne Use Yah Saza Chakhai Ki Use Bhookh Aur Dar (Fear) Ka Pahnava Pahnaya Badla Unke Kiye Ka".
(Soorah Nahal, Aayat 112)

Aur ALLAH Ta'ala Ne Farmaya:-

"Aur ALLAH Tumhein Azaab Dekar Kya Karega Agar Tum Haq Maano Aur Imaan Lao".
(Soorah Nisa, Aayat 147)

Huzoor Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya- 'Ni'amatein Bhi Isi Tarah Bhaag Jati Hain Jaise Jungli Janwar Bhaag Jate Hain To Unko Shukr Ke Sath Paband Karo'.

Baaqi Raha Aur Zyada Ni'amatein Haasil Karna To Choonki Shukr Ni'amaton Ke Liye Zanjeer Hai To Vah Zyada Ni'amaton Ka Fal Dengi. ALLAH Ta'ala Farmata Hain:-

"Agar Ahsaan Manoge To Mein Tumhein Aur Doonga".
(Soorah Ibrahim, Aayat 7)

Aur Farmaya:-

"Aur Jinhone Raah Pai ALLAH Ne Unko Hidayat Aur Zyada Farmai".
(Soorah Muhammad, Aayat 17)

Aur Farmaya:-

"Aur Jinhone Hamari Raah Mein Koshish Ki Zarur Ham Unhein Apne Raaste Dikha Denge".
(Soorah Ankabut, Aayat 69)

Fir Aqalmand Malik Jab Gulaam Ko Dekhta Hai Ki Vah Uski Ni'amat Ka Haq Ada Kar Raha Hai To Us Par Aur Bhi

Ahsaan Karta Jata Hai Aur Usko Unka Ahal Samajhta Hai, Warna Usse Ahsanaat Ko Rok Leta Hai.

Fir Ni'amatein Do Qism Ki Hain: Duniyavi Aur Deeni Fir Duniyavi Do Qism Ki Hain: Pahli Nafe Ki Ni'amat Aur Doosri Mudafa'at (Bachav) Ki Ni'amat, Nafe Ki Ni'amat To Yah Hai Ki Tujhe ALLAH Ta'ala Tere Munasib Aur Munafe Ki Cheezein Ata Farmaye. Fir Munafe Ki Do Qismein Hain: Sahi Paidaish Aur Jismani Salamati Aur Aafiyat Aur Margoob Cheezon Ka Muhayya Karna Maslan Khana Peena, Libaas, Nikah Wagaira Ke Fayde, Aur Mudafa'at Ki Ni'amat Yah Hai Ki ALLAH Ta'ala Tujhse Bigad Paida Karne Wali Aur Takleef Dene Wali Cheezon Ko Tujhse Rok Rakhe Aur Yah Bhi Do Qism Hai: Pahli Nafs Mein Ki ALLAH Ta'ala Tujhe Tamam Aafaton, Beemari Se Mahfooz Rakhe, Aur Doosri Un Cheezon Ki Mudafa'at Jinse Tujhe Koi Nuqsaan Pahunch Sake Ya Koi Insaan Ya Jinn Ya Darinda Aur Moozi Janwar Tujhe Burai Pahunchane Ka Iraada Kare Aur Baaqi Rahi Deeni Ni'amatein To Vah Bhi Do Qism Ki Hain:

1. Ni'amate Taufeeq
2. Ni'amate Ismat

Taufeeq Ki Ni'amat To Yah Hai Ki ALLAH Ta'ala Tujhe Pahle To Islam Ki Taufeeq Bakhshe Fir Sunnat Par Amal Ki Fir Farmabardari Ki Aur Ismat Ki Ni'amat Yah Hai Ki Sabse Pahle ALLAH Ta'ala Tujhe Kufr Aur Shirk Se Bachaye Fir Bid'at Aur Gumrahi Se Fir Tamam Gunahon Se Aur Uski Tafseel Us Kaynat Ke Malik Ke Siwa Koi Nahi Janta Jisne Tujh Par Ahsanaat Kiye Hain, Jaisa Ki ALLAH Ta'ala Ne

Farmaya:-

"Aur Agar ALLAH Ki Ni'amatein Gino To Unhein Shumar Na Kar Sakoge".
(Soorah Nahal, Aayat 18)

Aur In Tamam Ni'amaton Ka Riwaz Baad Iske Ki ALLAH Ta'ala Ne Tujh Par Unka Ahsaan Kiya Aur Har Taraf Se Us Par Izaafa Farmaya Ki Jisko Tera Waham Na To Shumar Kar Sakta Hai Aur Na Vahan Tak Pahunch Sakta Hai Aur Yah Tamam Cheezein Ek Hi Cheez Se Mut'alliq Hain Aur Vah ALLAH Ta'ala Ki Tareef Aur Uska Shukr.

Aur Vah Kaam Jiski Yah Qeemat Ho Jismein Yah Tamam Fayde Ho Haq Rakhta Hai Ki Usko Kisi Haal Mein Gaflat Ke Bagair Thaam Rakha Jaye, Yah Qeemati Heera Hai Aur Nihaayat Qeemati Shay Hai, Aur ALLAH Hi Apne Fazl Wa Rahmat Se Taufeeq Ka Vaali Hai.

Agar Sawal Kiya Jaye Ki Hamd Aur Shukr Ki Haqeeqat Kya Aur Uske Ma'ana Kya Hain Aur Unka Hukm Kya Hai To Jaan Lena Chahiye Ki Ulma Ne Hamd Aur Shukr Mein Kuch Farq Kiya Hai. Vah Yah Ki Hamd To Tasbeeh Wa Tahleel Ki Qism Se Hai Isliye Yah Zaahiri Koshishon Mein Se Hogi Aur Shukr Sabr Aur Supurdgi Ki Qism Se Hai To Yah Batini Koshishon Mein Se Hoga Kyunki Shukr Kufr (Inkaar Karne) Ke Muqabil Hai Aur Hamd Muzammat (Burai Karne) Ke Muqabil Aur Doosra Farq Yah Hai Ki Hamd Aam Hai Aur Aksar Hai Aur Shukr Km Hai Aur Khaas Hai, ALLAH Ta'ala Ne Farmaya:-

"Aur Mere Bando Mein Km Hain Shukr Wale".
(Soorah Saba, Aayat 13)

Sabit Hua Ke Yah Donon Ke Alag Alag Ma'ana Hain, Fir Yah Farq Bhi Hai Ki Hamd Kisi Ke Achche Kaam Karne Par Tareef Karne Ko Kahte Hain. Hamare Shaikh Ke Kalaam Ka Haasil Yahi Hai.

Baaqi Raha Shukr To Iske Ma'ana Mein Ulma Ne Bahut Kalaam Kiya Hai Hazrat Ibne Abbas Raziyallahu Anhu Se Marvi Hai Ki Aap صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ki- 'Khudavand Ta'ala Ki Zaahir Aur Baatin Mein Tamam Aaza Se Ita'at Ka Naam Shukr Hai Aur Hamare Baaz Masha'ekh Ka Bhi Yahi Qaul Hai Ki Unhone Kaha Ki Zaahir Aur Baatin Mein Ita'at Ka Ada Karna Shukr Hai, Fir Doosre Qaul Ki Taraf Rujoo Kiya Aur Kaha Ki Zaahir Aur Baatin Mein Gunahon Se Parhez Karna Shukr Hain'. Aur Kisi Aur Ne Kaha Ki- 'ALLAH Ta'ala Ki Nafarmaniyon Ko Ikhtiyaar Karne Se Apni Hifazat Karne Ka Naam Shukr Hai Ki Too Apne Dil Aur Zabaan Aur Aaza Ki Is Tarah Hifazat Kare Ki In Teeno Se Kisi Tarah Bhi ALLAH Ta'ala Ki Nafarmani Na Kar Sake Aur Is Qaul Aur Pahle Shaikh Ke Qaul Mein Farq Yah Hai Ki Shaikh Buzurg Ne Hifazat Ko Gunahon Se Bachne Par Ek Zaed Ma'ana Ki Haisiyat Se Sabit Kiya Hai Aur Nafarmani Se Bachne Ki Haqeeqat To Yahi Hai Ki Jab Uske Asbaab Maujood Ho To Insaan Nafarmani Na Kare Aur Is Tareef Ke Mutabiq Koi Aisa Ma'ana Apne Nafs Mein Haasil Nahi Hoga Jisse Banda Mashgool Rahe Aur Nashukri Se Bacha Rahe. Aur Hamare Shaikh Ne Farmaya Ki- Ahsaan Karne Wale Ki Ni'amat Ke Muqable Mein Is Tarah Tazeem Ki Jaye Ki Ahsaan Karne Wale Ki Nafarmani Nashukri Se Usko Rok De Uska Naam Shukr Hai Aur Agar Ahsaan Ke

Muqable Mein Mohsin Ki Tazeem Rakhi Jaye To Aisi Soorat Mein Yah Bhi Sahi Hoga Ki ALLAH Ta'ala Bande Ko Shukr Ki Taufeeq De Aur Yah Bahut Achchi Tareef Hai Aur Ismein Kaafi Tafseel Hai Jisko Hamne Apni Kitaab 'Ihya Ul Uloom' Wagaira Mein Poori Tarah Bayaan Kiya Hai. Lekin Haasil Yah Hai Ki Bande Ka Shukr Yah Hai Ki Apne Mohsin Ki Is Tarah Tazeem Kare Ki Unki Nafarmani Se Baaz Aa Jaye Aur Yah Uske Ahsaan Ke Yaad Karne Se Hota Hai Aur Shukr Karne Wale Ka Haal Shukr Mein Bahut Behtar Hai Aur Nashukri Karne Wale Ka Haal Nashukri Mein Bahut Badtar Hai.

Mein Kahta Hoon Ki Ni'amat Dene Wale Ka Km Se Km Yah Haq Hai Ki Uski Ni'amat Ke Sath Uski Nafarmani Na Ki Jaye Aur Kitni Badtar Haalat Hai Us Aadmi Ki Jo Ni'amat Dene Wale Ki Ni'amat Ko Uski Nafarmani Par Hathiyar Ke Taur Par Istemaal Kare Fir Bande Par Shukr Ka Haqeeqat Mein Yah Farz Hai Ki Uske Dil Mein ALLAH Ta'ala Ki Aisi Tazeem Ho Ki Vah Khuda Ta'ala Aur Uski Nafarmani Ke Beech Mein Aa Jaye Jab Ki Us Ni'amat Ko Yaad Kare, Jab Usne Aisa Kar Liya To Usne Shukr Ka Haq Ada Kar Diya Fir Uske Muqabil Khuda Ta'ala Ki Ita'at Mein Koshish Aur Ibaadat Mein Jaddohad Hai Kyunki Vah Ni'amat Ke Huqooq Mein Se Hai To Nafarmani Se Bachte Rahna Bhi Zaruri Hai Aur ALLAH Ta'ala Hi Ki Taraf Se Taufeeq Hai.

Agar Tum Yah Sawal Karo Ki Shukr Ka Maqaam Kaun Sa Hota Hai To Maloom Hona Chahiye Ki Uska Maqaam Deeni Aur Duniyavi Ni'amatein Hain, Baaqi Raha

Musibaton Aur Sakhtiyon Par Duniya Mein Chahe Vah Apne Nafs Par Ho Ya Ahle Khana Aur Maal Par Shukr Karna Bande Par Lazim Hain Ya Nahi, To Baaz Ne Kaha Hai Ki Bande Ka Un Par Unki Haisiyat Se Shukr Karna Lazim Nahi Hai Balki Un Par Sabr Karna Lazim Hai, Aur Baaqi Raha Shukr To Vah Ni'amaton Par Hota Hai Na Ki Kisi Doosri Cheez Par Aur Baaz Ne Kaha Hai Ki Koi Sakhti Aisi Nahi Ki Jiske Pahloo Mein ALLAH Ta'ala Ka Ahsaan Na Ho, To Us Ni'amat Par Jo Us Sakhti Se Mili Hui Hai, Bande Par Shukriya Lazim Hai Na Ki Sakhti Aur Musibat Par Aur Yah Ni'amatein Vo Hai Jo Ibne Umar Raziyallahu Anhu Ne Farmai. Aapne Farmaya Jab Kabhi Bhi Koi Musibat Mujh Par Aai To Meine Us Mein ALLAH Ta'ala Ke Chaar Ahsaan Dekhe Pahla Yah Ki Vah Musibat Mere Deen Mein Na Aai, Doosri Yah Ki Usse Zyada Na Aai, Teesri Yah Ki Mein Taqdeer Par Raazi Hone Se Mahroom Na Raha, Aur Chauthi Yah Ki Mujhe Us Par Sawab Ki Ummeed Hai.

Aur Yah Bhi Kaha Gaya Hai Ki Yah Bhi Ek Ni'amat Hai Ki Vah Sakhti Door Ho Jane Wali Hai Hamesha Rahne Wali Nahi Aur Yah ALLAH Ta'ala Ki Taraf Se Hai Na Ki Kisi Doosre Ki Taraf Se.

Aur Agar Vah Sakhti Kisi Makhlooq Ke Sabab Se Ho To Vah Teri Taraf Se Us Par Hai Na Ki Uski Taraf Se Tujh Par. To Is Waqt Bande Par Shukriya Lazim Hai Un Ni'amaton Par Jo Sakhti Ke Sath Mili Hui Hain.

Aur Kuch Logon Ne Yah Bhi Kaha Hai Aur Hamare Shaikh Ne Is Qaul Ko Zyada Behtar Qaraar Diya Hai Ki

Duniya Ki Musibaton Par Shukr Karna Bhi Bande Par Lazim Hai Kyunki Yah Sakhtiyan Haqeeqat Mein Ni'amatein Hain Kyunki Bande Ko Iske Muavaze Mein Azeem Munafa Beshumar Sawab Aur Achcha Badal Aakhirat Mein Milta Hai Jinke Muqable Mein Un Sakhtiyon Ki Koi Haisiyat Nahi Rahti Aur Isse Badh Kar Aur Kaun Si Ni'amat Hogi Uski Misaal Aisi Hai Jaisa Ki Tujhe Badmaza Aur Kadvi Dawai Pilaye Taaki Khatarnaak Beemari Door Ho Jaye Ya Kisi Bahut Badi Beemari Ya Khaufnaak Khatre Ki Wajah Se Singhi Lagaye. To Uska Nateeja Nafs Ki Sehat, Badan Ki Salamati Aur Zindagi Ki Safai Hoga To Uska Tujhe Kadvi Dawai Pila Kar Takleef Dena Ya Fasad Ka Zakhm Lagana Ya Singhi Kheechna Haqeeqat Mein Ek Bahut Bada Ahsaan Aur Azeem Ni'amat Hogi Agarche Uski Zaahiri Soorat Napasandida Hai Usse Tabiyat Nafrat Karti Hai Aur Nafs Wahshat Mahsoos Karta Hai Fir Bhi Too Us Aadmi Ka Shukriya Ada Karta Hai Balki Apni Himmat Ke Mutabiq Usko Achcha Muavaza Bhi Deta Hai To Yahi Hukm Un Musibaton Aur Sakhtiyon Ka Bhi Hai Kya Tum Gaur Nahi Karte Ki Nabi E Kareem صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Sakhtiyon Par Bhi Usi Tarah Shukr Ada Karte The Jaisa Ki Khushi Ki Cheezon Par. Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya- 'Tamam Tareefe ALLAH Ke Liye Hain Buraiyon Par Bhi Aur Bhalaiyon Par Bhi'.

Kya Aap ALLAH Ta'ala Ke Qaul Ki Taraf Gaur Nahi Farmate Ki:-

"To Qareeb Hai Ki Koi Cheez Tumhein Napasand Ho Aur ALLAH Usmein Bahut Bhalai Rakhe". (Soorah Nisa, Aayat 19)

Aur ALLAH Ta'ala Jiska Naam Bhalai Rakhe Vah Us Baat Se Bahut Zyada Hai Ki Tera Khyaal Bhi Vahan Tak Pahunch Sake, Aur Iski Taed Is Qaul Se Hoti Hai Ki Ni'amat Sirf Vah Hi Nahi Hoti Jismein Khushgawar Maza Ho Ya Jise Tabiyat Ke Taqaze Ki Wajah Se Nafs Chahe Balki Vah Cheez Bhi Ni'amat Hai Jisse Darjat Mein Bulandi Naseeb Ho. Yahi Wajah Hai Ki Ni'amat Ko Ziyadat Ke Ma'ana Mein Bhi Istemaal Karte Hain Aur Jab Sakhti Bande Ke Sharaf Aur Darjat Ki Bulandi Ka Sabab Hai To Yah Bhi Haqeeqat Mein Ni'amat Hogi Agarche Apni Zaahiri Soorat Se Use Sakhti Aur Takleef Shumar Kiya Jata Hai, Isko Achchi Tarah Yaad Rakh Khuda Tujhko Taufeeq De.

Fir Agar Tum Yah Poochho Ki Shukrguzar Afzal Hai Ya Sabr Karne Wala? To Maloom Hona Chahiye Ki Shukr Karne Wala Afzal Hai Aur Uski Daleel ALLAH Ta'ala Ka Qaul Hai Farmaya:-

"Aur Mere Bando Mein Km Hain Shukr Wale". (Soorah Saba, Aayat 13)

To ALLAH Ta'ala Ne Unko Khaaso Mein Se Khaas Banaya Aur Nooh Alaihissalam Ki Tareef Mein ALLAH Ta'ala Ne Farmaya-

"Beshak Vah Bada Shukrguzar Banda Tha". (Soorah Bani Israel, Aayat 3)

Aur Ibrahim Alaihissalam Ke Mut'alliq Farmaya:-

"Uske Ahsanon Par Shukr Karne Wala".
(Soorah Nahal, Aayat 121)

Aur Isliye Bhi Ki Yah In'aam Aur Aafiyat Ke Maqaam Par Hota Hai Aur Isiliye Kaha Gaya Hai Ki Agar Mujh Par

Ahsaan Kiya Jaye Aur Mein Shukr Karoo Too Yah Usse Mujhe Zyada Pasand Hai Ki Mein Sakhti Mein Mubtala Kiya Jao Aur Sabr Karoo.

Aur Yah Bhi Kaha Gaya Hai Ki Sabr Karne Wala Zyada Afzal Hai Kyunki Uski Mashaqqat Badi Hai Isliye Uska Sawab Bhi Bada Aur Darjat Bhi Buland Honge, ALLAH Ta'ala Ne Farmaya:-

"Beshak Hamne Use Sabir Paya Kya Achcha Banda". (Soorah Saad, Aayat 44)

Aur ALLAH Ta'ala Ne Farmaya:-

"Sabiron Hi Ko Unka Sawab Bharpoor Diya Jayega Beginti". (Soorah Zumar, Aayat 10)

Aur ALLAH Ta'ala Ne Farmaya:-

"Aur Sabr Wale ALLAH Ko Mahboob Hain".
(Soorah Aale Imran, Aayat 146)

Mein Kahta Hoon Ki Haqeeqat Mein Shukr Karne Wala Sabir Ke Siwa Koi Nahi Aur Sabr Karne Wala Haqeeqat Mein Shukraguzar Ke Siwa Koi Nahi Kyunki Shukraguzar Imtihan Mein Hai. Usmein Sakhti Ke Siwa Chaara Nahi Jis Par Vah Lazimi Taur Par Sabr Karega To Besabri Na Karega Kyunki Shukr Ahsaan Karne Wale Ki Aisi Tazeem Hai Jo Uski Nafarmani Se Rok De Aur Besabri Bhi Nafarmani Hai.

Aur Sabr Karne Wala Bhi Ni'amat Se Khaali Nahi Hai Jaisa Ki Ham Pahle Zikr Kar Chuke Hain Ki Pahle Ma'ana Ke Mutabiq Sakhti Bhi Haqeeqat Mein Ni'amat Hai To Jab Us Par Sabr Karega To Haqeeqat Mein Yah Bhi Shukr Hoga Kyunki Sabr Yah Hai Ki ALLAH Ki Tazeem Ke Liye Apne Nafs Ko Besabri Se Roke Aur Shukr Yahi Hai Kyunki Vah

Aisi Tazeem Hai Jo Nafarmani Se Bachaye Aur Isliye Bhi Ki Shukraguzar Apne Nafs Ko Nashukri Se Rokta Hai Nafarmani Se Sabr Karta Aur Apne Nafs Ko Shukr Par Aamada Karta Hai To Haqeeqat Mein Yah Bhi Sabir Hai Aur Sabir Ne ALLAH Ta'ala Ki Tazeem Ki Jisne Use Besabri Se Rok Diya Aur Sabr Par Aamada Kiya To Usne ALLAH Ta'ala Ka Shukriya Ada Kiya To Haqeeqat Mein Yahi Shakir Hai Aur Isliye Bhi Ki Nafs Ko Nashukri Se Rokna Jab Ki Nafs Iska Iraada Rakhta Ho, Ek Sakhti Hai Jis Par Shukraguzar Sabr Karta Hai Aur Sabir Ki Taufeeq Aur Ismat Ek Ni'amat Hai Jis Par Sabir Shukraguzar Hai, To In Donon Mein Se Koi Ek Bhi Doosre Se Alag Nahi. Aur Isliye Bhi Ki Vah Baseerat Jo In Donon Par Insaan Ko Aamada Karti Hai Vah Ek Hi Hai Aur Vah Hamare Baaz Ulma Ke Qaul Ke Mutabiq Isteqaamat Ki Wasee'at Hai. Inhi Wajaho Ki Bina Par Hamne Kaha Hai Ki Yah Ek Doosre Se Alag Nahi Hain. Is Jumle Ko Khoob Zahan Nasheen Kar Aur Taufeeq ALLAH Hi Ki Taraf Se Hai.

Fasl:

Aey Marde Khuda! Tujh Par Lazim Hai Ki Is Aasmaan Si Ghaati Ko Uboor Karne Ke Liye Apni Himmat Kharch Kar De Yah Aisi Ghaati Hai Ki Jiski Mashaqqat Bahut Thodi Hai Muavaza Bahut Zyada Hai Aur Jiska Wujood Nihaayat Azeez Aur Qadr Wa Manzilat Nihaayat Azeem Hai. Do Cheezon Par Gaur Kar Pahli Yah Hai Ki Ni'amat Usko Di Jati Hai Jo Uski Qeemat Ko Janta Ho, Aur Uski Qadr Ko Sirf Shukraguzar Hi Janta Hai Aur Hamare Is Qaul

Ki Daleel ALLAH Ta'ala Ka Qaul Hai Jo Ki Khudavand Ta'ala Ne Kuffar Se Hikayat Karte Aur Unka Jawab Dete Huye Farmaya:-

"Kya Yahi Vo Log Hain Jin Par ALLAH Ne Ham Mein Se Ahsaan Kiya Kya ALLAH Ta'ala Shukraguzaro Se Waqif Nahi".(Soorah An'aam, Aayat 53)

To In Jahil Logon Ne Yah Khyaal Kar Rakha Tha Ki Azeem Ni'amat Aur Bada Ahsaan Usi Par Kiya Jata Hai Jo Maali Lihaz Se Zyada Aur Hasab Wa Nasab Ke Lihaz Se Ashraf Ho. To Kahne Lage Ki In Faqeero Ka Ek Maqaam Hai. Ki Unke Qaul Ke Mutabiq Gulaam Aur Aazad The Ki Unko Yah Ni'amate Azeema Di Jaye Aur Hamein Usse Mahroom Rakha Jaye, To Unhone Takabbur Ki Raah Aur Mazak Ke Taur Par Kaha Ki Kya Yahi Vo Log Hain Jin Par ALLAH Ne Ham Mein Se Ahsaan Kiya Hai. To Un Par ALLAH Ta'ala Ne Is Raushan Nukte Se Jawab Diya Aur Farmaya:-

"Kya ALLAH Ta'ala Shukraguzaro Ko Nahi Janta".
(Soorah An'aam, Aayat 53)

Jis Kalaam Ka Mudda'a Yah Hai Ki Aaqa Kareem Usi Ko Ni'amat Deta Hai Jo Uski Qadr Ko Pahchanta Ho Aur Uski Qadr Vahi Pahchanta Hai Jo Us Par Apne Nafs Aur Dil Se Mut'vajjeh Ho. Aur Doosri Cheezon Ko Chhod Kar Usko Pasand Kar Le Aur Uske Haasil Karne Mein Jo Mushkilaat Bardasht Karna Padein Unki Parwah Na Kare Fir Uska Shukr Ada Karne Ke Liye Hamesha Ni'amat Dene Wale Ke Darwaaze Par Khada Rahe. Aur Hamare Azli Ilm Mein Yah Pahle Se Maujood Tha Ki Yah Kamzor Log Is Ni'amat Ki

Qadr Ko Janege Aur Uske Shukriya Ke Liye Khade Honge. To Tumhari Nisbat Yah Us Nisbat Ke Zyada Haqdar The Aur Tumhari Daulat, Duniyavi Izzat Wa Shohrat Aur Khandaan Ki ALLAH Ko Koi Parwah Nahi. Tum Log Tamamtar Ni'amate Sirf Duniya Aur Uske Saman Aur Khandaan Ki Bulandi Ko Samajhte Ho, Na Ki Deen, Ilm, Haq Wa Maarifat Ko. Yahi Wajah Hai Ki Tum Log Usi Ki Tazeem Karte Ho Aur Usi Par Fakhr Karte Ho Kya Tum Gaur Nahi Karte Ki Tum Us Deen Aur Ilm Aur Haq Ko Agar Qabool Karte Ho To Us Par Ahsaan Jatate Ho Jo Yah Cheezein Tumhare Paas Lekar Aaya Hai Aur Yah Isliye Hai Ki Tum In Cheezon Ko Haqeer Samajhte Ho Aur Unki Bahut Thodi Parwah Karte Ho Aur Yah Kamzor Log Us Par Apni Jaane Qurban Karte Hain. Aur Uski Aabyari Par Apna Khoon Dete Hain Aur Jo Kuch Unke Hatho Se Is Silsile Mein Nikal Jata Hai Uski Parwah Nahi Karte Aur Na Unki Parwah Karte Hain Jo Unse Dushmani Rakhte Hain. Aur Yah Isliye Hai Ki Tumhein Maloom Ho Jaye Ki Yahi Vo Log Hain Jinhone Uski Qadr Ko Pahchana Jinke Dilo Mein Uski Taleem Pukhta Hai Aur Uske Siwa Har Cheez Ka Zaay Ho Jana Un Par Nihaayat Aasan Hai Aur Usmein Har Sakhti Ko Bardasht Karna Unko Pasand Hai To Yah Log Apni Tamam Umr Ko Uske Shukriya Mein Khatm Karte Hai Yahi Wajah Hai Ki Vo Is Ni'amate Azeema Aur Ahsaane Jaleela Ke Ahal Qaraar Paye Aur Hamare Pichhle Ilm Ki Wajah Se Hamne Unko Khaas Kar Diya Aur Tumhein Isse Mahroom Kar Diya.

Fir Mein Kahta Hoon Logon Mein Se Har Deen Ke

Manne Walo Ka Yahi Haal Hai Ki Jinko ALLAH Ta'ala Ne Deeno Ni'amaton Mein Se Kisi Ni'amat Ke Sath Khaas Kiya Hai Khwaah Vah Ilmi Ho Ya Amli, Jab Tum Haqeeqat Mein Gaur Karoge To Un Logon Ko Iski Qadr Ka Sabse Zyada Janne Wala Aur Uski Tazeem Mein Sabse Zyada Sakht Aur Uske Haasil Karne Mein Sabse Zyada Koshish Karne Wala Aur Uski Tazeem Mein Sabse Bada Aur Uske Shukriye Mein Sabse Zyada Mazboot Paoge.

Aur Baaz Logon Ko ALLAH Ta'ala Ne Isse Mahroom Kiya Hai Unko Apni Taqdeer Ke Mutabiq Isi Beparwahi Aur Be Adabi Ki Wajah Se Mahroom Kiya Hai Fir Agar Ilm Aur Ibaadat Ki Tazeem Aam Logon Aur Bazari Logon Ke Dilo Mein Bhi Vaisi Hi Hoti Jaisi Ulma Aur Ibadaat Guzaro Ke Dilo Mein Hai To Vo Kabhi Bazaron Ko Ikhtiyaar Na Karte Aur Usko Chhod Dena Un Par Aasan Ho Jata, Kya Tum Gaur Nahi Karte Ki Koi Faqeeh (Ilme Fiqh Ka Mahir) Jab Kisi Aise Mas'ale Ko Daryaaft Kar Leta Hai Jismein Pahle Pecheedapan Ho To Uska Dil Kitna Khush Ho Jata Hai Uski Khushi Kitni Badi Hoti Hai. Aur Uske Dil Mein Uska Maqaam Kitna Buzurg Hota Hai. Yahan Tak Ki Agar Usko 1000 Deenar Mil Jata To Use Itni Khushi Na Hoti. Aur Kabhi Deen Ke Maamle Mein Koi Mas'ala Usko Pareshan Rakhta Hai To Vah Usmein Saal Bhar Tak Balki 10 Saal Balki 20 Saal Tak Bhi Gaur Wa Fikr Karta Rahta Hai. Aur Fir Bhi Vah Usse Ukta Nahi Jata Yahan Tak Ki Kabhi ALLAH Ta'ala Usko Yah Mas'ala Samjha Deta Hai To Fir Usko ALLAH Ka Bahut Bada Ahsaan Aur Sabse Badi Ni'amat Samajhta Hai. Aur Uski Wajah Se Apne Aapko

Tamam Daulatmando Se Zyada Daulatmand Aur Har Shareef Se Zyada Shareef Samajhta Hai Balki Kabhi Us Mas'ale Ko Kisi Bazari Ya Kisi Sust Talibe Ilm Ke Samne Bayaan Kar Deta Hai Yah Samajhte Huye Ki Vah Bhi Ilm Ki Muhabbat Aur Ragbat Mein Usi Jaisa Hai, Fir Vah Uski Taraf Kaan Bhi Nahi Rakhta Aur Kabhi Agar Is Par Kalaam Lamba Ho Jaye To Ukta Jata Hai Ya So Jata Hai. Agar Uske Liye Yah Zaahir Ho Jaye To Use Koi Maamla Nahi Samajhta To Yahi Maamla ALLAH Ta'ala Ki Taraf Tauba Karne Wale Ka Hai Ki Vah Riyaazat Aur Nafs Ko Shahwaton Aur Lazzaton Se Mahfooz Rakhne Ke Liye Koshish Karta Hai Aur Apne Aaza Ko Harkaat Wa Saknaat (Yani Aadaton Aur Taur Tareeqo) Mein Kis Tarah Paband Rakhta Hai. Ki Ho Sakta Hai Ki Shayad ALLAH Ta'ala Poori Taharat Aur Azaab Ke Sath Do Rak'at Ki Taufeeq De De Aur ALLAH Ta'ala Ki Janab Mein Kitna Gidgidata Hai. Ki ALLAH Ta'ala Usko Safai Wa Halaawat Ke Sath Ek Ghadi Ki Munajaat Naseeb Kar De Agar Vah Mahina Bhar Mein Balki Saal Bhar Mein Balki Apni Saari Zindagi Mein Ek Martaba Bhi Is Par Kamyab Ho Jaye To Usko Bahut Bada Ahsaan Aur Sabse Azeem Ni'amat Samajhta Hai. Aur Kitna Khush Hota Hai Aur Kitna ALLAH Ta'ala Ka Shukriya Ada Karta Hai. Aur Un Mashaqqaton Aur Takleefon Ki Koi Parwah Nahi Karta Jo Usne Raaton Ko Jaag Kar Uthai Hain. Aur Apni Lazzaton Ko Chhoda Hai.

Fir Too Un Logon Ko Dekhta Hai Jo Yah Khyaal Karte Hain Ki Vo Ibaadat Ki Ragbat Rakhte Hain Agar Isi Tarah Ki Khalis Ibaadat Maslan Unke Raat Ke Khane Ka Ek

Luqma Bhi Nuqsaan Karne Ke Baad Haasil Ho, Ya Kisi Aisi Baat Ke Chhodne Ke Baad Jo Unko Mahboob Ho Ya Unki Aankhon Se Ek Lamhe Ki Neend Rokne Ke Baad Haasil Ho To Unke Nafs Un Par Aamada Nahi Huye Aur Na Unke Dil Khush Huye Hain Aur Agar Ittefaq Se Unko Khalis Ibaadat Haasil Ho Bhi Jaye To Vah Use Koi Bada Maamla Nahi Samajhte. Aur Na Vah Uska Koi Bada Shukriya Ada Karte Hain. Balki Unki Khushi Us Waqt Hoti Hai Aur Unki Zabaan Se Hamd Ka Kalima Us Waqt Nikalta Hai Jab Unko Koi Darham Mil Jaye Ya Koi Roti Ka Tukda Mil Jaye Ya Achcha Saalan Mil Jaye Ya Kaafi Muddat Badan Ki Salamati Ke Liye Neend Aa Jaye To Us Waqt Kahte Hain Alhamdulillah Yah ALLAH Ka Ahsaan Hai. Fir Yah Gafil Aajiz Log Un Nekbakht Koshish Aur Ijtehad Karne Walo Ke Barabar Kaise Ho Sakte Hain. Yahi Wajah Hai Ki Yah Miskeen Log Is Bhalai Se Mahroom Hain Aur Khuda Ki Taufeeq Diye Gaye Log Isi Par Kamyab Hain. Aur Isi Tarah Hidayat Ke Maamle Ko Ahkamul Haakimeen Ne Taqseem Kar Diya Hai Aur Vah Sabse Zyada Janne Wala Hai, Fir Yah Tafseel Hai ALLAH Ta'ala Ke Is Qaul Ki:-

"Kya ALLAH Ta'ala Shukraguzaro Ko Nahi Janta".
(Soorah An'aam, Aayat 53)

Fir Isko Samajh Aur Iske Haq Ki Riaayat Kar Aur Jaan Le Ki Jis Bhalai Ki Too Khwahish Karta Hai Usse Too Sirf Isi Wajah Se Mahroom Hai Ki Too Uski Qadr Ko Nahi Janta. So Too Apni Himmat Kharch Kar Ki ALLAH Ki Ni'amaton Aur Poori Tazeem Ki Qadr Jane Fir Too Uska Ahal Ho Jayega Aur Uski Ata Tujhe Naseeb Hogi Fir Vah

Tujh Par Uski Baqa Ke Sath Bhi Ahsaan Karega Jaisa Ki Usne Tujh Par Shuru Mein Ahsaan Kiya Jaisa Ki Ham Iska Doosre Asal Mein Bayaan Karenge Beshak Vahi Hai Shafqat Karne Wala Meharban.

Doosra Asal Yah Hai Ki Jo Aadmi Kisi Cheez Ki Qadr Na Jane Vah Ni'amat Usse Chheen Li Jati Hai. Aur Jo Qadr Nahi Janta Vahi Nashukra Hai Jisne Us Ni'amat Ki Qadr Na Ki Aur Uska Shukr Ada Na Kiya Aur Iski Daleel ALLAH Ta'ala Ka Qaul Hai:-

"Aur Aey Mahboob Unhein Uska Ahwaal Sunao Jise Hamne Apni Aayatein Di To Vah Unse Saaf Nikal Gaya To Shaitaan Uske Peechhe Laga To Gumraho Mein Ho Gaya Aur Ham Chahate To Aayaton Ke Sabab Use Utha Lete". (Soorah Aa'araf, Aayat 175,176)

Kalaam Ka Maqsad Yah Hai Ki Hamne Us Bande Par Badi Badi Ni'amaton Aur Azeem Ahsanaat Se Deen Ke Mut'alliq Jo Hamne Usko Baseerat Di Thi In'aam Kiya Aur Bada Rutba Aur Refee'a Manzilat Apne Darwaaze Par Usko Ata Ki Taaki Vah Hamare Paas Buland Martaba Azeemul Qadr Bade Jaah Wa Jalaal Wala Ho Jaye Lekin Vah Hamari Ni'amat Ki Qadr Se Jahil Raha Aur Haqeer Aur Kameeni Duniya Ki Taraf Mael Ho Gaya. Aur Apni Kameeni Aur Raddi Khwahishate Nafs Ko Ikhtiyaar Kar Liya Aur Yah Na Jana Ki Saari Duniya ALLAH Ta'ala Ke Nazdeek Deeni Ni'amaton Mein Se Ek Ni'amat Ke Barabar Bhi Nahi Hai. Aur Yah Machchhar Ke Ek Par Ki Bhi Haisiyat Bhi Nahi Rakhti. To Us Aadmi Ki Misaal Us Kutte Ki Si Hai Jo Izzat Aur Rahat Aur Tauheen Aur Mashaqqat Mein Tameez Nahi

Kar Sakta. Aur Na Bulandi Aur Izzat Ko Hikarat Aur Kameengi Se Alag Dekhta Hai To Yah Donon Halaton Mein Hanpta Hai. Uske Nazdeek Tamam Buzurgi Roti Ke Ek Tukde Mein Hai Jise Vah Kha Le Ya Dastarkhwan Ki Ek Haddi Mein Jise Uski Taraf Fek Diya Jaye Barabar Hai Ki Too Use Apne Sath Takht Par Bithaye Ya Apne Samne Gandagi Aur Mitti Mein Khada Kar De So Uski Himmat Aur Karamat Aur Ni'amat Sab Kuch Isi Mein Hai. To Is Bure Insaan Ne Jab Hamari Ni'amat Ki Qadr Ko Na Pahchana Aur Jo Buzurgi Hamne Usko Di Thi Us Ka Haq Na Pahchana To Uski Baseerat Kund Ho Gai Aur Hamein Chhod Kar Doosron Ki Taraf Tavajjoh Karne Ke Sabab Se Maqamein Qurb Mein Uska Adab Badtar Soorat Ikhtiyaar Kar Gaya Aur Hamari Ni'amaton Ke Tazkire Ko Chhod Kar Haqeer Duniya Khasees Lazzat Mein Mashgool Ho Gaya, To Hamne Uski Taraf Qahar Ki Nazar Se Dekha Aur Use Insaaf Ke Maidaan Mein Khada Kar Diya. Aur Uske Mut'alliq Mazammat Ka Faisla Nafiz Kiya. Fir Usse Apni Tamam Ina'amat Ki Nishaniyan Aur Karamatein Chheen Li Aur Uske Dil Se Apni Maarifat Kheech Li Fir Vah Nanga Hokar Un Tamam Ni'amaton Se Bahar Nikal Gaya, Jo Hamne Usko Apne Fazl Se Di Thi. Fir Vah Ek Hanka Hua Kutta Aur Shaitaan Mardood Ho Gaya Ham ALLAH Ki Narazgi Aur Uske Dardnaak Azaab Se Usi Ki Panah Chahate Hain Vah Ham Par Shafqat Karne Wala Meharban Hai.

Fir Ek Badshah Ki Misaal Par Qana'at Kar Ki Vah Apne Kisi Bande Ki Izzat Kare Aur Use Khaas Apne Kapde Pahnaye Aur Use Apne Qareeb Kare Aur Apne Tamam

Khadimon, Darbanon Par Usko Sardar Bana De Aur Use Apne Darwaaze Ki Mulazamat Ka Hukm De Fir Hukm De Ki Uske Liye Kisi Doosri Jagah Mein Mahal Tameer Kiye Jayein Aur Uske Liye Buland Takht Bichhaye Jayein, Uske Liye Tarah Tarah Ke Khane Chune Jayein, Aarasta Laundiyan Usko Muhayya Ki Jayein, Gulaam Uske Samne Hath Bandhe Khade Ho Yahan Tak Ki Jab Vah Is Mulazamat Se Wapas Jaye To Us Jagah Ek Maqdoom Badshah Ki Haisiyat Se Bithaya Jaye Aur Uski Khidmat Ki Haalat Aur Apne Mulk Aur Wilayat Ki Haalat Mein Ek Hi Sa'at Ka Fasla Ho Ya Usse Bhi Km Fir Agar Yah Banda Badshah Ke Darwaaze Par Janwaron Ki Nigrani Karte Huye Kisi Naukar Ko Roti Ka Tukda Khate Dekhe Ya Kisi Kutte Ko Haddi Chabate Huye To Badshah Ki Khidmat Ko Chhod Kar Unko Dekhne Mein Mashgool Ho Jaye Aur Apni Tavajjoh Us Taraf Fer De Aur Shahi Khil'aton Aur Karamaton Ki Taraf Tavajjoh Na Kare Aur Us Mulazim Ki Taraf Daude Aur Apna Hath Faila Kar Usse Roti Ka Tukda Mangne Lage Ya Kisi Kutte Ko Haddi Chabate Dekh Kar Uske Samne Ruk Jaye Aur Un Par Rashk Kare Aur Unki Is Haalat Ko Bada Achcha Jane To Kya Badshah Jab Us Aadmi Ko Is Haalat Mein Dekhega To Yah Na Samjhega Ki Yah Bewakoof Aur Kameena Himmat Aadmi Hai? Usne Hamare Ina'amat Ka Haq Na Pahchana Aur Hamne Usko Khil'at Ata Karke Aur Apni Bargah Mein Hazir Karke Aur Apni Inayat Us Par Tamam Karke Iski Jo Izzat Afzai Ki Thi Usne Uski Qadr Ko Nahi Dekha, Aur Hamne Uske Liye Daulat Ke Zakheere Aur Kai Qism Ki Ni'amatein Muhayya Ki Thi.

Yah Kameena Himmat Aur Bahut Bada Jahil Aur Badtameez Insaan Hai. Isse Khil'atein (Ina'amat) Chheen Lo Aur Isko Hamare Darwaaze Se Dhutkar Do.

Aur Yahi Haal Aalim Ka Hai Jab Vah Duniya Ki Taraf Jhuk Jaye Aur Yahi Haal Aabid Ka Hai Jab Vah Khwahish Ki Pairvi Karne Lage Baad Iske Ki ALLAH Ta'ala Ne Usko Apni Ibaadat Aur Apni Ni'amaton Ki Pahchan Aur Apni Shariyat Aur Uske Ahkaam Se Nawaza Tha. Fir Usne Inki Qadr Ko Na Jana To Vah ALLAH Ta'ala Ke Nazdeek Sabse Haqeer Aur Sabse Zaleel Hai Ki Usmein Ragbat Karta Hai Aur Uski Hirs Rakhta Hai. Aur Uske Dil Mein Yah Sabse Badi Aur Sabse Mahboob Cheez Hai Un Tamam Cheezon Se Jo Usko Ilm Aur Ibaadat Aur Hikmat Aur Haqaeq Se Hamne Inayat Ki Thi. Aur Yahi Haal Hai Us Aadmi Ka Ki Jisko ALLAH Ta'ala Ne Tarah Tarah Ki Taufeeq Aur Izzat Se Khaas Kar Liya Aur Apni Bandagi Aur Ibaadat Ke Anwaar Se Usko Zeenat Bakhshi Aur Aksar Auqaat Mein Rahmat Ki Nazar Se Usko Dekha Aur Uski Wajah Se Firishton Par Fakhr Kiya Aur Usko Apne Darwaaze Ki Sardari Aur Izzat Aur Use Shafa'at Ke Muqaam Par Khada Kiya. Aur Usko Izzat Ki Manzil Par Utara Yahan Tak Ki Jab Vah Is Haisiyat Ka Ho Gaya Ki Agar Usko Pukare To Vah Qabool Kare Aur Labbaik Kahe Aur Agar Usse Mange To Usko De Aur Gani Kar De Aur Agar Duniya Bhar Ki Shafa'at Kare To Unke Mut'alliq Unki Shafa'at Ko Qabool Kare Aur Use Raazi Kare Agar Khuda Ko Qasam De To Vah Uski Qasam Ko Poora Kare Aur Agar Uske Dil Mein Kisi Cheez Ka Khyaal Aaye To Usko Sawal Karne Se Pahle Ata Kare Fir Jis Aadmi Ki

Yah Haalat Ho Aur Fir Bhi Vah Un Ni'amaton Ki Qadr Na Pahchane Aur Is Manzil Ki Qadr Ko Na Dekhe Aur Behaya Nafs Ki Raddi Khwahishaat Ki Taraf Chala Jaye Ya Kameeni Duniya Ke Haasil Karne Mein Lag Jaye Jisko Koi Baqa Nahi Aur Un Karamaton Aur Khil'ato Aur Hadiyon Aur Ahsanon Aur Atao Ko Na Dekhe Fir Un Cheezon Ka Khyaal Na Rakhe Jinka Usne Waada Kiya Hai Jo Aakhirat Mein Uske Liye Taiyar Hain Azeem Sawab Aur Hamesha Ki Rahne Wali Poori Ni'amatein To Yah Kitna Haqeer Aadmi Hai. Aur Kitni Badtar Haalat Mein Banda Hai Aur Agar Vah Mar Jaye To Kitne Khatarnaak Muqaam Par Hai. Aur Uska Yah Kaam Agar Vah Samjhe To Kitni Badi Be Hayai Hai. Ham ALLAH Ta'ala Raheem Aur Ahsaan Farmane Wale Se Sawal Karte Hain Ki Vah Apne Azeem Fazl Wa Wasee'a Rahmat Se Hamare Haalat Ko Durust Kar De, Beshak Vah Sab Raham Karne Walo Se Zyada Raham Karne Wala Hai.

To Aey Mard! Tujh Par Lazim Hai Ki Too Apni Himmat Kharch Kare Taaki Too Apne Upar ALLAH Ta'ala Ke Ahsanaat Ki Qadr Ko Pahchane Aur Jab Tujh Par Deen Ki Ni'amat Ka Ahsaan Farmaye To Duniya Aur Uske Saman Ki Taraf Tavajjoh Karne Se Parhez Kar Kyunki Yah Tujhse Ek Tarah Ki Susti Hogi Ki ALLAH Ta'ala Ne Tujhe Deen Ki Ni'amaton Ka Vaali Banaya Aur Fir Too Ne Qadr Na Ki Kya Too Ne ALLAH Ta'ala Ke Qaul Ko Nahi Suna Jo Sayyadul Mursaleen Ko Mukhatib Karke Farmaya:-

"Aur Beshak Hamne Tumko Saat Aayatein Di Jo Dohrai Jati Hain Aur Azmat Wala Qur'an Apni Aankh Utha Kar Us Cheez Ko Na Dekho Jo Hamne Unke Kuch Jodo Ko

Baratne Ko Di". (Soorah Hajar, Aayat 87,88)

Iska Matlab Yah Hai Ki Jise Qur'an Azeem Diya Jaye Vah Uska Haq Hai Ki Haqeer Duniya Ki Taraf Pasandidgi Aur Razamandi Ki Nigah Se Kabhi Na Dekhe Aur Yah Ki Qur'ane Azeem Se Hi Usko Ragbat Ho. Is Par ALLAH Ta'ala Ka Hamesha Shukr Ada Kare Ki Yah Vah Buzurgi Hai Jiski Khwahish ALLAH Ta'ala Ke Dost Ibrahim Alaihissalam Ne Apne Baap Ke Mut'alliq Ki, Ki Us Par Ahsaan Kare Lekin Usne Usko Qabool Na Kiya Aur ALLAH Ta'ala Ke Habeeb Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Khwahish Ki, Ki Apne Chacha Aboo Talib Par Uska Ahsaan Kare Usne Bhi Qabool Na Kiya.

Aur Baaqi Raha Duniya Ka Saman To Yah Vah Cheez Hai Jo ALLAH Ta'ala Har Kafir, Firaun, Mulhid, Jindeek, Jahil Aur Fasiq Ko Ata Farmata Hai Jo Ki ALLAH Ki Nigah Mein Sabse Zyada Zaleel Hain Yahan Tak Ki Vah Usmein Doob Jate Hain. Aur Is Saman Se Har Ek Nabi Alaihissalam Barguzeeda, Siddiq, Aalim Aur Aabid Ko Mahroom Kar Deta Hai Jo Ki Uski Nigah Mein Sabse Behtareen Makhlooq Hain Yahan Tak Ki Unko Roti Ka Tukda Aur Kapde Ka Chithda Bhi Baaz Dafa Naseeb Nahi Hota, Aur Un Par Ahsaan Jatata Hai Ki Unko Is Gandagi Se Aalooda Nahi Kiya, Yahan Tak Ki ALLAH Ta'ala Ne Moosa Aur Haroon Alaihissalam Se Farmaya Agar Mein Chahoo To Tumko Zeenat De Doo Taaki Firaun Ko Maloom Ho Jaye Jab Ki Usko Mulahiza Kare Yah Ki Uski Qudrat Usse Aajiz Hai To Mein Kar Sakta Hoon Lekin Mein Tum Donon Se Duniya Ko Lapet Loonga Aur Usko Tumhare Nazdeek Na Aane

Doonga. Aur Mein Apne Doston Se Aisa Hi Karta Hoon, Mein Unko Duniya Ki Ni'amaton Se Is Tarah Hank Deta Hoon Jis Tarah Shafeeq Charwaha Apne Unto Ko Khatarnaak Jagaho Se Rok Deta Hai Aur Duniya Ke Aesh Aur Itminaan Ko Unse Alag Rakhta Hoon Aur Yah Isliye Nahi Ki Vah Meri Nigah Mein Zaleel Hain Balki Isliye Ki Vah Meri Karamat (Nawazishaat) Se Poora Hissa Haasil Kar Sakein Aur ALLAH Ta'ala Ne Farmaya:-

"Aur Agar Yah Na Hota Ki Sab Log Ek Deen Par Ho Jayein To Ham Zarur Rahman Ke Munkiron Ke Liye Chandi Ki Chhatein Banate".
(Soorah Zakhraf, Aayat 33)

Fir Donon Umoor Mein Gaur Kar Agar Tujhe Baseerat Haasil Hai Aur Kahe Tamam Tareef Us ALLAH Ke Liye Hai Ki Jisne Ham Par Apne Auliya Wa Asfiya Ki Ni'amaton Se Ahsaan Farmaya Aur Apne Dushmanon Ke Fitne Ko Hamse Door Kar Diya Taaki Ham Hamde Akbar Aur Poore Shukr Aur Bade Ahsaan Ni'amate Uzma Ke Sath Makhsoos Ho Jayein Aur Hissa Haasil Karein Jo Ki Islam Hai. Fir Yah Ni'amat Is Qabil Hai Ki Too Uski Shukraguzari Se Din Raat Mein Kisi Waqt Bhi Gaflat Na Kare Agar Too Uski Qadr Ko Pahchan Ne Se Aajiz Hai To Jaan Le Ki Agar Too Duniya Ki Shuruaat Mein Paida Kar Liya Jata Aur Islam Ki Ni'amat Ke Shukriya Ada Karne Mein Awwal Waqt Se Lekar Hamesha Tak Masroof Rahta To Too Uska Haq Ada Na Kar Sakta Balki Is Fazle Azeem Ke Baaz Huqooq Bhi Ada Na Huye.

Mein Kahta Hoon Janna Chahiye Ki Yah Muqaam Meri

Jankari Ke Mutabiq Jo Mein Is Ni'amat Ki Qadr Janta Hoon Iska Mut'hammil Nahi Ho Sakta, Agarche Iske Mut'alliq Ek Crore Worq Bhi Likhe Jayein To Fir Bhi Mera Ilm Isse Zyada Hota, Bavajood Is Aitraaf Ke Ki Jo Kuch Mein Janta Hoon Vah Na Janne Ke Muqabil Mein Tamam Duniya Ke Samandro Ke Muqable Mein Ek Qatre Ki Haisiyat Rakhta Hai Kya Too Ne Sayyadul Mursaleen صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Khitab Karte Huye ALLAH Ta'ala Ka Qaul Nahi Suna:-

"Isse Pahle Na Tum Kitaab Jante The Na Ahkaame Shara Ki Tafseel".

(Soorah Shoora, Aayat 52)

'Ila An Qaala' Yahan Tak Ki Farmaya:-

"Aur Tumhein Sikha Diya Jo Kuch Tum Na Jante The Aur ALLAH Ka Tum Par Bada Fazl Hai".

(Soorah Nisa, Aayat 113)

Aur ALLAH Ta'ala Ne Ek Qaum Ko Mukhatib Karke Farmaya:-

"Balki ALLAH Tum Par Ahsaan Rakhta Hai Ki Usne Tumhein Islam Ki Hidayat Ki".

(Soorah Hujraat, Aayat 17)

Aur Kya Too Ne Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ka Qaul Nahi Suna Jab Ki Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Ek Aadmi Se Suna Ki Vah Kah Raha Tha Ki Tamam Tareefein ALLAH Ke Liye Hain Ki Usne Islam Ki Daulat Bakhshi. To Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Too Ne ALLAH Ta'ala Ki Bahut Badi Ni'amat Par Tareef Ki.

Aur Jab Yaqoob Alaihissalam Ke Paas Khushkhabri Lane Wala Aaya To Aapne Farmaya Ki Too Ne Yoosuf

(Alaihissalam) Ko Kis Deen Par Chhoda. Usne Kaha Deene Islam Par. To Aap (Alaihissalam) Ne Farmaya Ab Ni'amat Poori Ho Gai.

Aur Kaha Gaya Hai Ki Isse Zyada Koi Kalima ALLAH Ta'ala Ko Mahboob Nahi Aur Na Isse Zyada Shukraguzari Mein Koi Kalima Hai. Ki Banda Kahe: Tamam Tareefein Us ALLAH Ke Liye Hain Jisne Ham Par Ahsaan Farmaya Aur Deene Islam Ki Rahnumai Ki.

Aur Isse Hoshiyar Rahna Ki Islam Ke Shukrane Mein Kabhi Gaflat Na Karna Aur Islam, Maarifat, Taufeeq Aur Ismat Ke Jis Haal Par Too Faez Hain. Isse Dhokha Na Kha Jana. Kyunki Iske Bavajood Aman Aur Gaflat Ka Yah Muqaam Nahi Hai Kyunki Tamam Umoor Ka Ta'alluq Anjaam Se Hai.

Sufyaan Sauri Rahmatullah Alaih Farmaya Karte The- 'Jo Aadmi Apne Deen Par Mutma'en Ho Jaye Usse Deen Chheen Liya Jata Hai'.

Aur Hamare Shaikh Rahmatullah Alaih Farmaya Karte The Ki- 'Jab Too Kafiron Ka Haal Aur Unka Hamesha Aag Mein Rahna Sune To Apne Nafs Par Mutma'en Na Ho Kyunki Maamla Khatarnaak Hai Aur Too Nahi Janta Ki Anjaam Kya Hoga, Aur Tere Mut'alliq Gaib Mein Kya Faisla Ho Chuka Hai Too Apne Auqaat Ki Safai Par Magroor Na Ho Ki Unke Neeche Nihaayat Gahari Aafatein Maujood Hain'.

Aur Baaz Ne Kaha Aey Ismat Se Dhokha Khane Wale Giroh Uske Neeche Tarah Tarah Ki Aafat Hai. ALLAH Ta'ala Ne Iblees Ko Tarah Tarah Ki Ismat Se Muzayyan

Kiya Aur Vah Haqeeqat Mein Mal'oon Tha. Aur "Bal'am" Ko Apni Wilayat Ke Noor Se Muzayyan Kiya Halanki Vah Uske Nazdeek Haqeeqat Mein Dushman Tha.

Hazrat Ali Raziyallahu Anhu Se Marvi Hai Ki Aapne Farmaya Ki- 'Kitne Hi Logon Ko Ahsaan Karke Mohlat Di Jati Hai Aur Kitne Hi Aadmi Achche Qaul Se Fitne Mein Mubtala Hain, Aur Kitne Hi Aadmi Khuda Ki Pardaposhi Mein Mubtala Hain'.

Zunnun Misri Rahmatullah Alaih Se Poochha Gaya Ki Vah Kaun Si Khatarnaak Cheez Hai Jisse Banda Dhokha Kha Jata Hai, To Kaha Lutf Wa Karam Aur Karamat Se, Isliye ALLAH Ta'ala Ne Farmaya:-

"Jald Ham Unhein Aahista Aahista Azaab Ki Taraf Le Jayenge Jahan Se Unhein Khabar Na Hogi".

(Soorah Aa'araf, Aayat 182)

Ahle Maarifat Ne Kaha Ki Ham Un Par Ni'amatein Poori Karte Hain Aur Unko Shukr Ada Karna Bhoola Dete Hain Jaisa Ki Kisi Shayar Ne Kaha Hai-

• Jab Tujh Par Achche Din Ho To Too Unko Achcha Samajhta Hai Aur Uska Khauf Nahi Rakhta Jo Taqdeer Bure Din Le Aati Hai.

• Aur Teri Raatein Salamati Se Guzarti Hain To Too Uska Dhokha Kha Jata Hai Aur Raaton Ki Safai Ke Waqt Qudooratein Paida Ho Jati Hain.

Aur Jaan Lena Chahiye Ki Jab Too Bahut Zyada Qareeb Ho Jaye To Tera Maamla Bahut Zyada Khaufnaak Aur Mushkil Hai Aur Tera Kaam Bahut Zyada Sakht Aur Bareek Hai Aur Tera Khatra Bahut Bada Hai Ki Koi Cheez Jab

Intihai Bulandi Par Pahunch Jati Hai To Jab Vah Neeche Girti Hai To Bahut Buri Tarah Se Girti Hai, Jaisa Ki Sher Kaha Gaya Hai Jiska Tarjuma Pesh Hai:

• Jab Koi Parinda Ud Kar Buland Chala Jata Hai To Jis Tarah Se Udta Hai Usi Tarah Se Girta Hai.

To Us Waqt Mutma'en Hone Aur Shukrane Se Gaflat Baratne Aur Apne Haal Ki Hifazat Mein Aajizi Aur Zaari Ko Chhod Dene Ka Koi Muqaam Nahi.

Ibrahim Ibne Ad'ham Rahmatullah Alaih Farmaya Karte The Ki Ham Kaise Mutma'en Ho Sakte The Jab Ki Ibrahim Khaleel Alaihissalam Yah Arz Karte Hain:-

"Aur Mujhe Aur Mere Beto Ko Buto Ke Poojne Se Bacha".

(Soorah Ibrahim, Aayat 35)

Aur Yoosuf Siddiq Alaihissalam Arz Karte Hain:-

"Mujhe Musalman Utha".

(Soorah Yoosuf, Aayat 101)

Aur Hazart Sufyaan Sauri Rahmatullah Alaih Hamesha Kahte Rahte Ya ALLAH Bacha Le Bacha Le Goya Ki Aap Kashti Mein Hain Jis Par Garq Hone Ka Andesha Hai.

Aur Hamein Muhammad Bin Yoosuf Rahmatullah Alaih Se Riwayat Pahunchi Hai, Aapne Kaha Meine Hazrat Sufyaan Sauri Rahmatullah Alaih Ko Ek Raat Gaur Se Dekha Vah Saari Raat Rote Rahe Meine Poochha Kya Gunahon Par Rote Ho? To Aapne Ek Tinka Uthaya Aur Kaha Ki Gunaah ALLAH Ta'ala Ke Nazdeek Isse Bhi Zyada Haqeer Hai, Mein Isse Darta Hoon Ki ALLAH Mujhse Islam Na Chheen Le Aur Isse Khuda Ki Panah. Aur Meine

Baaz Aarfeen Se Suna Hai Ki Kahte The Ki Baaz Ambiya Alaihimussalam Ne ALLAH Ta'ala Se Bal'am Aur Uske Mardood Hone Ka Maamla Poochha Ki Vah In Aayat Aur Karamat Ke Baad Kaise Mardood Ho Gaya To ALLAH Ne Farmaya Jo Kuch Meine Usko Diya Tha Us Par Saari Zindagi Bhar Ek Din Bhi Shukr Ada Na Kiya Aur Agar Ek Dafa Bhi Vah Mera Shukriya Ada Kar Deta To Mein Usse Na Chheenta.

Fir Aey Aadmi! Hoshiyar Ho Aur Shukr Ke Rukn Ki Bahut Zyada Hifazat Kar Aur Deeni Ni'amaton Par Uski Hamd Bayaan Kar Ki Sab Ni'amaton Se Badh Kar Islam Aur Maarifat Hai. Aur Sabse Chhoti Ni'amat Tasbeeh Kahne Ki Taufeeq Ya Be Maqsad Baat Karne Se Parhez Hai. Mumkin Hai Ki ALLAH Ta'ala Apni Ni'amatein Tujh Par Poori Kare Aur Zawaal Ki Kadvahat Mein Tujhe Mubtala Na Kare Ki Sabse Zyada Talkh Aur Sabse Zyada Mushkil Izzat Ke Baad Zillat Aur Qurb Ke Baad Doori Aur Wisaal Ke Baad Firaaq Hai. Aur ALLAH Ta'ala Bando Par Kareem Aur Meharban Hai.

Fasl:

Aur Qissa Mukhtasar Ki Jab Too ALLAH Ta'ala Ke Bade Bade Ahsanaat Aur Badi Badi Ni'amaton Ko Apne Upar Dekhe Ki Jinko Tera Dil Shumar Bhi Nahi Kar Sakta Aur Tera Khyaal Unka Ahaata Nahi Kar Sakta Yahan Tak Ki Too Ne In Mushkil Ghatiyon Ko Apne Peechhe Chhod Diya. Aur Uloom Aur Baseeraton Ko Pa Liya. Aur Bade Gunahon Ke Bojh Se Paak Ho Gaya. Aur Rukavaton Se

Aage Nikal Gaya Aur Dushwariyon Ko Door Kar Diya Aur Buri Cheezon Se Salamat Bach Nikla Aur ALLAH Ki Rahmaton Par Faez Ho Gaya. To Kitni Hi Shareef Khaslatein Aur Buland Rutbe Tujhko Haasil Ho Gaye Ki Jinki Shuruaat Baseerat Aur Pahchan Se Hui Unki Intiha Qurb Aur Buzurgi Par Hui. Fir Too Ismein Apni Aqal Ki Miqdaar Aur Taufeeq Ke Mutabiq Gaur Karega Aur Apni Himmat Ke Mutabiq ALLAH Ta'ala Ka Shukriya Ada Karega To Teri Zabaan Uski Hamd Aur Sana Mein Mashgool Ho Jayegi Aur Tera Dil Uski Azmat Aur Raunaq Se Bhar Jayega Aur Too Aise Muqaam Par Pahunch Jayega Ki Vah Tere Aur Tere Gunahon Ke Darmiyaan Hael Ho Jaye Aur Tujhe Uski Khidmat (Ibaadat) Par Teri Himmat Ke Mutabiq Aamada Karega Aur Uske In'aam Aur Ahsaan Ka Haq Ada Karne Se Apni Taaqat Ke Mutabiq Kotahi Ka Iqraar Karne Par Ubharega Aur Jab Too Uske Shukr Se Gafil Ho Jaye Ya Khamosh Ho Jaye Ya Fisal Jaye To Too Uski Taraf Girya Wa Zaari Kare Aur Koshish Kare Aur Waseela Talaash Kare Aur Kahe Ki Aey ALLAH! Aey Mere Malik! Jis Tarah Too Ne Bagair Kisi Mustahiq Hone Ke Sirf Apne Fazl Se Ahsaan Ki Shuruaat Ki Thi Usi Tarah Bagair Kisi Mustahiq Hone Ke Apne Fazl Se Isi Ko Intiha Tak Pahuncha Aur Usko Uske Auliya Ki Zabaan Mein Pukar Ki Jinhone Uski Hidayat Ka Taaj Paya Aur Uski Maarifat Ki Mithaas Chakhi Fir Bhi Vah Apne Upar Hank Dene Aur Be Izzati Ki Takleef Aur Gumrahi Aur Baat Ki Wahshat Aur Mazooli Aur Zawaal Ki Kadvahat Se Darte Rahe, Vah Darwaaze Par Faryaad Karte Huye Rote Aur Aajizi Karte

Huye Usi Ki Taraf Hath Failate Rahe, Aur Tanhai Mein Cheekh Cheekh Kar Duayein Karte:-

"Aey Rab Hamare Dil Tedhe Na Kar Baad Iske Ki Too Ne Hamein Hidayat Di Aur Hamein Apne Paas Se Rahmat Ata Kar Beshak Too Hai Bada Dene Wala".

(Soorah Aale Imran, Aayat 8)

Mein Kahta Hoon Iska Matlab Yah Hai Aur ALLAH Ta'ala Hi Behtar Jane Ki Hamne Tujhse Ni'amat Haasil Ki Aur Doosri Ni'amat Ke Ham Ummeedwar Hain Ki Too Hi Jawwad Aur Ata Karne Wala Hai Fir Jis Tarah Too Ne Hamein In'aam Ki Fazeelat Shuruaat Mein Bakhshi Hai Usi Tarah Itmaam Ki Rahmat Intiha Mein Ata Farma. Kya Too Ne Gaur Nahi Kiya Ki Sabse Pahli Dua Jo ALLAH Rabbul Aalmeen Ne Apne Musalman Bando Ko Sikhai Hai Jisko ALLAH Ne Apni Makhlooq Ke Liye Intikhab Farmaya, Vah ALLAH Ta'ala Ka Yah Qaul Hai:-

"Hamein Seedha Raasta Chala".

(Soorah Fatiha, Aayat 5)

Yani Hamein Hamesha Is Par Sabit Qadam Rakh Isi Tarah Ham Bhi Uski Janab Mein Iltija Karte Hain Ki Maamla Bahut Azeem Hai. Kaha Gaya Hai Ki Hukma Ne Gaur Kiya To Jahan Ki Tamam Musibaton Aur Mehanaton Ko Paanch Cheezon Mein Paya

1. Musafiri Mein Beemari
2. Budhape Mein Faqeeri
3. Jawani Mein Maut
4. Dekhne Ke Baad Andha Hona
5. Maarifat Ke Baad Be Baseerat Ho Jana

Aur Isse Bhi Badh Kar Kisi Ka Yah Qaul Hai Yah Sher Hai Jiska Tarjuma Pesh Hai:-

• Har Cheez Ka Koi Na Koi Aevaz (Badal) Hai, Jab Usko Chhod Diya Jaye Lekin Agar Too Khuda Ko Chhod De Uska Koi Aevaz Nahi.

Aur Kisi Aur Ne Kaha Hai

• Jab Duniya Kisi Aadmi Ka Deen Kharab Na Kare To Jo Kuch Bhi Usse Zaay Ho Jaye Vah Nuqsaan Dene Wala Nahi.

Aur Isi Tarah Har Ek Ni'amat Ka Maamla Hai, Jo Vah Tujhko In'aam Farmaye Aur Un Ghatiyon Mein Se Kisi Ghaati Ke Qata Karne Mein Khuda Ki Taed Isi Tarah Hai Taaki Jo Usne Tujhe Diya Hai Use Hamesha Rakhe Aur Tujhe Teri Tamanna Aur Teri Khwahish Se Bhi Zyada De Fir Jab Too Is Muqaam Par Pahunch Jaye To Too Ne Is Khatarnaak Ghaati Ko Uboor Kar Liya Aur Too Ne Vo Nihaayat Achche Khazane Haasil Kar Liye Jo Ki Istiqaamat Aur Zyadat Hain, Fir Maujooda Ni'amatein Jo Usne Tujhe Ata Ki Hain Tere Paas Hamesha Rahengi Tujhe Unke Zawaal Ka Khatra Na Hoga Aur Jo Ni'amatein Usne Tujhe Ata Nahi Ki Hain Vah Tujhe Ata Farmayega Halanki Too Unko Achchi Tarah Mang Bhi Nahi Sakta Aur Aarzoo Bhi Nahi Rakhta, Fir Too Unke Faut Hone Se Na Dar Aur Is Waqt To Too Un Logon Mein Se Ho Jayega Jo Ki Aarif, Aalim, Deen Ke Aamil, Gunahon Se Tauba Karne Wale Paak Nufoos Duniya Se Be Ragbat Aur Khuda Ki Ibaadat Ke Liye Alag Hone Wale Shaitaan Ko Magloob Karne Wale, Dil Aur Aaza Se Poori Tarah Taqwa Haasil Karne Wale,

Ummeedon Ko Km Karne Wale, Naaseh (Naseehat Karne Wale), Khashea (ALLAH Se Darne Wale) Aur Tavaazo Karne Wale, Tavakkul Karne Wale, Apne Kaam Ko Khuda Ke Supurd Karne Wale, Raazi Bar Raza, Sabr Karne Wale, Darne Wale, Ummeed Rakhne Wale, Mukhlis, Khuda Ki Ni'amaton Ko Yaad Rakhne Wale Aur Apne Malik Rabbul Aalmeen Ki Ni'amaton Ka Shukr Karne Wale Hain. Fir Too Iske Baad Un Logon Mein Se Ho Jayega Jo Seedhi Raah Par Qaayam Rahne Wale Muazziz Aur Siddiq Hain Is Kalaam Mein Gaur Kar Aur ALLAH Ta'ala Hi Taufeeq Dene Wala Hai.

Fir Agar Too Kahe Ki Agar Maamla Is Tarah Ka Hai To Is Mabood Ki Ibaadat Karne Wale Aur Is Maqsood Par Pahunchne Wale Bahut Thode Log Honge Aur Kaun Aadmi Aisi Mashaqqaton Ki Taaqat Rakhta Hai Aur Kaun In Sharton Aur Sunnaton Ko Haasil Kar Sakta Hai To Maloom Hona Chahiye Khuda Ta'ala Bhi Aisa Hi Farmata Hai:-

"Aur Mere Bando Mein Km Hain Shukr Wale".

(Soorah Saba, Aayat 13)

Aur Farmaya:-

"Magar Aksar Log Shukr Nahi Karte".

(Soorah Yoosuf, Aayat 38)

"Be Aqal Hain".

(Soorah Ankabut, Aayat 63)

"Nahi Jante". (Soorah Saba, Aayat 36)

Fir Yah Maamla Us Aadmi Par Nihaayat Aasan Hai Jis Par ALLAH Aasan Kar De. Bande Ke Zimme Koshish Karna Hai Aur ALLAH Ke Zimme Hidayat Hai. ALLAH Ta'ala

Ne Farmaya:-
"Aur Jinhone Hamari Raah Mein Koshish Ki Zarur Ham Unhein Apne Raaste Dikha Denge".
(Soorah Ankabut, Aayat 69)

Aur Jab Ek Kamzor Banda Apne Faraez Ko Poora Karne Ki Koshish Karta Hai To Rabbe Qadeer, Gani Aur Kareem Aur Raheem Ke Mut'alliq Tum Kya Khyaal Karte Ho.

Fir Agar Too Kahe Ki Umr Thodi Aur Yah Ghatiyan Badi Taveel Aur Sakht Hain Fir Kis Tarah Umr Baaqi Rahegi Ki Yah Tamam Shartein Poori Ho Sakein Aur Yah Ghatiyan Tay Ki Ja Sakein. To Mujhe Apni Umr Ki Qasam! Yah Ghatiyan Waqae Badi Taveel Hai Aur Unki Shartein Bhi Badi Sakht Hain Lekin Jab ALLAH Ta'ala Kisi Bande Ko Intikhab Kar Leta Hai To Yah Lambai Us Par Chhoti Ho Jati Hai Aur Yah Sakhtiyan Us Par Aasan Ho Jati Hain Yahan Tak Ki Banda Inko Paar Karne Ke Baad Kahta Hai Ki Yah Raah Kitni Qareeb Hai, Kitni Mukhtasar Hai, Kitni Aasan Aur Narm Hai, Aur Mein Jab Is Jungle Mein Khada Tha To Meine Yah Sher Kaha Tha Jiska Tarjuma Pesh Hai:-

• Seedhe Raaste Ka Ilm Chahane Wale Ke Liye Waazeh Hai Aur Mein Dilo Ko Dekhta Hoon Ki Vah Seedhe Raaste Se Andhe Hain.

• Aur Meine Ta'ajjub Kiya Halaak Hone Wale Par Halanki Uski Nijaat Maujood Thi Aur Meine Nijaat Pane Wale Par Bhi Ta'ajjub Kiya.

Yahan Tak Ki Baaz Aise Log Hain Jo In Ghatiyon Ko 70 Saal Mein Tay Karte Hain Aur Baaz 20 Saal Mein Aur Baaz 10 Saal Mein Aur Baaz Vo Hain Ki Jinko Yah Ek Saal Mein

Haasil Ho Jati Hain Aur Baaz Unko Ek Mahine Mein Tay Kar Lete Hain Balki Ek Jumle Mein Balki Ek Sa'at Mein Yahan Tak Ki Baaz Ko Khaas Taufeeq Aur Inayat Se Ek Lahza Mein Haasil Ho Jati Hai. Kya Too Sahibe Kahf Ka Waqiya Yaad Nahi Karta Ki Unki Madad Kis Qadr Mukhtasar Thi Jab Unhone Apne Badshah Daqiyanoos Ke Chehre Mein Takhayyur Dekha To Kaha:-

"Hamara Rab Vah Hai Jo Aasmaan Aur Zameen Ka Rab Hai Ham Uske Siwa Kisi Mabood Ko Na Poojenge".
(Soorah Kahf, Aayat 14)

Aur Us Raah Ko Tay Kiya To Vah Apna Maamla ALLAH Ke Supurd Karne Wale Usi Par Bharosa Rakhne Wale Aur Is Raah Par Qaayam Rahne Wale Ban Gaye Jab Ki Unhone Kaha:-

"To Gaar Mein Panah Lo Tumhara Rab Tumhare Liye Apni Rahmat Faila Dega".
(Soorah Kahf, Aayat 16)

Aur Yah Sab Kuch Unko Ek Ghadi Ya Ek Lamhe Mein Haasil Ho Gaya. Kya Tumhein Firaun Ke Jadoogaron Ka Waqiya Yaad Nahi Ki Unki Muddat Ek Lamha Bhar Thi Jab Unhone Moosa Alaihissalam Ka Mojiza Dekha To-

"Bole Ham Imaan Laye Jahan Ke Rab Par Jo Rab Hai Moosa Aur Haroon Ka".
(Soorah Aa'araf, Aayat 121,122)

Unhone Ek Hi Pal Mein Is Raah Ko Dekha Aur Use Tay Kar Gaye Aur Khuda Ta'ala Ko Pahchan Ne Walo, ALLAH Ta'ala Ki Taqdeer Par Raazi Rahne Walo Aur Uski Musibaton Par Sabr Karne Walo Aur Uski Ni'amaton Ka

Shukr Karne Walo Aur Uski Mulaqat Ka Shauq Rakhne Walo Mein Se Ho Gaye Aur Pukar Uthe:-

"Kuch Nuqsaan Nahi Ham Apne Rab Ki Taraf Palatne Wale Hain".(Soorah Shu'ara, Aayat 50)

Hamse Bayaan Kiya Gaya Hai Ki Ibrahim Ibne Ad'ham Rahmatullah Alaih Duniya Mein Ek Badshah The. Unhone Badshahi Chhod Di Aur Is Raah Ka Iraada Kiya Unke Liye Yah Raah Itni Hi Sabit Hui Jitni Der Mein Vah Balkh Se Maroo Tak Jate The. Yahan Tak Ki Vah Us Muqaam Tak Pahunche Ki Ek Aadmi Pul Par Se Bahut Gahare Paani Mein Gira. Ibrahim Ibne Ad'ham Rahmatullah Alaih Ne Ishaara Karke Kaha Thahar Ja. To Vah Aadmi Hawa Hi Mein Muallaq (Latak Gaya) Thahar Gaya Aur Paani Se Bach Gaya.

Aur Rabiya Basri Rahmatullahi Ta'ala Alaiha Ek Boodhi Laundi Thi Usko Basre Ke Bazaron Mein Ghumaya Jata Aur Boodhi Hone Ki Wajah Se Usko Koi Na Khareedta. Ek Saudagar Ko Us Par Raham Aaya Usne Usko 100 Darham Se Khareed Kar Aazad Kar Diya. Fir Usne Yah Raasta Ikhtiyaar Kar Liya, Aur Ibaadat Par Mut'vajjeh Hui Ek Saal Bhi Nahi Guzra Tha Ki Basre Ke Zahid, Qari Aur Ulma Log Uske Martabe Ki Bulandi Ki Wajah Se Uski Zyarat Ko Aane Lage.

Aur Jis Aadmi Ko Khudavand Ta'ala Ki Inayat Shamile Haal Na Ho Aur Us Par Fazl Aur Hidayat Ka Maamla Na Kiya Jaye To Use Uske Nafs Ke Supurd Kar Diya Jata Hai Fir Baaz Waqt Vah Ek Hi Ghaati Ki Kisi Waadi Mein 70 Saal Tak Pada Rahta Hai Aur Use Tay Nahi Kar Pata Aur

Kitni Dafa Cheekh Cheekh Uth'ta Hai Ki Yah Raah Kitni Andheri Kitni Mushkil Hai Aur Yah Maamla Kitna Tang Aur Dushwar Hai, Fir Haalat Ek Hi Lafz Ki Taraf Laut'ti Hai Aur Vah Hai Galib Janne Wala Aadil Aur Hakeem Ki Taqdeer.

Fir Agar Too Yah Sawal Kare Ki Usko Taufeeq Khaas Se Kyun Nawaza Gaya, Aur Usko Kyun Mahroom Rakha Gaya Halanki Yah Donon Mushtarka Taur Par Gulami Ki Rassi Mein Bandhe Huye Hain. To Is Sawal Par Khudavand Ta'ala Ke Jalaal Ke Pardo Se Aawaz Aati Hai Adab Malhooz Rakho. Aur Raboobiyat Ke Asraar Ko Pahchano Aur Uboodiyat Ki Haqeeqat Maloom Karo Ki Vah:-

"Usse Nahi Poochha Jata Jo Vah Kare Aur Un Sabse Sawal Hoga".(Soorah Anbiya, Aayat 23)

Mein Kahta Hoon Duniya Mein Is Raah Ki Misaal Aakhirat Mein Pulsiraat Ki Ghatiyon Aur Musafiron Ke Usko Tay Karne Ki Hai Ki Makhlooq Ke Ahwaal Vahan Mukhtalif Hain. Unmein Se Baaz Pulsiraat Ko Is Tarah Uboor Karenge Jaise Chamakne Wali Bijli Aur Baaz Tez Wa Tund Aandhi Ki Tarah Aur Baaz Tez Raftaar Ghode Ki Misl Aur Kuch Parindon Ki Tarah, Kuch Paidal Chalte Huye Kuch Ghisat'te Huye Yahan Tak Ki Vo Koyle Ki Tarah Ho Jayenge Aur Kuch Uski Aawazein Sunenge Aur Kuch Uske Aankdon Mein Giraftaar Ho Jayenge Aur Unko Jahannam Mein Fek Diya Jayega. Yahi Haal Is Raah Ka Duniya Mein Apne Musafiron Ke Sath Hai. Fir Ye Donon Raaste Hain Ek Duniya Ka Raasta Ek Aakhirat Ka Raasta. Aakhirat Ka

Raasta To Nafs Ka Raasta Hai Ki Vah Uski Haulnakiyan Aankhon Wale Dekhenge, Aur Duniya Ka Raasta Dilo Ka Raasta Hai Uski Haulnakiyan Baseerat Aur Aqal Wale Dekhte Hain. Aur Aakhirat Mein Thaharne Walo Ke Haalat Mukhtalif Honge Kyunki Duniya Mein Bhi Unke Haalat Mukhtalif Honge Fir Is Par Poori Tavajjoh Kar Aur Taufeeq ALLAH Hi Ki Taraf Se Hai.

Fasl:

Fir Janna Chahiye Ki Jo Kuch Is Baab Mein Sabit Hai Vah Yah Hai Ki Yah Raasta Lamba Aur Chhota Hone Mein Un Musafaton (Dooriyon) Ki Tarah Nahi Hai, Jinko Aadmi Qadamo Se Tay Karte Hain, Fir Nafs Ki Quvvat Aur Uski Kamzori Ke Mutabiq Usko Tay Karte Hain Balki Yah Raasta Ruhani Raasta Hai Jise Dil Tay Karte Hain Aur Fikr (Soch) Se Tay Karte Hain, Apne Aqaed Aur Baseerat Ke Mutabiq Tay Karte Hain. Aur Uska Asal Ek Aasmani Noor Aur Khudavandi Nigah Hai Jo Kisi Bande Ke Dil Par Pade Fir Vah Uske Sath Donon Jahanon Ke Maamle Par Haqeeqat Ke Sath Gaur Karta Hai. Fir Yah Noor Vah Hai Ki Banda Usko 100 Saal Tak Talaash Karta Rahta Hai Aur Use Nahi Paata Aur Na Uska Koi Nishan Milta Hai. Aur Yah Bande Ki Talab Aur Koshish Mein Kotahi Aur Us Raah Ki Nadani Ki Wajah Se Hota Hai. Aur Koi Aur Usko 50 Saal Ke Baad Pa Leta Hai. Aur Koi Usko 10 Saal Mein, Koi Ek Din Mein Koi Rabbul Izzat Ki Inayat Se Ek Pal Mein Pa Leta Hai Aur Vahi Hidayat Ka Vaali Hai Lekin Bande Ko Koshish Ka Hukm Diya Gaya Hai. Aur Hukm Ki Tameel Us Par Lazim

Hai. Aur Amr Mafhoom Hai. Aur Parvardigar Hakim Aadil Ki Taqdeer Ke Mutabiq Hai. Vah Jo Chahata Karta Hai. Aur Jo Chahata Hai Uska Hukm Deta Hai.

Fir Agar Too Yah Sawal Kare Ki Yah Khatra Kitna Bada Hai Aur Yah Maamla Kitna Sakht Hai Aur Banda Kamzor Kitna Mohtaaj Hai Fir Yah Saara Amal Aur Koshish Aur In Sharton Ka Haasil Karna Kis Liye Hai.

To Mein Kahunga Mujhe Apni Umr Ki Qasam! Too Apne Is Qaul Mein Bilkul Sachcha Hai Ki Maamla Bada Sakht Hai Aur Khatra Bahut Azeem Hai.

Aur Isiliye ALLAH Ta'ala Ne Farmaya Hai:-

"Beshak Hamne Aadmi Ko Mashaqqat Mein Rahta Paida Kiya".(Soorah Balad, Aayat 4)

Aur ALLAH Ta'ala Ne Farmaya:

"Beshak Hamne Amanat Pesh Farmai Aasmanon Aur Zameen Aur Pahadon Par To Unhone Uske Uthane Se Inkaar Kiya Aur Usse Dar (Fear) Gaye Aur Aadmi Ne Utha Li Beshak Vah Apni Jaan Ko Mashaqqat Mein Dalne Wala Bada Nadan Hai". (Soorah Ahzaab, Aayat 72)

Aur Isliye Sayyadul Mursaleen صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ne Farmaya Ki- 'Agar Tum Vah Kuch Jaano Jo Mein Janta Hoon To Tum Zyada Ro Aur Thoda Hanso'. (Musnad Imaam Ahmad)

Aur Vah Jo Bayaan Kiya Jata Hai Ki Ek Aawaz Dene Wala Aasmaan Se Aawaz Deta Hai Ki Kash! Makhlooq Paida Na Hoti. Aur Agar Paida Honi Thi To Apni Paidaish Ke Maqsad Ko Samajhti Aur Jab Maqsad Ko Samajh Liya To Kash! Uske Mutabiq Amal Karti Aur Salf Saleheen Bhi Isi

Tarah Kaha Karte The.

Hazrat Aboo Bakr Siddiq Raziyallahu Anhu Ne Farmaya Ki- 'Mein Pasand Karta Hoon Ki Mein Koi Ghaas Hota Ki Janwar Mujhe Kha Jate'. Aur Aisa Azaab Ki Khauf Se Farmate.

Aur Umar Farooqe Aazam Raziyallahu Anhu Ne Ek Aadmi Ko Suna Vah Tilaawat Kar Raha Tha:-

"Beshak Aadmi Par Ek Waqt Vah Guzra Ki Kahi Uska Naam Bhi Na Tha". (Soorah Dahar, Aayat 1)

To Aap (Raziyallahu Anhu) Ne Farmaya Ki- 'Kash! Maamla Vahi Khatm Ho Jata'.

Aur Aboo Ubaida Ibne Jarrah Raziyallahu Anhu Ne Farmaya Ki- 'Mein Pasand Karta Hoon Ki Mein Apne Ghar Walo Ka Mendha Hota. Mera Gosht Logon Mein Taqseem Ho Jata Aur Mera Shorba Log Pi Jate Aur Mein Qiyamat Ko Dobara Paida Na Hota'.

Aur Wahab Ibne Munabbah Raziyallahu Anhu Ne Farmaya Ki- 'Aadam Ka Beta Ahmaq Paida Hua Hai, Agar Yah Ahmaq Na Hota To Duniya Mein Uski Zindagi Kabhi Khushgawar Na Ho Sakti'.

Aur Fuzail Ibne Ayaaz Rahmatullah Alaih Ne Farmaya Ki- 'Mein Kisi Muqarrab Firishte Nabi Mursal Aur Banda-E-Saaleh Par Rashk Nahi Karta, Ki Yah Hazraat Qiyamat Aur Uski Haulnakiyan Nahi Dekhenge Mein To Sirf Un Par Rashk Karta Hoon Jo Paida Nahi Huye'.

Hazrat Ata Sulmi Rahmatullah Alaih Ne Farmaya Ki- 'Agar Aag Jala Di Jaye Aur Kaha Jaye Ki Jo Aadmi Apne Aapko Ismein Daal Dega Vah Hamesha Hamesha Ke Liye

Khatm Ho Jayega To Mujhe Dar (Fear) Hai Ki Mein Aag Tak Pahunchne Se Pahle Khushi Se Mar Jaoga'.

To Maamla Aey Insaan! Waqae Bada Sakht Hai Jaisa Ki Too Ne Kaha Hai Balki Vah Tere Waham Wa Gumaan Se Bhi Bahut Zyada Sakht Aur Azeem Hai Lekin Yah Ek Aisa Maamla Hai Jo Taqdeer Mein Azal Se Nafiz Ho Chuka Hai Aur Galib Janne Wale Ki Tadbeer Ne Isko Jaari Kiya Hai. To Ab Bande Ke Liye Iske Siwa Koi Chaara Nahi Ki Vah Khuda Ta'ala Ki Ita'at Aur ALLAH Ta'ala Ki Rassi Ko Hamesha Hamesha Ke Liye Aajizi Aur Zaari Se Thaame Fir Mumkin Hai Ki ALLAH Ta'ala Us Par Raham Kare Aur Apne Fazl Se Us Par Raham Kare.

Baaqi Raha Tera Yah Kahna Ki Yah Sab Kuch Kyun Hai? To Yah Ek Aisa Kalaam Hai Ki Jo Teri Azeem Gaflat Par Dalalat Karta Hai. Balki Durust Yah Tha Ki Too Kahta Ki Jo Kuch Banda Chahata Hai Uske Muqable Mein Iski Haqeeqat Kya Hai? Kya Tujhe Maloom Hai Ki Yah Kamzor Banda Kya Chahata Hai? Iska Kmtar Mutalba Do Cheezein Hain Pahli Yah Ki Donon Jahanon Mein Salamat Rahe Aur Doosri Yah Ki Donon Jahanon Mein Badshahi Kare. Ab Duniya Ki Salamati To Is Tarah Hai Ki Duniya Aur Uski Aafatein Aur Us Fitne Aur Gaflat Ke Parde Is Tarah Ke Hain Ki Usse Malaeka Muqarribeen Nahi Bach Sake Yaqeenan Too Ne Haroot Aur Maroot Ka Waqiya Suna Hoga Yahan Tak Bayaan Kiya Jata Hai Ki Jab Bande Ki Rooh Ko Aasmaan Par Le Jaya Jata Hai To Aasmanon Ke Firishte Ta'ajjub Se Kahte Hain Ki Yah Us Duniya Se Kis Tarah Bach Kar Aa Gaya Jahan Hamare Behtareen Firishte Bhi

Tabaah Ho Gaye, Aur Aakhirat Apni Haulnakiyon Aur Sakhtiyon Mein Is Tarah Ki Hai Ki Jisse Ambiya Aur Rasool Alaihimussalam Bhi Cheekh Uthe 'Mujhe Bacha Le Mujhe Bacha Le Mein Sirf Tujhse Apni Jaan Ki Amaan Chahata Hoon'.

Yahan Tak Bayaan Kiya Jata Hai Ki Agar Kisi Aadmi Ke Paas 70 Nabiyon Ke Amal Bhi Ho To Vah Bhi Yahi Samjhega Ki Nijaat Mushkil Hai Fir Jo Aadmi Chahe Ki In Fitno Se Mahfooz Rahe To Use Chahiye Ki Vah Islam Ko Apne Sath Lekar Nikle Salamati Ke Sath Chala Jayega Use Koi Musibat Na Pahunchegi Aur Aakhirat Ke Haulnaak Manzaron Se Bach Kar Jannat Mein Salamati Ke Sath Dakhil Ho Jayega Use Koi Takleef Nahi Pahunchegi. Ab Soch Ki Yah Mamooli Kaam Hai?

Aur Baaqi Rahi Hukoomat Aur Karamat To Hukoomat Yah Hai Ki Insaan Ka Tasarruf Aur Marzi Nafiz (Jaari) Ho Aur Yah Haqeeqat Mein Duniya Mein To Khudavand Ta'ala Ke Doston Aur Uske Barguzeeda Logon, Uski Taqdeer Par Raazi Rahne Walo Ke Liye Hai. Ki Jungle Aur Samandar Aur Zameen Unke Liye Ek Hi Qadam Hai. Aur Patthar Aur Entein (Bricks) Unke Liye Sona (Gold) Hai Aur Jinn Aur Insaan Charinde Aur Parinde Unke Taabe Hain. Vah Jo Kuch Bhi Chahate Hain Ho Jata Hain Kyunki Vah Vahi Chahate Hain Jo ALLAH Chahe. Aur Jo ALLAH Chahe Vah Ho Jata Hai. Ye Log Kisi Makhlooq Se Nahi Darte Aur Unse Tamam Makhlooq Darti Hai Ye ALLAH Ta'ala Ke Siwa Kisi Ki Gulami Nahi Karte Aur Kaynat Ki Har Cheez Unki Gulami Karti Hai. Aur Duniya Ke

Badshahon Ko Is Rutbe Ka Thoda Sa Bhi Kahan Naseeb Hai Balki Vah Bahut Thode Aur Bahut Zaleel Hain.

Baaqi Rahi Aakhirat Ki Badshahi To ALLAH Ta'ala Farmata Hai:-

"Aur Jab Too Udher Nazar Uthaye Ek Chain Dekhe Aur Badi Saltanat".
(Soorah Dahar, Aayat 20)

Aur Jisko Rabbul Izzat Mulke Kabeer Farmaye Uski Azmat Ka Andaza Karo. Aur Yah To Too Janta Hai Ki Duniya Saari Ki Saari Thodi Hai. Aur Uski Ibtida Se Lekar Intiha Tak Sari Umr Bhi Bahut Thodi Hai Aur Ham Mein Se Kisi Ek Aadmi Ka Hissa Is Thode Mein Se Thoda Hai. Aur Fir Bhi Ham Mein Se Baaz Aadmi Isko Haasil Karne Ke Liye Apna Maal Aur Jaan Qurban Kar Dete Hain Yahan Tak Ki Baaz Waqt Usko Thode Se Thoda Haasil Kar Lete Hain Aur Fir Uski Muddat Bhi Thodi Hoti Hai, Aur Agar Use Haasil Ho Jaye To Log Usko Mazoor Samajhte Hain Balki Us Par Rashk Karte Hain Aur Jo Kuch Usne Uske Haasil Karne Mein Apni Jaan Aur Maal Ko Kharch Kiya Hai Usko Zyada Nahi Samajhta, Jaisa Ki Amra Alqais Ne Kaha Jiska Tarjuma Pesh Hai:

- Mere Sathi Ne Jab Apne Samne Faatak Ko Dekha To Rone Laga Aur Usne Yaqeen Kar Liya Ki Ham Qaisar Se Mulaqat Karne Wale Hain.
- To Meine Usse Kaha: Teri Aankhein Na Roye Ham Badshah Se Heela Karke Daulat Haasil Karenge Ya Mar Jayenge To Duniya Hamein Mazoor Samjhegi.

Fir Us Aadmi Ka Kya Haal Hoga Jo Hamesha Rahne

Wali Jannat Mein Bahut Badi Hukoomat Chahata Hai. Kya Vah Is Muqable Mein Un Do Rak'ato Ko Jo Vah ALLAH Ta'ala Ke Liye Padhta Hai Ya Vo Do Dirham Jo Kharch Karta Hai. Ya Do Raatein Jo Jaagta Hai. Unko Kaafi Samajhta Hai. Hargiz Hargiz Nahi Balki Agar Uske Paas Ek Crore Badan Ho Aur Hazaar Dar Hazaar Roohein Ho Aur Hazaar Dar Hazaar Umre Ho Aur Har Umr Duniya Ki Umr Ke Barabar Ho Ya Isse Bhi Zyada Aur Fir Vah Is Maqsade Azeez Ke In Tamam Ko Kharch Kar Dale To Bhi Yah Bahut Thoda Hai. Agar Iske Baad Kabhi Vah Apne Maqsad Par Pahunch Jaye To Yah ALLAH Ta'ala Ki Taraf Se Fazle Azeem Aur Aasani Se Milne Wali Ni'amat Hoga.

So Aey Miskeen! Is Gaflat Ki Neend Se Bedar Ho. Fir Meine Gaur Kiya Ki Banda Jab ALLAH Ta'ala Ki Ita'at Karta Hai. Aur Uski Ibaadat Ko Lazim Samajhta Hai. Aur Apni Umr Bhar Isi Raaste Par Chalta Rahta Hai. To Jo Kuch ALLAH Ta'ala Usko Inayat Farmata Hai Vah 40 Karamatein Aur Khil'atein Hai. 20 To Unmein Se Duniya Mein Hai Aur 20 Unmein Se Aakhirat Mein, Vo 20 Jo Duniya Mein Hain Unmein Se:

(1) Yah Hai Ki ALLAH Ta'ala Uska Tazkira Karta Hai Aur Uski Sana Kahte Hain Aur Kitna Muazziz Hai Vah Banda Jiski Sana Kah Kar ALLAH Rabbul Aalmeen Us Par Ahsaan Kare.

(2) Yah Hai Ki ALLAH Paak Use Shukr Ki Taufeeq Ata Farmata Hai Aur Izzat Wa Azmat Se Nawazta Hai Aur Agar Koi Tere Jaisi Aajiz Makhlooq Tera Shukriya Ada Kare Aur Teri Tazeem Kare To Too Usko Kaafi Izzat Samajhta Hai

Fir Agar Pahlo Aur Pichhlo Ka Mabood Aisa Kare To Uska Andaza Karo.
(3) Yah Hai Ki ALLAH Ta'ala Usse Muhabbat Rakhta Hai Agar Tere Muhalle Raes Ya Shahar Ke Haakim Ko Tujhse Muhabbat Ho To Too Is Par Fakhr Karega Aur Kai Muqaam Par Usse Fayda Uthayega Fir Soch Ki Rabbul Aalmeen Ki Muhabbat Kaisi Hogi.
(4) Yah Hai Ki ALLAH Ta'ala Uska Karsaaz Ho Jata Hai Uske Umoor Ki Tadbeer Farmata Hai.
(5) Yah Hai Ki Uske Rizq Ka Kafeel Ho Jata Hai ALLAH Ta'ala Bagair Kisi Mehnat Wa Mashaqqat Ke Rizq Ko Uski Taraf Lata Rahta Hai.
(6) Yah Hai Ki Vah Uska Madadgaar Hota Hai Aur Uske Har Dushman Ko Aur Har Burai Ka Iraada Karne Wale Ko Usse Rokta Rahta Hai.
(7) Yah Hai Ki Vah Uska Anees (Dost) Ho Jata Hai, Vah Kisi Haal Mein Bhi Wahshat Mahsoos Nahi Karta Aur Na Tabaddul Aur Tagayyur Ka Use Khauf Hota Hai.
(8) Nafs Ki Izzat, Use Duniya Aur Duniya Walo Ki Khidmat Ki Zillat Nahi Pahunchti Balki Vah Is Par Bhi Razamand Nahi Hota Ki Duniya Ke Badshah Aur Jabir Log Uski Khidmat Karein.
(9) Himmat Ki Bulandi, Vah Duniya Aur Duniya Walo Ki Gandagi Mein Aaloodgi Se Buland Ho Jata Hai Aur Uske Khel Tamasha Aur Khurafat Ki Taraf Tavajjoh Nahi Karta.
(10) Dil Ka Gina Ki Vah Duniya Ke Har Gani Se Zyada Gani Hota Hai. Hamesha Pakeeza Nafs Aur Farakh Seena Rahta Hai Use Koi Hadsa Ghabrahat Mein Nahi Lata Aur

Na Kisi Cheez Ke Gum Hone Ki Use Fikr Hoti Hai.

(11) Dil Ka Noor Hai. Vah Apne Dil Ke Noor Ke Sath Uloom Aur Asraar Aur Hikmaton Par Muttela Hota Hai Ki Unse Baaz Ki Ittela Badi Muddat Aur Badi Koshish Ke Sath Hoti Hai.

(12) Sharah Sadar Hai Ki Duniya Ki Musibatein Aur Takleef Aur Logon Ki Ayyariyon Aur Makkariyon Se Dil Tang Nahi Hota.

(13) Haibat Hai, Jo Logon Ke Dilo Mein Daal Di Jati Hai Ki Sab Nek Wa Bad Uska Ahatram Karte Hain Aur Har Firaun Wa Jabir Usse Khauf Khata Hai.

(14) Dilo Ki Muhabbat Hai, ALLAH Ta'ala Uske Liye Dilo Mein Muhabbat Paida Kar Deta Hai Ki Tamam Dil Uski Muhabbat Par Majboor Ho Jate Hain Aur Tamam Log Uski Tazeem Par Be Ikhtiyaar Ho Jate Hain.

(15) Barkatein Aamma Hai Jo Uske Kalaam Aur Nafs Ya Fel Ya Kapde Ya Makaan Garz Har Cheez Mein Paida Ho Jati Hai. Yahan Tak Ki Log Uski Mitti Ko Mutabarrik Samajhte Hain Jo Uske Panv Ke Neeche Aa Chuki Hai Aur Us Jagah Ko Jahan Vah Kisi Din Baitha Ho, Aur Us Insaan Se Jisne Usko Dekha Ho Aur Uske Sath Kuch Sohbat Rakhi Ho.

(16) Jungle Aur Samundra Garz Saari Zameen Uski Farmabardar Hoti Hai Yahan Tak Ki Agar Vah Chahe To Hawa Mein Udta Hai, Paani Par Chalta Hai, Ya Saari Zameen Ko Ek Ghadi Mein Tay Kar Leta Hai.

(17) Haivan Ki Farmabardari Hoti Hai, Khwah Darinde Ho Ya Wahshi Janwar Ya Keede Makode Wagaira. Fir Wahshi Janwar Usse Muhabbat Rakhte Hain Aur Darinde Use

Chat'te Hain.

(18) Zameen Ke Khazanon Ki Milkiyat Hai, Vah Jab Bhi Iraada Karke Zameen Par Hath Rakhta Hai To Use Khazane Mil Jate Hain. Jab Apne Panv Zameen Par Maarta Hai To Zarurat Ke Waqt Paani Ke Chashmein Ubalne Lagte Hain, Vah Jahan Bhi Utarta Hai Agar Uska Iraada Ho To Use Khana Mil Jata Hai.

(19) ALLAH Rabbul Izzat Ke Darwaaze Par Iyadat Aur Wajahat Hai, Makhlooq ALLAH Ta'ala Ki Bargah Mein Uski Khidmat Karke Waseela Dhoondti Hai Aur ALLAH Ta'ala Se Uski Wajahat Aur Barkat Se Log Hajatein Talab Karte Hain.

(20) ALLAH Ta'ala Ki Janib Mein Dua Ki Qubooliyat Hai, Vah ALLAH Ta'ala Se Jo Kuch Bhi Mangta Hai Usko Deta Hai Aur Agar Kisi Ki Sifarish Karta Hai To Uski Sifarish Qabool Hoti Hai. Aur Agar ALLAH Ta'ala Ko Qasam Deta Hai To Vah Jis Tarah Bhi Chahe Uski Qasam Ko Poora Kar Deta Hai Yahan Tak Ki Agar Koi Unmein Se Pahad Ki Taraf Ishaara Kare To Vah Apni Jagah Se Hat Jata Hai, Vah Zabaan Se Sawal Karne Ka Mohtaaj Nahi, Agar Uske Dil Mein Kisi Cheez Ka Khyaal Aa Jata Hai To Vah Hazir Ho Jati Hai Aur Vah Hath Se Ishaara Karne Ka Bhi Mohtaaj Nahi Hota.

Ye Karamat To Duniya Mein Hai Aur Vo Jo Aakhirat Mein Hain To:

(21) Yah Hai Ki Awwalan To ALLAH Ta'ala Us Par Maut Ki Sakrat Ko Us Par Aasan Kar Deta Hai Aur Yah Vah Cheez Hai Jisse Ambiya Alaihimussalam Ke Dil Bhi Darte Hain

Yahan Tak Ki Unhone ALLAH Ta'ala Se Sawal Kiya Ki Sakrate Maut Ko Un Par Aasan Kare Yahan Tak Ki Unmein Se Baaz Ke Nazdeek Maut Isse Bhi Zyada Khushgawar Hoti Hai, Jaise Pyase Aadmi Ko Saaf Paani Mil Jaye, ALLAH Ta'ala Ne Farmaya:-

"Vah Jinki Jaan Nikaalte Hain Firishte Suthrepan Mein".

(Soorah Nahal, Aayat 32)

(22) Imaan Aur Maarifat Par Sabit Qadmi Hai Aur Yah Vah Cheez Hai Jiska Intihai Khauf Aur Ghabrahat Hai Aur Us Par Poori Besabri Aur Rona Hai, ALLAH Ta'ala Ne Farmaya:-

"ALLAH Sabit Rakhta Hai Imaan Walo Ko Haq Par Duniya Ki Zindagi Mein Aur Aakhirat Mein".

(Soorah Ibrahim, Aayat 27)

(23) Firishte Aur Khushboo Aur Basharat Aur Razamandi Aur Amaan Ka Pahunchna Hai. ALLAH Ta'ala Ne Farmaya:-

"Na Daro Na Gam Karo Aur Khush Ho Us Jannat Par Jiska Tumhein Waada Diya Jata Tha".

(Soorah Haa Meem Sajda, Aayat 30)

Aur Aakhirat Ki Aainda Haulnakiyon Se Khauf Nahi Khata, Aur Duniya Mein Jo Kuch Chhod Gaya Uska Use Gam Nahi Hota.

(24) Jannat Mein Hamesha Ki Rihaesh Aur Khuda Ta'ala Ka Jaware Rahmat Hai.

(25) Poshidgi Mein Uske Rooh Ki Jalwat Hai Aasmaan Aur Zameen Ke Firishton Par Vah Izzat Wa Ahatram Se Uthaya Jata Hai Aur Uske Badan Ko Zahir Mein Janaze Ki Tazeem

Haasil Hoti Hai Us Par Janaze Ki Namaz Ke Liye Logon Ki Bheed Lag Jati Hai Uski Tajheez Wa Takfeen (Yani Kafan Dafan) Mein Log Jaldi Karte Hain Aur Usko Bahut Bada Sawab Samajhte Hain Aur Bahut Badi Ganimat Jante Hain.

(26) Qabr Ke Sawal Wa Jawab Ke Fitne Se Aman Hai Ki Vah Is Haul Se Mutma'en Rahta Hai Aur Use Sahi Jawab Ka Ilqa Hota Hai.

(27) Qabr Ki Farakhi Aur Uski Raushani Hai Vah Jannat Ke Baago Mein Se Ek Baag Mein Qiyamat Ke Din Tak Rahta Hai.

(28) Uske Rooh Wa Jaan Ka Manoos Hona Aur Muazziz Hona Hai, Use Sabz Parindon Ke Jism Mein Rakh Diya Jata Hai Vah Apne Nek Bhaiyon Ke Sath Rahta Hai Aur Jo Kuch Unko ALLAH Ta'ala Ne Apne Fazl Se Bakhsha Hai Us Par Khush Rahta Hai.

(29) Izzat Aur Karamat Ke Sath Uska Hashr Hai Ki Usko Libase Fakhra Aur Taaj Pahnaya Jayega Aur Buraq Par Sawar Hoga.

(30) Chehre Ka Munawwar Aur Raushan Hona Hai, ALLAH Ta'ala Ne Farmaya:-

"Aur Kuch Munh Us Din Tarotaja Honge Apne Rab Ko Dekhte". (Soorah Qiyamah, Aayat 22-23)

Aur Farmaya:-

"Kitne Munh Us Din Raushan Honge Hanste Khushiyan Manate".(Soorah Abas, Aayat 38-39)

(31) Qiyamat Ki Haulnakiyon Se Aman Hai,

ALLAH Ta'ala Ne Farmaya:-

"Ya Jo Qiyamat Mein Amaan Se Aayega".

(Soorah Haa Meem Sajda, Aayat 40)
(32) Dayein Hath Mein Nama-E-Aamaal Ka Milna Hai, Aur Unmein Se Baaz Aadmi Aise Bhi Honge Jinhein Hisaab Wa Kitaab Ki Zarurat Na Hogi.
(33) Hisaab Ki Aasani Hai.
(34) Nekiyon Ka Bojhal Ho Jana, Aur Baaz Uske Aise Bhi Honge Jinko Wazan Ke Liye Khada Nahi Kiya Jayega.
(35) Hauze Kausar Par Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Ke Paas Hazir Hona.
(36) Pulsiraat Se Guzar Jana Aur Aag Se Najaat Pa Jana, Yahan Tak Ki Baaz Unmein Se Uski Aawaz Tak Na Sunenge, Aur Vah Aisi Ni'amaton Mein Hamesha Rahenge Jinko Vah Chahenge Aur Unke Liye Aag Bujh Jayegi.
(37) Qiyamat Ke Maidaan Mein Shafa'at Karna Jaise Ki Ambiya Aur Rasool Shafa'at Karenge.
(38) Jannat Mein Hamesha Ka Mulk.
(39) ALLAH Ta'ala Ki Bahut Badi Razamandi.
(40) ALLAH Rabbul Aalmeen Ki Mulaqat Bilakaif Jo Ki Pahlo Aur Pichhlo Ka Mabood Barhaq Hai.

Fir Mein Kahta Hoon Ki Meine Unko Apni Samajh Aur Apne Ilm Ki Intiha Ke Mutabiq Shumar Kiya Hai. Agarche Mera Ilm Nihaayat Naqis Aur Qasir Hai. Aur Fir Isi Par Mazeed Yah Hai Ki Meine Unko Nihaayat Mukhtasar Zikr Kiya Hai. Aur Unko Usoolan Aur Ijmalan Zikr Kar Diya Hai. Aur Agar Mein Unmein Se Baaz Ki Tafseel Bayaan Karta To Yah Kitab Uski Mut'hammil Na Ho Sakti. Kya Too Gaur Nahi Karta Ki Meine Hamesha Ke Mulk Ko Ek Hi Khil'at Shumar Kiya Hai. Agar Mein Isko Tafseel Se

Bayaan Karta To Yahi 40 Khil'ato Se Zyada Ho Jati. Jaise Hoor Ka Noor Aur Mahallat Aur Libaas Wagaira Ki Tafseel Fir Unmein Se Har Ek Aisi Tafseel Par Mushtamil Hai Jinko Gaib Aur Hazir Ka Janne Wala Hi Janta Hai. Ki Jisne Unko Paida Kiya Hai. Aur Unka Malik Hai. Aur Hamein Inki Maarifat Ki Kaun Si Tavaqqo Ho Sakti Hai.

Jab Ki Khudavand Ta'ala Farmata Hai:-

"To Kisi Ji Ko Nahi Maloom Jo Aankh Ki Thandak Unke Liye Chhupa Rakhi Hai".

(Soorah Sajda, Aayat 17)

Aur Fir Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Farmate Hain Ki- 'Usmein Vah Cheezein Paida Ki Gai Hain Jo Na Kisi Aankh Ne Dekhi Aur Na Kisi Kaan Ne Suni Aur Na Kisi Insaan Ke Dil Par Unka Guzar Hua'. (Moajamul Kabeer)

Mufassireen ALLAH Ta'ala Ke Is Qaul Ke Mut'alliq Kahte Hain:-

"To Zarur Samandar Khatm Ho Jayega Aur Mere Rab Ki Baatein Khatm Na Hongi". (Soorah Kahf, Aayat 109)

Ki Yah Vah Kalimein Hain Jinko ALLAH Ta'ala Ahle Jannat Ke Liye Jannat Mein Lutf Aur Meharbani Kahega. Aur Jiski Yah Kaifiyat Ho To Ham Uske Hazaar Dar Hazaar Hisse Ko Bhi Kyunkar Pahunch Sakte Hain Ki Ham Insaan Hain Ya Uske Ilm Ko Makhlooq Kyunkar Gher Sakti Hai. Hargiz Nahi Balki Himmatein Jawab De Jati Hain Aur Aqalein Unko Samajhne Se Qasir Hain Aur Haq Yah Hai Ki Isi Tarah Hona Chahiye Aur Vah Galib Janne Wale Ki Uske Fazle Azeem Ke Taqaze Ke Mutabiq Aur Uski Qadeem Sakhawat Ke Muvafiq Ek Ata Hai. Khabardar! Is Matloob

Azeem Ke Liye Amal Karne Walo Ko Amal Karna Chahiye Aur Koshish Karne Walo Ko Apni Koshish Kharch Karni Chahiye Aur Janna Chahiye Ki Yah Sab Kuch Us Cheez Ke Muqable Mein Nihaayat Qaleel Hai. Jiske Vah Mohtaaj Hain Aur Jiska Vah Usse Sawal Karte Hain. Aur Jisko Mangne Ke Liye Vah Daste Sawal Daraz Karte Hain. Maloom Hona Chahiye Ki Bande Ke Liye Chaar Cheezein Nihaayat Zaruri Hain-

1. Ilm
2. Amal
3. Ikhlaas
4. Khauf

Pahli Ke Sath Vah Raaste Ko Maloom Karega Warna Vah Ek Andha Hai Fir Unke Mutabiq Amal Karega Warna Vah Rok Diya Jayega Fir Amal Ko Khalis Karega Warna Vah Nuqsaan Uthayega, Fir Vah Hamesha Aafaton Se Darta Rahega Yahan Tak Ki Vah Amaan Haasil Kar Le Warna Vah Dhokhe Mein Pada Hua Hai.

Hazrat Zunnoon Misri Rahmatullah Alaih Ne Bilkul Sach Kaha Ki- 'Tamam Makhlooq Murda Hai Siwa Ulma Ke Aur Ulma Soye Huye Hain Alawa Amal Karne Walo Ke, Aur Amal Karne Wale Sab Dhokhe Mein Hain Magar Mukhlis Log Aur Tamam Mukhlis Bahut Bade Khatre Par Hain'.

Mein Kahta Hoon Chaar Aadmiyon Se Intihai Ta'ajjub Hai Ek Vah Aqalmand Jo Aalim Na Ho Kya Vah Un Cheezon Ki Maarifat Ka Ahatmam Nahi Karta Jo Aainda Pesh Na Aane Wali Hain? Kya Vah Un Cheezon Ko

Maloom Nahi Karta Jinko Vah Maut Ke Baad Dekhne Wala Hai. Usko Dalael Aur Ibraton Aur In Aayaton Ke Sunne Aur In Khyalat Se Dil Ki Beqarari Aur Nafs Ke Tasavvurat Se Unko Maloom Karna Chahiye ALLAH Ta'ala Ne Farmaya Hai:-

"Kya Unhone Nigah Na Ki Aasmanon Wa Zameen Ki Saltanat Mein Aur Jo Jo Cheez ALLAH Ne Banai".

(Soorah Aa'araf, Aayat 185)

Aur ALLAH Ta'ala Ne Farmaya:-

"Kya In Logon Ko Gumaan Nahi Ki Inhein Uthna Hai Ek Azmat Wale Din Ke Liye".

(Soorah Mutaffifeen, Aayat 4-5)

Aur Doosre Us Aalim Se Jo Apne Ilm Ke Mutabiq Amal Nahi Karta Kya Vah Yaqeeni Taur Par Nahi Janta Ki Uske Samne Bahut Badi Haulnakiyan Aur Mushkil Ghatiyan Hain Aur Yahi Bahut Badi Khabar Hai Jisse Tum Munh Ferte Ho. Teesre Us Aamil Se Jo Mukhlis Na Ho, Kya Vah ALLAH Ta'ala Ke Is Qaul Par Gaur Nahi Karta.

"To Jise Apne Rab Se Milne Ki Ummeed Ho Use Chahiye Ki Nek Kaam Kare Aur Apne Rab Ki Bandagi Mein Kisi Ko Shareek Na Kare".

(Soorah Kahf, Aayat 110)

Chauthe Us Mukhlis Se Jo Darne Wala Na Ho Kya Vah ALLAH Paak Ke Is Maamle Ki Taraf Gaur Nahi Karta Jo Vah Apne Soofiyon Aur Valiyon Aur Apne Ibaadat Guzaron Se Karta Hai Jo Ki Uske Aur Uski Makhlooq Ke Darmiyaan Waasta Hain Yahan Tak Ki Vah Apni Sabse Zyada Muazziz Makhlooq Ko Farmata Hai:-

"Aur Beshak 'Wahi' Ki Gai Tumhari Taraf Aur Tum Se Aglo Ki Taraf".
(Soorah Zumar, Aayat 65)

Aur Isi Tarah Ki Aur Bhi Aayat. Yahan Tak Ki Bayaan Kiya Jata Hai Ki Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Farmaya Karte The Ki Mujhe Soorah Hood Aur Us Jaisi Sooraton Ne Boodha Kar Diya.

Fir Qissa Mukhtasir Inki Tafseel Vah Hai Jo Rabbul Aalmeen Ne Apni Kitabe Azeez Ki Chaar Aayaton Mein Bayaan Kar Di Hai ALLAH Ta'ala Farmata Hai:

"To Kya Yah Samajhte Ho Ki Hamne Tumhein Bekar Banaya Aur Tumhein Hamari Taraf Firna Nahi".
(Soorah Momineen, Aayat 115)

Fir ALLAH Paak Ne Farmaya:-

"Aur Har Jaan Dekhe Ki Kal Ke Liye Kya Aage Bheja Aur ALLAH Se Daro Beshak ALLAH Ko Tumhare Kaamo Ki Khabar Hain". (Soorah Hashr, Aayat 18)

Fir ALLAH Ta'ala Ne Farmaya:-

"Aur Jinhone Hamari Raah Mein Koshish Ki Zarur Ham Unhein Apne Raaste Dikha Denge".
(Soorah Ankabut, Aayat 69)

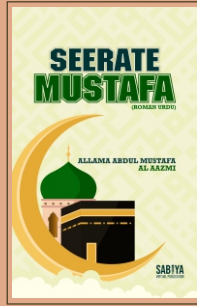
Fir In Tamam Cheezon Ko Ek Jaame'a Aayat Mein Bayaan Kar Diya Hai Aur Vah Sabse Zyada Sachcha Kalaam Farmane Wala Hai, Irshade Baari Ta'ala Hai:-

"Aur Jo ALLAH Ki Raah Mein Koshish Kare To Apne Hi Bhale Ko Koshish Karta Hai Beshak ALLAH Beparwah Hai Saare Jahan Se". (Soorah Ankabut, Aayat 6)

Aur Ham ALLAH Ta'ala Se Apne Qadam Ki Lagzish Aur

Apne Qalam Ki Har Be Rahrawi Se Maafi Talab Karte Hain Aur Un Tamam Aqwaal Se Magfirat Ke Mutamanni Hain Jo Hamare Aamaal Ke Mutabiq Na Ho, Aur Har Us Cheez Se Magfirat Ke Talib Hain Jiska Hamne Daawa Kiya Aur Usko Deene Ilaahi Ke Ilm Ki Haisiyat Se Zahir Kiya Halanki Ismein Bahut Si Kotahiyan Hain Aur Ham Usse Har Us Khyaal Se Magfirat Ke Talib Hain Jisne Hamko Banavatipan Par Taiyar Kiya Aur Jiska Hamne Apni Kitaab Mein Indaraj Kiya Ya Har Us Kalaam Se Jisko Hamne Nazm Kiya, Ya Har Us Ilm Se Jiska Hamne Nafa Diya Aur Ham Usse Sawal Karte Hain Ki Vah Hamein Aur Aey Bhaiyon Ki Jama'at Tumhein Bhi Hamare Ilm Ke Mutabiq Amal Karne Ki Taufeeq Ata Farmaye Aur Ham Khalis Uski Razamandi Chahein Aur Sawal Karte Hain Ki Vah Is Ilm Ko Ham Par Wabal Na Banaye Aur Isko Nekiyon Ke Tarazoo Mein Rakhe Jab Ki Hamare Aamaal Hamari Taraf Lautaye Jayein, Yaqeenan Vah Bada Jawwad Nihaayat Karam Farmane Wala Hai.

Shaikh Ne Farmaya Yahi Vah Hai Jiska Hamne Iraada Kiya Tha Ki Aakhirat Ke Tareeqe Ke Sulook Ki Kaifiyat Ki Sharah Mein Zikr Karenge Aur Hamne Apne Maqsood Ko Poora Kiya Aur Tamam Tareefein Us ALLAH Ke Liye Hain Ki Jiske Ahsaan Se Nekiyan Poori Hoti Hain Aur Jiske Fazl Se Barkaat Ka Nuzool Hota Hai Aur ALLAH Ta'ala Apni Behtareen Makhlooq Par Har Haal Mein Rahmatein Nazil Farmaye Jisne Ma'aboode Haqeeqi Ki Taraf Dawat Di Yani Huzoor Sayyade Aalam Noore Mujassam Ahmade Mujtaba

Hazrat Mustafa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ Aur Aapki Aal Par Pakeeza Aur Barkat Wali Salamati Nazil Farmaye. Aameen!

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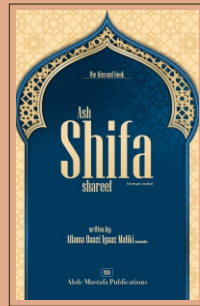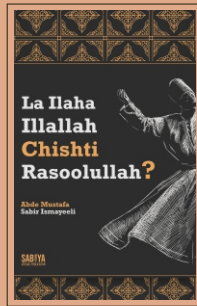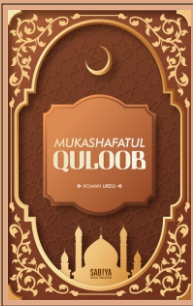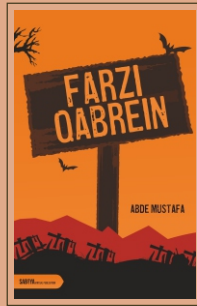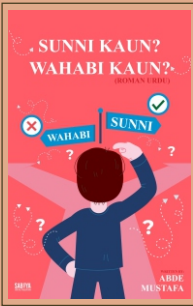
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